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INITIATION IN 1740 OF THE GRAND DUKE FREDERICK OF BAYREUTH BY FREDERICK THE GREAT OF PRUSSIA
Copy of original oil painting in possession of the Lodge Eleusis of Silence at Bayreuth, Germany.

NEW EDITION—REVISED AND ENLARGED

ENCYCLOPEDIA OF FREEMASONRY

AND KINDRED SCIENCES

Comprising the whole range of the Arts, Sciences, and Literature of the Masonic Institution

BY ALBERT G. MACKEY 33°

ANCIENT AND ACCEPTED SCOTTISH RITE, SUPREME COUNCIL, SOUTHERN JURISDICTION, UNITED STATES OF AMERICA. AUTHOR OF *THE HISTORY OF FREEMASONRY*, *LEXICON OF FREEMASONRY*, TEXTBOOK OF *MASONIC JURISPRUDENCE*, *SYMBOLISM OF FREEMASONRY*, ETC., ETC.

REVISED AND ENLARGED BY ROBERT I. CLEGG 33°

ANCIENT AND ACCEPTED SCOTTISH RITE, SUPREME COUNCIL, NORTHERN MASONIC JURISDICTION, UNITED STATES OF AMERICA. EDITOR-IN-CHIEF, THE MASONIC HISTORY COMPANY, ACTIVE AND HONORARY MEMBER OF MASONIC BODIES CONFERRING ALL REGULAR DEGREES IN THE UNITED STATES AND EUROPE, CORRESPONDING MEMBER OF MASONIC RESEARCH ASSOCIATIONS IN THE UNITED STATES, ENGLAND, IRELAND, FRANCE, GERMANY, SWITZERLAND AND BELGIUM, AND OFFICIAL REVISOR OF VARIOUS AUTHORIZED STANDARD WORKS ON THE HISTORY, JURISPRUDENCE AND SYMBOLISM, OF THE MASONIC INSTITUTION.

This elaborate revision has had the active direction and able co-operation of many Masonic scholars of the world including

WILLIAM J. HUGHAN 32°

ANCIENT AND ACCEPTED RITE, SUPREME COUNCIL OF ENGLAND. PAST GRAND DEACON (ENGLAND), PAST GRAND WARDEN (EGYPT), PAST GRAND WARDEN (IOWA), PAST ASSISTANT GRAND SOJOURNER (ENGLAND), FOUNDER MEMBER QUATUOR CORONATI LODGE (LONDON), AUTHOR OF *ENGLISH MASONIC RITE*, *OLD CHARGES*, ETC.

EDWARD L. HAWKINS 30°

ANCIENT AND ACCEPTED RITE, SUPREME COUNCIL OF ENGLAND. PROVINCIAL SENIOR GRAND WARDEN (SUSSEX), PAST PROVINCIAL SENIOR GRAND WARDEN (OXFORDSHIRE), MEMBER QUATUOR CORONATI LODGE (LONDON), AUTHOR OF *THE CONCISE CYCLOPEDIA OF FREEMASONRY*.

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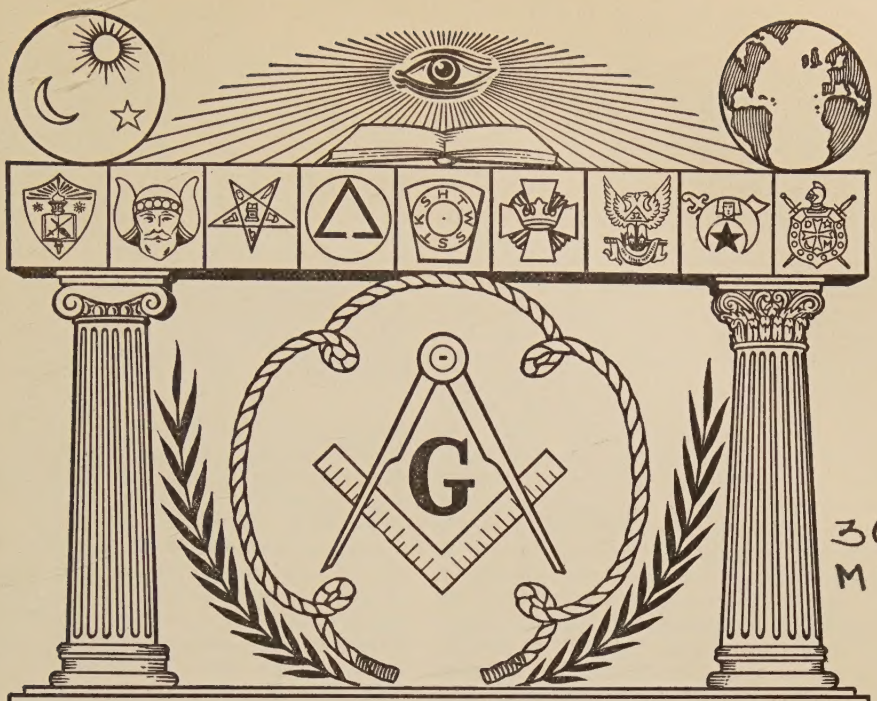

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ENCYCLOPEDIA FREEMASONRY

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Comprising the whole range of the Arts, Sciences and Literature of the Masonic Institution

By ALBERT G. MACKEY, ROBERT I. CLEGG,
WILLIAM J. HUGHAN, EDWARD L. HAWKINS
AND OTHER MASONIC AUTHORITIES

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is the mast'rs place in the lodge and the jewell resteth on him first and he setteth men to worke w't the m'rs have in the forenoon the wardens reap in the afternoon. *Q.* Where was the word first given? *A.* At the tower of Babylon. *Q.* Where did they first call their lodge? *A.* At the holy chapell of Saint John. *Q.* How stood your lodge? *A.* As the said holy chapell and all other holy Temples stand (viz.) east and west. *Q.* How many lights are in your lodge? *A.* Two one to see to go in and another to see to work. *Q.* What were you sworne by? *A.* By God and the square. *Q.* Whither above the cloathes or und'r the cloathes? *A.* Und'r the cloathes. *Q.* Und'r what arme? *A.* Und'r the right arme. God is gratfull to all Worshipfull Mast'rs and fellows in that worshipfull lodge from whence we last came and to you good fellow w't is your name. *A.* J or B then giving the grip of the hand he will say Broth'r John greet you well you. *A.* God's good greeting to you dear Broth'r.

But when we speak of the lectures, in the modern sense, as containing an exposition of the symbolism of the Order, we may consider it as an established historical fact, that the Fraternity were without any such system until after the revival in 1717. Previous to that time, brief extemporary addresses and charges in addition to these test catechisms were used by the Masters of Lodges, which, of course, varied in excellence with the varied attainments and talents of the presiding officer. We know, however, that a series of charges were in use about the middle and end of the seventeenth century, which were ordered "to be read at the making of a Freemason." These *Charges and Covenants*, as they were called, contained no instructions on the symbolism and ceremonies of the Order, but were confined to an explanation of the duties of Freemasons to each other. They were altogether exoteric in their character, and have accordingly been repeatedly printed in the authorized publications of the Fraternity.

Doctor Oliver, who had ampler opportunities than any other Masonic writer of investigating this subject, says that the earliest authorized lectures with which he has met were those of 1720. They were arranged by Doctors Anderson and Desaguliers, perhaps, at the same time that they were compiling the Charges and Regulations from the ancient Constitutions. They were written in a catechetical form, which form has ever since been retained in all subsequent Masonic lectures. Brother Oliver says that "the questions and answers are short and comprehensive, and contain a brief digest of the general principles of the Craft as it was understood at that period." The "digest" must, indeed, have been brief, since the lecture of the Third Degree, or what was called "the Master's Part," contained only thirty-one questions, many of which are simply tests of recognition. Doctor Oliver says the number of questions was only seven; but he probably refers to the seven tests which conclude the lecture. There are, however, twenty-four other questions that precede these.

A comparison of these—the primitive lectures, as they may be called—with those in use in America at the present day, demonstrate that a great many changes have taken place. There are not only omissions of some things, and additions of others, but sometimes the explanations of the same points are entirely different in the two systems. Thus the Andersonian lectures describe the "furniture" of a Lodge as being the "Mosaic pavement, blazing star, and indented tassel," emblems which are now, perhaps more properly, designated as "ornaments." But the present furniture of a Lodge is also added to the pavement, star, and tassel, under the name of "other furniture." The "greater lights" of Freemasonry are entirely omitted, or, if we are to suppose them to be meant by the expression "fixed lights," then these are referred, differently from our system, to the three windows of the Lodge.

In the First Degree may be noticed, among others, the following points in the Andersonian lectures which are omitted in the American system: the place and duty of the Senior and Junior Entered Apprentices, the punishment of cowans, the bone bone-box, and all that refers to it; the clothing of the Master, the age of an Apprentice, the uses of the day and night, and the direction of the wind. These latter, however, are, strictly speaking, what the Freemasons of that time denominated *tests*. In the same Degree, the following, besides many other important points in the present system, are altogether omitted in the old lectures of Anderson: the place where Freemasons anciently met, the theological ladder, and the lines parallel. Important changes have been made in several particulars; as, for instance, in the "points of entrance," the ancient lecture giving an entirely different interpretation of the expression, and designating what are now called "points of entrance" by the term "principal signs"; the distinctions between Operative and Speculative Freemasonry, which are now referred to the Second Degree, are there given in the First; and the dedication of the Bible, Compass, and Square is differently explained.

In the Second Degree, the variations of the old from the modern lectures are still greater. The old lecture is, in the first place, very brief, and much instruction deemed important at the present day was then altogether omitted. There is no reference to the distinctions between Operative and Speculative Freemasonry, but this topic is adverted to in the former lecture; the approaches to the Middle Chamber are very differently arranged; and not a single word is said of the Fords of the River Jordan. It must be confessed that the ancient lecture of the Fellow Craft is immeasurably inferior to that contained in the modern system, and especially in that of Webb.

The Andersonian lecture of the Third Degree is brief, and therefore imperfect. The legend is, of course, referred to, and its explanation occupies nearly the whole of the lecture; but the details are meager, and many important facts are omitted, while there are in other points striking differences between the ancient and the present system.

But, after all, there is a general feature of similarity —a substratum of identity—pervading the two systems of lectures—the ancient and the modern—which shows that the one derives its parentage from the other. In fact, some of the answers given in the year 1730 are, word for word, the same as those used in America at the present time.

Here Brother Hawkins says Martin Clare and Dunckerley, which see elsewhere, are often credited with being revisers of the English ritual and lectures, but as there is no proof whatever that they had anything to do with such revision it does not seem worth while to repeat the well-worn tale here. Nothing can

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be said with any certainty about the lectures in England until the last quarter of the eighteenth century, when William Preston took the matter in hand and revised or more probably rewrote them entirely. Brother Mackey continues from this point, commenting on Preston.

Preston divided the lecture on the First Degree into six sections, the Second into four, and the Third into twelve. But of the twelve sections of the third lecture, seven only strictly appertain to the Master's Degree, the remaining five referring to the ceremonies of the Order, which, in the American system, are contained in the Past Master's lecture. Preston has recapitulated the subjects of these several lectures in his *Illustrations of Masonry;* and if the book were not now so readily accessible, it would be worth while to copy his remarks. It is sufficient, however, to say that he has presented us with a philosophical system of Freemasonry, which, coming immediately after the unscientific and scanty details which up to his time had been the subjects of Lodge instructions, must have been like the bursting forth of a sun from the midst of midnight darkness. There was no twilight or dawn to warn the unexpectant Fraternity of the light that was about to shine upon them. But at once, without preparation—without any gradual progress or growth from almost nothing to superfluity—the Prestonian lectures were given to the Order in all their fulness of illustration and richness of symbolism and science, as a substitute for the plain and almost unmeaning systems that had previously prevailed.

Not that Freemasonry had not always been a science, but that for all that time, and longer, her science had been dormant—had been in abeyance. From 1717 the Craft had been engaged in something less profitable, but more congenial than the cultivation of Masonic science. The pleasant suppers, the modicums of punch, the harmony of song, the miserable puns, which would have provoked the ire of Johnson beyond anything that Boswell has recorded, left no time for inquiry into abstruser matters. The revelations of Doctor Oliver's square furnish us abundant positive evidence of the low state of Masonic literature in those days; and if we need negative proof, we will find it in the entire absence of any readable book on Scientific Freemasonry, until the appearance of Hutchinson's and Preston's works. Preston's lectures were, therefore, undoubtedly the inauguration of a new era in the esoteric system of Freemasonry.

These lectures continued for nearly half a century to be the authoritative text of the Order in England. But in 1813 the two Grand Lodges—the *Moderns* and the *Antients*, as they were called—after years of antagonism, were happily united, and then, as the first exercise of this newly combined authority, it was determined "to revise" the system of lectures.

This duty was entrusted to the Rev. Dr. Hemming, the Senior Grand Warden, and the result was the Union or Hemming Lectures, which are now the authoritative standard of English Freemasonry. In these lectures many alterations of the Prestonian system were made, and some of the most cherished symbols of the Fraternity were abandoned, as, for instance, the *twelve grand points, the initiation of the free born*, and *the lines parallel* (as to *free born*, in particular, see *Landmarks*). Preston's lectures were rejected in consequence, it is said, of their Christian references; and Doctor Hemming, in attempting to avoid this error, fell into a greater one, of omitting in his new course some of the important ritualistic landmarks of the Order.

Brother E. L. Hawkins here observes that nothing definite can be stated about the lectures used in America until near the end of the eighteenth century when a system of lectures was put forth by Thomas Smith Webb.

The lectures of Webb contained much, continues Doctor Mackey, that was almost a verbal copy of parts of Preston; but the whole system was briefer, and the paragraphs were framed with an evident view to facility in committing them to memory. It is an herculean task to acquire the whole system of Prestonian lectures, while that of Webb may be mastered in a comparatively short time, and by much inferior intellects. There have, in consequence, in former years, been many "bright Masons" and "skilful lecturers" whose brightness and skill consisted only in the easy repetition from memory of the set form of phrases established by Webb, and who were otherwise ignorant of all the science, the philosophy, and the history of Freemasonry. But in the later years, a perfect verbal knowledge of the lectures has not been esteemed so highly in America as in England, and the most erudite Freemasons have devoted themselves to the study of those illustrations and that symbolism of the Order which lie outside of the lectures. Book Freemasonry—that is, the study of the principles of the Institution as any other science is studied, by means of the various treatises which have been written on these subjects—has been, from year to year, getting more popular with the American Masonic public which is becoming emphatically a reading people.

The lecture on the Third Degree is eminently Hutchinsonian in its character, and contains the bud from which, by a little cultivation, we might bring forth a gorgeous blossom of symbolism. Hence, the Third Degree has always been the favorite of American Freemasons. But the lectures of the First and Second Degrees, the latter particularly, are meager and unsatisfactory. The explanations, for instance, of the Form and Extent of the Lodge, of its Covering, of the Theological Ladder, and especially of the Point within the Circle, will disappoint any intellectual student who is seeking, in a symbolical science, for some rational explanation of its symbols that promises to be worthy of his investigations (see *Dew Drop Lecture* and *Middle Chamber Lecture*).

LEFRANC. The Abbé Lefranc, Superior of the House of the Eudistes at Caen, was a very bitter enemy of Freemasonry, and the author of two libelous works against the Craft, both published in Paris; the first and best known, entitled *Le Voile levé pour les curieux, ou le secret des révolutions, révélé à l'aide de la franc-Maçonnerie*, or *The Veil Lifted for the Curious, or the Secret of Revolutions, disclosed as the effort of Freemasonry*, 1791, republished at Leige in 1827, and the other, *Conjuration contre la religion Catholique et les souverains, dont le projet, conçu en France, doi s'éxécuter dans l'univers entier*, or the

Conspiracy against the Catholic Religion and Rulers, a project conceived in France aims to spread over the whole World, 1792. In these scandalous books, and especially in the former, Lefranc has, to use the language of Thory (*Acta Latomorum* i, 192), "vomited the most undeserved abuse of the Order." Of the *Veil Lifted*, the two great detractors of Freemasonry, Robison and Barruel, entertained different opinions. Robison made great use of it in his *Proofs of a Conspiracy;* but Barruel, while speaking highly of the Abbé's virtues, doubts his accuracy and declines to trust to his authority.

Lefranc was slain in the massacre of September 2, at the Convent of the Carmelites, in Paris, with one hundred and ninety-one other priests. Thory (*Acta Latomorum* i, 192) says that M. Ledhui, a Freemason, who was present at the sanguinary scene, attempted to save the life of Lefranc, and nearly lost his own in the effort. The Abbé says that, on the death of a friend, who was a zealous Freemason and Master of a Lodge, he found among his papers a collection of Masonic writings containing the rituals of a great many Degrees, and from these he obtained the information on which he has based his attacks upon the Order. Some idea may be formed of his accuracy and credibility, from the fact that he asserts that Faustus Socinus, the Father of Modern Unitarianism, was the contriver and inventor of the Masonic system—a theory so absurd that even Robison and Barruel both reject it.

LEFT HAND. Among the ancients the *left hand* was a symbol of equity and justice. Thus, Apuleius (*Metamorphoses* l, xi), when describing the procession in honor of Isis, says one of the ministers of the sacred rites "bore the symbol of equity, a left hand, fashioned with the palm extended; which seems to be more adapted to administering equity than the right, from its natural inertness, and its being endowed with no craft and no subtlety."

LEFT SIDE. In the symbolism of Freemasonry, the First Degree is represented by the *left side*, which is to indicate that as the left is the weaker part of the body, so is the Entered Apprentice's Degree the weakest part of Freemasonry. This doctrine, that the left is the weaker side of the body, is very ancient. Plato says it arises from the fact that the right is more used; but Aristotle contends that the organs of the right side are by nature more powerful than those of the left.

LEGALLY CONSTITUTED. See *Constituted, Legally.*

LEGATE. In the Middle Ages, a *Legate*, or *legatus*, was one who was, says Du Cange (*Glossary* or *Glossarium*), "in provincias à Principe ad exercendas judicias mittebalur," that is *sent by Prince into the Provinces to exercise judicial functions.* The word is now applied by the Supreme Council of the Ancient and Accepted Scottish Rite to designate certain persons who are sent into unoccupied territory to propagate the Rite. The word is, however, of comparatively recent origin, not having been used before 1866. A Legate should be in possession of at least the Thirty-second Degree.

LEGEND. Strictly speaking, a *legend*, from the Latin, *legendus*, meaning *to be read*, should be restricted to a story that has been committed to writing; but by good usage the word has been applied more extensively, and now properly means a narrative, whether true or false, that has been traditionally preserved from the time of its first oral communication. Such is the definition of a Masonic legend. The authors of the *Conversations-Lexicon*, referring to the monkish lives of the saints which originated in the twelfth and thirteenth centuries, say that the title *legend* was given to all fictions which made pretensions to truth. Such a remark, however correct it may be in reference to these monkish narratives, which were often invented as ecclesiastical exercises, is by no means applicable to the legends of Freemasonry. These are not necessarily fictitious, but are either based on actual and historical facts which have been but slightly modified, or they are the offspring and expansion of some symbolic idea; in which latter respect they differ entirely from the monastic legends, which often have only the fertile imagination of some studious monk for the basis of their construction.

The instructions of Freemasonry are given to us in two modes; by the *symbol* and by the *legend*. The symbol is a *material*, and the legend a *mental*, representation of a truth. The sources of neither can be in every case authentically traced. Many of them come to us, undoubtedly, from the old Operative Freemasons of the Medieval Gilds. But whence they got them is a question that naturally arises, and which stills remains unanswered. Others have sprung from a far earlier source; perhaps, as Creuzer has suggested in his *Symbolik*, from an effort to engraft higher and purer knowledge on an imperfect religious idea. If so, then the myths of the Ancient Mysteries, and the legends or traditions of Freemasonry, would have the same remote and the same final cause. They would differ in construction, but they would agree in design. For instance, the myth of Adonis in the Syrian Mysteries, and the legend of Hiram Abif in the Third Degree, would differ very widely in their details; but the object of each would be the same, namely, to teach the doctrine of the restoration from death to eternal life.

The legends of Freemasonry constitute a considerable and a very important part of its ritual. Without them, its most valuable portions as a scientific system would cease to exist. It is, in fact, in the traditions and legends of Freemasonry, more, even, than in its material symbols, that we are to find the deep religious instructions which the Institution is intended to inculcate. It must be remembered that Freemasonry has been defined to be "a system of morality, veiled in allegory and illustrated by symbols." Symbols, then, alone, do not constitute the whole of the system: allegory comes in for its share; and this allegory, which veils the Divine truths of Freemasonry, is presented to the neophyte in the various legends which have been traditionally preserved in the Order.

They may be divided into three classes: 1. The Mythical Legend. 2. The Philosophical Legend. 3. The Historical Legend.

These three classes may be defined as follows:

1. The myth may be engaged in the transmission of a narrative of early deeds and events having a foundation in truth, which truth, however, has been greatly distorted and perverted by the omission or introduction of circum-

stances and personages, and then it constitutes the *mythical legend.*

2. Or it may have been invented and adopted as the medium of enunciating a particular thought, or of inculcating a certain doctrine, when it becomes a *philosophical legend.*

3. Or, lastly, the truthful elements of actual history may greatly predominate over the fictitious and invented materials of the myth; and the narrative may be, in the main, made up of facts, with a slight coloring of imagination, when it forms a *historical legend.*

Thus far Doctor Mackey, but we can add further comments to advantage here. The very phrase, Historical Legends, may seem to some a contradiction in terms. Let us look further into the matter. Speaking generally, legend and tradition are any knowledge handed down from one generation to another by word of mouth. Much of what we know of Freemasonry, and especially that which pertains directly to our ceremonies, comes down through the centuries exactly in that way. Arriving as it does, we may naturally expect that in its progress something may have been lost—a change here or there may have been made in the story that reaches our hands—but, as we know, the old Lectures of the Craft have a flavor of the past and it is not at all unlikely that many of the circumstances that we frankly deal with as legends may have nevertheless sound historical foundation for their existence. It is interesting, of course, to note in this connection how a legend may continue even in our own day and generation. There is available an example of the difficulty of preserving truth and discarding error, popular belief being so easily apt to retain something of both in the same statement. We do not always have as good an example as the one which is here submitted and which illustrates how in the course of time the description of a circumstance has been subjected to alteration and yet has preserved to a very large extent the original facts. An inquiry came to us from a Brother in Michigan which in part read as follows:

I have on file an article relative to a Masonic event in the history of the City of Paris in the year 1871, when France was at war with Germany. It is to the effect that the City of Paris was surrounded by German cannon ready for bombardment. The Germans sent an ultimatum to the Parisian Officials which required action within twelve hours, otherwise the city would be bombarded. Somehow or other the proper officials did not take the necessary and immediate steps; the consequences were that the Masonic Lodges of Paris met, prepared an answer to the ultimatum, went to the outskirts of the city, raised certain Masonic ensigns which the Germans recognized, with the result that there was no bombardment.

No better means seemed available than to communicate with that well-informed Brother, Oswald Wirth, at Paris. The Editor of *Le Symbolisme* replied under date of March 20, 1925, thus:

If you receive *L'Acacia*, a French Masonic journal, you will have found there, in the February issue (page 304) an article which answers your question. The legend which is circulating in the United States ought to be corrected as follows:

On April 29, 1871, the Freemasons of Paris willingly attempted to stop the shedding of blood between the French themselves. Paris was then bombarded, not by the Germans, but by the troops under orders from the Government which sat at Versailles. Paris was insurgent against that Government on the eighteenth of March, 1871, but would have submitted forthwith if the authorities of Versailles had wished to show a little of the spirit of conciliation. There was a supreme offer of conciliation which nearly ten thousand persons had publicly give themselves on that April 29, 1871. Numerous Lodg were represented by their banners, each accompanied b a delegation of Brethren In the lead was the white ba ner of the Lodge of Vincennes. The procession proceede along the Faubourg St. Honoré and the Avenue Friedland on to the Arch of Triumph, and descende thence to the Avenue of the Grand Army. From th Neuilly Bridge, occupied by the troops of Versaille these beheld the white banner, and ceased the firing whic already had made several victims in the procession, th latter being at this time reduced to delegations only Lodges since it entered within the flaming zone of flyin shells.

The delegations halted at the ramparts of Paris. Fort Worshipful Masters detached themselves from the re of their associates in the Neuilly Avenue. They thus a rived alone at the Bridge where a Colonel received then At their request they were conducted to his chief, Gener Montandon, who was a Freemason and had taken th initiative of causing the firing to be stopped. But, no withstanding his good will, he was powerless to decid further, so at the outpost he caused a carriage to be pu at the service of three of these Freemasons who thereb presented themselves at the Palace of Versailles for th purpose of negotiating with the Government. Thi unfortunately showed itself unbending. It demanded Paris submission without conditions; standing on th principle, they bargained not with rioters. Alienatin these, they were heedless about sparing the blood of th French which Republican exigencies involved. The ente prise of the Freemasons had therefore none other resul than to cause an interruption of the bombardment Paris for a period of twenty-seven hours and forty-fiv minutes.

You see that the Germans had nothing to do in thi incident of Civil War. The Freemasons exerted then selves to ward off the horrors of May, 1871, at the turmo in the streets of Paris, in the political broils and durin the shooting of insurgents who were made prisoners. A Versailles was a man, Thiers, who was bankrupt in hea and above all bereft of democratic sentiment. He wa without consideration for the people and believed every thing was permitted in the name of a legality howeve debatable and disputed. I will not delay the opportunit of furnishing you this information, of which you will de tach the moral for yourself. As historian, you will un derstand that a legend may partake of some exact fac but which can be ill transmitted, so much so that it end by giving rein to fantastic accounts. It is regrettabl that all legends do not permit of being traced so easily t their point of departure from reality.

There is, as Brother Wirth points out, just enoug flavor of the fact to give this freely circulated stor some foothold amongst us as it originally appeared The whole truth seldom has so hearty and permanen a reception. Certainly the facts deserve publicit because the Germans were not at Paris in May, 1871 They had then evacuated the city and such bloodshe as is spoken of by Brother Wirth was caused b Frenchmen. However, the circumstances are easil misunderstood and an event which for a time delaye warfare in the streets of Paris so nearly took plac after the departure of the German forces that th facts must be carefully ascertained in order to avoi a confusion of two distinctly different events.

The *Living Age*, March 28, 1925, mentions a instance from the *Nordisk Tidskrift* of Stockholm where a Swedish writer, Wilhelm Cederschiöld, re lates an interesting story which seems to show tha an isolated historical fact may be preserved in th popular memory for thousands of years. This is th tale:

Near Lohede, in Slesvig, there stands a great buria mound, which the country people call the Queen's Ba row. Here, according to the legend, lies a prince whon

"Black Margaret," the Consort of Christian I, slew with her own hand. The country folk relate that she was at war with a foreign prince, and this artful woman sent a message to her enemy inviting him to settle the difference between them in single combat. The prince agreed. They met and fought together for a time but without either receiving a wound. Then Black Margaret called out: "Wait a moment. I must fasten the strap of my helmet," and she made him stick his sword to the hilt in the ground! Immediately Black Margaret swung her sword and cut off the Prince's head.

But did Queen Margaret murder the man who lies in the Queen's Barrow? There is no difficulty in clearing her memory on that score, inasmuch as he lived three thousand years before she was born. Nevertheless, the kernel of the story, that a man with head cut off lies in the Queen's Barrow, is absolutely true. When the Barrow was opened, a skeleton with the head lying at its feet was found. It was a true story that had been retained in the memory of the country folk for almost four thousand years.

Arthur Machen in *Dog and Duck* has collected a number of similar instances where investigation has revealed the curious exactness of ancient legend and tradition. One such folk-story avers that the field where the battle of Naseby was fought was "down in oats at the time"—but of this account there is usually proposed no way of checking its entire trustworthiness with any satisfaction.

LEGEND OF ENOCH. See *Enoch.*

LEGEND OF EUCLID. See *Euclid, Legend of.*

LEGEND OF THE CRAFT. The Old Records of the Fraternity of Operative Freemasons, under the general name of *Old Constitutions* or *Constitutions of Freemasonry*, or *Old Charges*, were written in the fourteenth, fifteenth, sixteenth, and seventeenth centuries. The loss of many of these by the indiscretion of overzealous Brethren was deplored by Anderson. This is mentioned by Dr. James Anderson in the *Constitutions*, 1738, as having taken place at the Assembly of June 24, 1720, "This Year, at some *private* Lodges, several very valuable *Manuscripts*—for they had nothing yet in Print—concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages—particularly one writ by Mr. *Nicholas Stone* the Warden of *Inigo Jones*—were too hastily burnt by some scrupulous Brothers; that those Papers might not fall into strange Hands."

But a few of them have been long known to us, and many more have been recently recovered, by the labors of such men as Brother Hughan, from the archives of old Lodges and from manuscript collections in the British Museum. In these is to be found a history of Freemasonry; full, it is true, of absurdities and anachronisms, and yet exceedingly interesting, as giving us the belief of our ancient Brethren on the subject of the origin of the Order. This history has been called by Masonic writers the *Legend of the Craft*, because it is really a legendary narrative, having little or no historic authenticity. In all these *Old Constitutions*, the legend is substantially the same; showing, evidently, a common origin; most probably an oral teaching which prevailed in the earliest ages of the confraternity. In giving it, the *Dowland Manuscript*, as reproduced in Brother Hughan's *Old Charges*, 1872, has been selected for the purpose, because it is believed to be a copy of an older one of the beginning of the sixteenth century, and because its rather modernized spelling makes it more intelligible to the general reader.

The Legend of the Craft

Before Noyes floode there was a man called Lameche as it is written in the Byble, in the iiijth chapter of Genesis; and this Lameche had two wives, and the one height Ada and the other height Sella; by his first wife Ada he gott two sonns, and that one Jahell, and thother Tuball, And by that other wife Sella he gott a son and a daughter. And these four children founden the beginning of all the sciences in the world. And this elder son Jahell found the science of Geometrie, and he departed flocks of sheepe and lambs in the field, and first wrought house of stone and tree, as is noted in the chapter above said. And his brother Tuball found the science of Musicke, songe of tonge, harpe, and orgaine. And the third brother Tuball Cain found smithcraft of gold, silver, copper, iron, and steele; and the daughter found the craft of Weavinge. And these children knew well that God would take vengeance for synn, either by fire or by water; wherefore they writt their science that they had found in two pillars of stone, that they might be found after Noyes flood. And that one stone was *marble*, for that would not bren with fire; and that other stone was clepped *laterns*, and would not drown in noe water.

Our intent is to tell you trulie how and in what manner these stones were found, that thise sciences were written in. The great Hermarynes that was Cubys son, the which Cub was Sem's son, that was Noys son. This Hermarynes, afterwards was called Harmes the father of wise men: he found one of the two pillars of stone, and found the science written there, and he taught it to other men. And at the making of the Tower of Babylon there was Masonrye first made much of. And the Kinge of Babylon that height Nemrothe, was a mason himselfe, and loved well the science, as it is said with masters of histories. And when the City of Nyneve, and other citties of the East should be made, Nemrothe, the Kinge of Babilon, sent thither threescore Masons at the rogation of the Kinge of Nyneve his cosen. And when he sent them forth, he gave them a charge on this manner: That they should be true each of them to other, and that they should love truly together, and that they should serve their lord truly for their pay; soe that the master may have worshipp, and all that long to him. And other moe charges he gave them. And this was the first tyme that ever Masons had any charge of his science.

Moreover, when Abraham and Sara his wife went into Egipt, there he taught the Seaven Scyences to the Egiptians; and he had a worthy Scoller that height Ewclyde, and he learned right well, and was a master of all the vij Sciences liberall. And in his dayes it befell that the lord and the estates of the realme had soe many sonns that they had gotten some by their wifes and some by other ladyes of the realme; for that land is a hott land and a plentious of generacion. And they had not competent livelode to find with their children; wherefore they made much care. And then the King of the land made a great Counsell and a parliament, to witt, how they might find their children honestly as gentlemen. And they could find noe manner of good way. And then they did crye through all the realme, it their were any man that could informe them, that he should come to them, and he should be soe rewarded for his travail, that he should hold him pleased.

After that this cry was made, then come this worthy clarke Ewclyde, and said to the king and to all his great lords: "If yee will, take me your children to governe, and to teache them one of the Seaven Scyences, wherewith they may live honestly as gentlemen should, under a condicion that yee will grant me and them a commission that I may have power to rule them after the manner that the science ought to be ruled," And that the Kinge and all his Counsell granted to him anone, and sealed their commission. And then this worthy Doctor tooke to him these lords' sonns, and taught them the scyence of Geometrie in practice, for to work in stones all manner of worthy worke that belongeth to buildinge churches, temples, castells, towres, and mannors, and all other manner of buildings: and he gave them a charge on this manner:

The first was, that they should be true to the Kinge, and to the lord that they owe. And that they should love well together, and be true each one to other. And that they should call each other his fellowe, or else brother

and not by servant, nor his nave, nor none other foule name. And that they should deserve their paie of the lord, or of the master that they serve. And that they should ordaine the wisest of them to be master of the worke; and neither for love nor great lynneage, ne ritches ne for noe favour to lett another that hath little conning for to be master of the lord's worke, wherethrough the lord should be evill served and they ashamed. And also that they should call their governors of the worke, Master, in the time that they worke with him. And other many moe charges that longe to tell. And to all these charges he made them to sweare a great oath that men used in that time; and ordayned them for reasonable wages, that they might live honestly by. And also that they should come and semble together every yeare once, how they might worke best to serve the lord for his profitt, and to their own worshipp; and to correct within themselves him that had trespassed against the science. And thus was the scyence grounded there; and that worthy Mr. Ewclide gave it the name of Geometrie. And now it is called through all this land Masonrye.

Sythen longe after, when the Children of Israell were coming into the Land of Beheast, that is now called amongst us the Country of Jhrlm, King David began the Temple that they called Templum D'ni and it is named with us the Temple of Jerusalem. And the same King David loved Masons well and cherished them much, and gave them good paie. And he gave the charges and the manners as he had learned of Egipt given by Ewclyde, and other charges moe that ye shall heare afterwards. And after the decease of Kinge David, Salamon, that was David's sonn, performed out the Temple that his father begonne; and sent after Masons into divers countries and of divers lands; and gathered them together, so that he had four-score thousand workers of stone, and were all named Masons. And he chose out of them three thousand that were ordayned to be maisters and governors of his worke. And furthermore, there was a Kinge of another region that men called Iram, and he loved well Kinge Solomon, and he gave him tymber to his worke. And he had a son that height Aynon, and he was a Master of Geometrie, and was chiefe Maister of all his Masons, and was Master of all his gravings and carvinge, and of all other manner of Masonrye that longed to the Temple; and this is witnessed by the Bible *in libro Regum* the third chapter. And this Solomon confirmed both charges and the manners that his father had given to Masons. And thus was that worthy science of Masonrye confirmed in the country of Jerusalem, and in many other kingdomes.

Curious craftsmen walked about full wide into divers countryes, some because of learninge more craft and cunninge, and some to teach them that had but little conynge. And soe it befell that there was one curious Mason that height Maymus Grecus, that had been at the making of Solomon's Temple, and he came into France, and there he taught the science of Masonrye to men of France. And there was one of the Regal lyne of France, that height Charles Martell; and he was a man that loved well such a science, and drew to this Maymus Grecus that is above said, and learned of him the science, and tooke upon him the charges and manners; and afterwards, by the grace of God, he was elect to be Kinge of France. And when he was in his estate he tooke Masons, and did helpe to make men Masons that were none; and set them to worke, and gave them both the charge and the manners and good paie as he had learned of other Masons; and confirmed them a Chartor from yeare to yeare, to hold their semble wher they would; and cherished them right much; And thus came the science into France.

England in all this season stood voyd as for any charge of Masonrye unto Saint Albones tyme. And in his days the King of England that was a Pagan, he did wall the towne about that is called Sainct Albones. And Sainct Albones was a worthy Knight, and steward with the Kinge of his Household, and had governance of the realme, and also of the makinge of the town walls; and loved well Masons and cherished them much. And he made their paie right good, standinge as the realm did, for he gave them ijs. vj*d.* a weeke, and iij*d.* to their nonesynches. And before that time, through all this land, a Mason took but a penny a day and his meate, till Sainct Albone amended it, and gave them a chartour of the Kinge and his Counsell for to hold a general councell, and gave it the name of Assemble; and thereat he was himselfe, and helpe to make Masons, and gave them charges as yee shall heare afterward.

Right soone after the decease of Sainct Albone, there came divers warrs into the realme of England of divers Nations, soe that the good rule of Masonrye was destroyed unto the tyme of Kinge Athelstone days that was a worthy Kinge of England and brought this land into good rest and peace; and builded many great works of Abbyes and Towres, and other many divers buildings; and loved well Masons. And he had a son that height Edwinne, and he loved Masons much more than his father did. And he was a great practiser in Geometry; and he drew him much to talke and to commune with Masons, and to learne of them science; and afterward, for love that he had to Masons, and to the science, he was made a Mason, and he gatt of the Kinge his father a Chartour and Commission to hold every yeare once an Assemble, wher that ever they would within the realme of England; and to correct within themselves defaults and trespasses that were done within the science. And he held himself an Assemble at Yorke, and there he made Masons, and gave them charges, and taught them the manners, and commanded that rule to be kept ever after, and tooke then the Chartour and Commission to keepe, and made ordinance that it should be renewed from Kinge to Kinge.

And when the assemble was gathered he made a cry that all old Masons and young that had any writeinge or understanding of the charges and the manners that were made before in this land or in any other, that they should show them forth. And when it was proved, there were founden some in Frenche, and some in Greek, and some in English, and some in other languages; and the intent of them all was founden all one. And he did make a booke thereof, and how the science was founded. And he himselfe bad and commanded that it should be readd or tould, when that any Mason should be made, for to give him his Charge. And fro that day unto this tyme manmers of Masons have beene kept in that forme as well as men might governe it. And furthermore divers Assembles have beene put and ordayned certaine charges by the best advice of Masters and fellowes.

If anyone carefully examines this legend, he will find that it is really a history of the rise and progress of architecture, with which is mixed allusions to the ancient Gilds of the Operative Masons. Geometry also, as a science essentially necessary to the proper cultivation of architecture, receives a due share of attention. In thus confounding architecture, geometry, and Freemasonry, the workmen of the Middle Ages were but obeying a natural instinct which leads every man to seek to elevate the character of his profession, and to give to it an authentic claim to antiquity. It is this instinct which has given rise to so much of the mythical element in the modern history of Freemasonry. Anderson has thus written his records in the very spirit of the Legend of the Craft, and Preston and Oliver have followed his example. Hence this legend derives its great importance from the fact that it has given a complexion to all subsequent Masonic history. In dissecting it with critical hands, we shall be enabled to dissever its historical from its mythical portions, and assign to it its true value as an exponent of the Masonic sentiment of the Middle Ages.

Brother W. H. Rylands offers some suggestive comments on the legendary history that may well be inserted at this stage of the discussion by Doctor Mackey (see Some Notes on the Legends of Masonry, *Transactions* of Quatuor Coronati Lodge, volume xvi, page 9, 1903).

It appears to me not at all improbable that much, if not all, of the legendary history was composed in answer to the Writ for their Returns, issued to the Gilds all over the country, in the twelfth year of Richard II, 1388 A.D. Some of the points and articles would, no doubt, be in use

from an earlier period, in pretty much the same form everywhere. One great difficulty appears to present itself. If the legendary history was composed for these purposes, the Old Charges, as we now have them, must either represent the Return made by one Gild of Masons, or all the Gilds must have possessed almost exactly the same legend; unless it was agreed to be a collected body from the various Gilds. Of course, the easiest way to decide the question is to accept the statement that the history was collected by Edwin: but this solution of the difficulty does not satisfy me. There is still another. If the Old Charges do really represent the Return made in 1388 by one of most important Gild of Masons in England, it is not very difficult to understand how, during the long period of years when copies are entirely wanting, the legendary history was spread by the Priesthood, and the Masons themselves, so that it was at least generally adopted in almost its present form. It must be understood that in making these suggestions I do not overlook the possibility or probability of the Gild of Masons having possessed a short legendary history at any earlier date: but if such were the case, it would stand alone among all other trades.

The various legends pertaining to the Craft are discussed at length in Doctor Mackey's revised *History of Freemasonry*.

LEGEND OF THE GILD. A title by which the Legend of the Craft is sometimes designated is in reference to the Gild of Operative Masons.

LEGEND OF THE ROYAL ARCH DEGREE. Much of this legend is a myth, having very little foundation, and some of it none, in historical accuracy. But underneath it all there lies a profound stratum of philosophical symbolism. The destruction and the rebuilding of the Temple by the efforts of Zerubbabel and his compatriots, the captivity and the return of the captives, are matters of sacred history; but many of the details have been invented and introduced for the purpose of giving form to a symbolic idea. And this idea, expressed in the symbolism of the Royal Arch, is the very highest form of that which the ancient Mystagogues, interpreters of religious mysteries, called the *Euresis*, or the *Discovery*. There are some portions of the legend which do not bear directly on the symbolism of the second Temple as a type of the second life, but which still have an indirect bearing on the general idea. Thus the particular legend of the *three weary sojourners* is undoubtedly a mere myth, there being no known historical testimony for its support; but it is evidently the enunciation symbolically of the religious and philosophical idea that Divine Truth may be sought and won only by successful perseverance through all the dangers, trials, and tribulations of life, and that it is not in this, but in the next life, that it is fully attained. The legend of the English and the American systems is identical; that of the Irish is very different as to the time and events; and the legend of the Royal Arch of the Scottish Rite is more usually called the *Legend of Enoch*.

LEGEND OF THE THIRD DEGREE. The most important and significant of the legendary symbols of Freemasonry is, undoubtedly, that which relates to the fate of Hiram Abif, commonly called, "by way of excellence," the Legend of the Third Degree. The first written record that Doctor Mackey had been able to find of this legend is contained in the second edition of Anderson's *Constitutions*, published in 1738 (page 14), and is in these words:

> It (the Temple) was finished in the short space of seven years and six months, to the amazement of all the world; when the capestone was celebrated by the Fraternity with great joy. But their joy was soon interrupted by the sudden death of their dear master, Hiram Abif, whom they decently interred in the Lodge near the Temple, according to ancient usage.

In the next edition of the same work, published in 1756 (page 24), a few additional circumstances are related, such as the participation of King Solomon in the general grief, and the fact that the King of Israel "ordered his obsequies to be performed with great solemnity and decency." With these exceptions, and the citations of the same passages, made by subsequent authors, the narrative has always remained unwritten, and descended, from age to age, through the means of oral tradition. The legend has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. No matter what modifications or alterations the general system may have undergone—no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old and substituting new ones—the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form.

What, then, is the significance of this symbol so important and so extensively diffused? What interpretation can we give to it that will account for its universal adoption? How is it that it has thus become so intimately interwoven with Freemasonry as to make, to all appearances, a part of its very essence, and to have been always deemed inseparable from it? To answer these questions satisfactorily, it is necessary to trace, in a brief investigation, the remote origin of the Institution of Freemasonry and its connection with the ancient systems of initiation.

It was, then, the object of all the rites and mysteries of antiquity to teach the doctrine of the immortality of the soul. This dogma, shining as an almost solitary beacon-light in the surrounding gloom of Pagan darkness, had undoubtedly been received from that ancient people or priesthood, among whom it probably existed only in the form of an abstract proposition or a simple and unembellished tradition. But in the more sensual minds of the Pagan philosophers and mystics, the idea, when presented to the initiates in their mysteries, was always conveyed in the form of a scenic representation. The influence, too, of the early Sabian worship of the sun and heavenly bodies, in which the solar orb was adored on its resurrection, each morning, from the apparent death of its evening setting, caused this rising sun to be adopted in the more ancient mysteries as a symbol of the regeneration of the soul. Thus, in the Egyptian Mysteries we find a representation of the death and subsequent regeneration of Osiris; in the Phenician, of Adonis; in the Syrian, of Dionysus; in all of which the scenic apparatus of initiation was intended to indoctrinate the candidate into the dogma of a future life.

It will be sufficient here to refer to the theory of Oliver, that through the instrumentality of the Tyrian workmen at the Temple of King Solomon, what he calls the *spurious* and *pure* branches of the Masonic system were united at Jerusalem, and that the same method of scenic representation was adopted by the latter from the former, and the narrative of the

Temple Builder substituted for that of Dionysus, which was the myth peculiar to the mysteries practised by the Tyrian workmen. The idea, therefore, proposed to be communicated in the myth of the ancient mysteries was the same as that which is now conveyed in the Masonic Legend of the Third Degree.

Hence, then, Hiram Abif is, in the Masonic system, the symbol of human nature, as developed in the life here and the life to come; and so, while the Temple was the visible symbol of the world, its Builder became the mythical symbol of man, the dweller and worker in that world. Man, setting forth on the voyage of life, with faculties and powers fitting him for the due exercise of the high duties to whose performance he has been called, holds, if he be "a curious and cunning workman," skilled in all moral and intellectual purposes (and it is only of such men that the Temple Builder can be the symbol), within the grasp of his attainment, the knowledge of all that Divine truth imparted to him as the heirloom of his race—that race to whom it has been granted to look, with exalted countenance, on high; which Divine Truth is symbolized by the WORD. Thus provided with the word of life, he occupies his time in the construction of a spiritual temple, and travels onward in the faithful discharge of all his duties, laying down his designs upon the Trestle-Board of the future, and invoking the assistance and direction of God.

But is his path always over flowery meads and through pleasant groves? Is there no hidden foe to obstruct his progress? Is all before him clear and calm, with joyous sunshine and refreshing zephyrs? Alas! not so. "Man is born to trouble, as the sparks fly upward." At every "gate of life"—as the Orientalists have beautifully called the different ages—he is beset by peril. Temptations allure his youth; misfortunes darken the pathway of his manhood, and his old age is encumbered with infirmity and disease. But clothed in the armor of virtue he may resist the temptation; he may cast misfortunes aside and rise triumphantly above them; but to the last—the direst, the most inexorable foe of his race—he must eventually yield, and, stricken down by death, he sinks prostrate into the grave, *and is buried in the rubbish* of his sin and human frailty. Here then, in Freemasonry, is what was called the *Aphanism*, concealment or disappearance in the Ancient Mysteries. The bitter, but necessary lesson of death has been imparted. The living soul, with the lifeless body which encased it, has disappeared, and *can nowhere be found.* All is darkness—confusion—despair. Divine truth—the *Word*—for a time is lost, and the Master Mason may now say, in the language of Hutchinson, "I prepare my sepulchre. I make my grave in the pollution of the earth. I am under the shadow of death."

But if the mythic symbolism ended here, with this lesson of death, then were the lesson incomplete. That teaching would be vain and idle—nay more, it would be corrupt and pernicious—which should stop short of the conscious and innate instinct for another existence. And hence the succeeding portions of the legend are intended to convey the sublime symbolism of a resurrection from the grave and a new birth into a future life. The discovery of the body, which, in the initiations of the ancient mysteries, was called the *Euresis;* and its removal, from the polluted grave into which it had been cast, to an honored and sacred place within the precincts of the temple, are all profoundly and beautifully symbolic of that great truth, the discovery of which was the object of all the ancient initiations, as it is almost the whole design of Freemasonry, namely, that when man shall have passed the gates of life and have yielded to the inexorable fiat of death, he shall then (not in the pictured ritual of an earthly Lodge, but in the realities of that eternal one, of which the former is but an antitype) be raised, at the omnific word of the Grand Master of the Universe, from time to eternity—from the tomb of corruption to the chambers of hope—from the darkness of death to the celestial beams of life—and that his disembodied spirit shall be conveyed as near to the holy of holies of the Divine Presence as humanity can ever approach to deity. Such, Doctor Mackey conceived, to be the true interpretation of the symbolism of the Legend of the Third Degree.

I have said, continued Doctor Mackey, that this mythical history of the Temple Builder was universal in all nations and all Rites, and that in no place and at no time had it, by alteration, diminution, or addition, acquired any essentially new or different form: the myth has always remained the same. But it is not so with its interpretation. That which I have just given, and which I conceive to be the correct one has been very generally adopted by the Freemasons of America. But elsewhere, and by various writers, other interpretations have been made, very different in their character, although always agreeing in retaining the general idea of a resurrection or regeneration, or a restoration of something from an inferior to a higher sphere or function.

Thus, some of the earlier continental writers have supposed the myth to have been a symbol of the destruction of the Order of the Templars, looking upon its restoration to its original wealth and dignities as being prophetically symbolized.

In some of the high philosophical Degrees it is taught that the whole legend refers to the sufferings and death, with the subsequent resurrection of Christ.

Hutchinson, who has the honor of being the earliest philosophical writer on Freemasonry in England, supposes it to have been intended to embody the idea of the decadence of the Jewish religion and the substitution of the Christian in its place and on its ruins.

Doctor Oliver thinks that it is typical of the murder of Abel and Cain, and that it symbolically refers to the universal death of our race through Adam and its restoration to life in the Redeemer, according to the expression of the Apostle, "as in Adam we all died, so in Christ we all live."

Ragon makes Hiram a symbol of the sun shorn of its vivifying rays and fructifying power by the three winter months, and its restoration to prolific heat by the season of spring.

And, finally, Des Etangs, adopting, in part, the interpretation of Ragon, adds to it another which he calls the moral symbolism of the legend, and supposes that Hiram is no other than eternal reason, whose

enemies are the vices that deprave and destroy humanity.

To each of these interpretations it seems to me, says Doctor Mackey that there are important objections, though perhaps to some less so than to others. As to those who seek for an astronomical interpretation of the legend, in which the annual changes of the sun are symbolized, while the ingenuity with which they press their argument cannot but be admired, it is evident that, by such interpretation, they yield all that Freemasonry has gained of religious development in past ages, and fall back upon that corruption and perversion of Sabaism from which it was the object, even of the Spurious Freemasonry of antiquity, to rescue its disciples.

The Templar interpretation of the myth must at once be discarded if we would avoid the difficulties of anachronism, unless we deny that the legend existed before the abolition of the Order of Knights Templar, and such denial would be fatal to the Antiquity of Freemasonry.

And so to the adoption of the Christian reference, Hutchinson and, after him, Oliver, profoundly philosophical as are the Masonic speculations of both, have, Doctor Mackey was constrained to believe, fallen into a great error in calling the Master Mason's Degree a Christian Institution. It is true that it embraces within its scheme the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed, because Freemasonry is truth, and Christianity is truth, and all truth must be identical. But the origin of each is different; their histories are dissimilar. The creed of Freemasonry is the primitive one of Noah and his immediate descendants. If Freemasonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination; but its universality is its boast. In its language, citizens of every nation may converse; at its altar men of all religions may kneel; to its creed, disciples of every faith may subscribe.

But the true ancient interpretation of the legend—the universal, Masonic one—for all countries and all ages, undoubtedly, was that the fate of the Temple Builder is but figurative of the pilgrimage of man on earth, through trials and temptations, through sin and sorrow, until his eventual fall beneath the blow of death and his final and glorious resurrection to another and an eternal life. And now, in conclusion, a word of historical criticism may not be misplaced. It is not at all essential to the value of the symbolism that the legend shall be proved to be historical. Whether considered as a truthful narrative of an event that actually transpired during the building of the Temple, or simply as a myth embodying the utterance of a religious sentiment, the symbolic lesson of life and death and immortality is still contained in its teachings, and commands our earnest attention.

LEGISLATION. On the subject of that crying sin of the Order—over-legislation by Grand Lodges—Governor Thomas Brown, formerly Grand Master of Florida, has wisely said:

> Too much legislation is the vice of the present day, as well in *Masonic* as in civil government. The same thirst for change and innovation which has prompted tyros and demagogues to legislate upon constitutional law, and write expositions of the common law, has prompted uninformed and unscrupulous Masons to legislate upon the Landmarks of Masonry.

LEHRLING. German for an Entered Apprentice.

LELAND, JOHN. An eminent English antiquary, the Chaplain of King Henry VIII, who appointed him *King's Antiquary*, a title which he was the first and last to bear. The King also directed him to search after the antiquities of England, "and peruse the libraries of all cathedrals, abbies, priories, colleges, etc., as also all the places wherein records, writings, and secrets of antiquity were deposited." Leland, accordingly, traveled over England for several years, and made many collections of manuscripts, which were afterward deposited in the Bodleian Library.

He was a man of great learning and industry. He was born in England in the beginning of the sixteenth century, the exact year is uncertain, and died on the 18th of April, 1552. Anthony Wood says that he was by far the most eminent historian and antiquary ever born in England. His connection with Freemasonry arises from the manuscript containing the questions of King Henry VI, which he is said to have copied from the original (see *Leland Manuscript*).

LELAND MANUSCRIPT. There is no one of the old Records of Freemasonry, except, perhaps, the Charter of Cologne, that has given rise to more controversy among the critics than the one generally known as the *Leland Manuscript*. It derives this name from the statement made in its title, which is: "Certayne questyons with awnsweres to the same, concernynge the mystery of maçonrye; wryttene by the hande of Kynge Henry the Sixthe of the name, and faythfullye copied by me, Johan Leylande Antiquarius, by the commaunde of His Highnesse." It first appeared in the *Gentleman's Magazine* for 1753 (page 417), where it purports to be a reprint of a pamphlet published five years before at Frankfort. The title of the paper in the *Gentleman's Magazine* is: "Copy of a small pamphlet, consisting of twelve pages in octavo, printed in Germany in 1748, entitled *Ein Brief von dem berühmten Heren Johann Locke betreffend die Frey-Maurerein. So auf einem Schreib-Tisch eines verstorbnen Bruders ist gefunden worden.* That is, *A Letter of the famous Mr. John Locke relating to Freemasonry. As found in the writing-desk of a deceased brother.*"

Hearne copied it in his *Life of Leland* (page 67), prefacing it with the remark that:

> It also appears that an ancient manuscript of Leland's has long remained in the Bodleian Library, unnoticed in any account of our author yet published. . . . The original is said to be in the handwriting of King Henry VI, and copied by Leland by order of His Highness (King Henry VIII). If the authenticity of this ancient monument of literature remains unquestioned, it demands particular notice in the present publication, on account of the singularity of the subject, and no less from a due regard to the royal writer, and our author, his transcriber, indefatigable in every part of literature: it will also be admitted, acknowledgment is due to the learned Mr. Locke, who, amidst the closest studies and the most strict attention to human understanding, could unbend his mind in search of this ancient treatise, which he first brought from obscurity in the year 1696.

The Manuscript purports to be a series of questions proposed by Henry VI and answers given by the Freemasons. It is accompanied by an introductory letter and a commentary by Locke, together with a glossary of the archaic words. The best account of the Manuscript is contained in the letter of Locke to a nobleman, said to be the Earl of Pembroke, dated May 6, 1696, in which, after stating that he had procured a copy of it from the Bodleian Library, he adds:

> The Manuscript of which this is a copy appears to be about one hundred and sixty years old; yet, as your Lordship will observe by the title, it is itself a copy of one yet more ancient by about one hundred years. For the original is said to have been in the handwriting of King Henry the VI. Where that prince had it is an uncertainty; but it seems to me to be an examination, taken, perhaps, before the King, of some one of the Brotherhood of Masons, among whom he entered himself, as 'tis said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them.

After its appearance in the *Gentleman's Magazine*, which first introduced the knowledge of it to the world, and in W. Huddesford's *Lives of Eminent Antiquaries, John Leland*, etc., 1772, who evidently copied it from the *Magazine*, it next appeared in 1764, in the *Pocket Companion*, and in 1769 in Calcott's *Candid Disquisition*. In 1775, Hutchinson introduced it into his *Spirit of Masonry*. Dermott published it in his *Ahiman Rezon*, and Preston in his *Illustrations*. Noorthouck, in 1784, embodied it in his edition of the *Constitutions;* and it has since been repeatedly published in England and America, so that the Craft have had every opportunity of becoming familiar with its contents. Translations of it have also been given in French by Thory, in his *Acta Latomorum;* in German by Lenning, in his *Encyclopädie;* by Krause, in his *Kunsturkunden*, and also by Fessler and several other French and German writers.

This document—so important, if true, as a record of the condition of Freemasonry in the beginning of the fifteenth century—has been from an early period attacked and defended with equal vehemence by those who have denied and those who have maintained its authenticity. As early as 1787, the Baron de Chefdebien, in a discourse on *Recherches Maçonniques à l'usage des Frères du Régime primitif de Narbonne*, meaning *Masonic Studies on the Customs of the Brothers of the Primitive Rite of Narbonne*, read before the Congress of the Philalethans, attacked the authenticity of the document. Thory also, although acknowledging that he wished that the Manuscript was true, presented his objections to its authenticity in a memoir read in 1806 before the Tribunal of the Philosophic Rite. His objections are eight in number, and are to this effect: 1. That it was not published in any of the early editions of the works of Locke. 2. That it was printed for the first time at Frankfort, in 1748. 3. That it was not known in England until 1753. 4. That Anderson makes no mention of it. 5. That it is not in any of the editions of Leland's works printed before 1772. 6. That Doctor Plot contends that Henry VI was never made a Freemason. 7. That the Manuscript says that Freemasonry was brought from the East by the Venetians. 8. That the troubles in the reign of Henry VI and his incapacity, render it improbable that he would have occupied his mind with the subject of Freemasonry. The sixth and eighth of these objections merely beg the question; and the seventh is puerile, founded on ignorance of the meaning of the word *Venetian*. But the other objections have much weight. Sloane, in his *New Curiosities of Literature* (1849, volume ii, page 80), attacks the document with the bitterness which he usually displays wherever Freemasonry is concerned.

Halliwell Phillipps, in his *Early History of Freemasonry in England* (page 40), has advanced the following arguments against its authenticity:

> It is singular that the circumstances attending its publication should have led no one to suspect its authenticity. I was at the pains of making a long search in the Bodleian Library last summer, in the hopes of finding the original, but without success. In fact, there can be but little doubt that this celebrated and well-known document is a forgery! In the first place, why should such a document have been printed abroad? Was it likely that it should have found its way to Frankfort, nearly half a century afterwards, and been published without any explanation of the source whence it was obtained? Again the orthography is most grotesque, and too gross ever to have been penned either by Henry VI or Leland, or both combined. For instance, we have Peter Gower, a Grecian, explained in a note by the fabricator—for who else could have solved it?—to be Pythagoras! As a whole, it is but a clumsy attempt at deception, and is quite a parallel to the recently discovered one of the *first Englishe Mercurie*.

Among the German opponents of the Manuscript are Lessing, Keller, and Findel; and more recently, the iconoclasts of England, who have been attacking so many of the ancient records of the Craft, have not left this one unspared. On the other hand, it has ranked among its advocates some of the most learned Freemasons of England, Germany, and France, of whom may be named Krause, Fessler, Lenning, Reghellini, Preston, Hutchinson, Calcott, the last three, perhaps, without critical examination, and Oliver. Of these the language of the last may be cited as a specimen of the arguments adduced in its favor, Doctor Oliver says (*Freemasons Quarterly Review*, 1840, page 10):

> This famous Manuscript, possesses the reputation of having converted the learned Locke, who was initiated after carefully perusing and analyzing it. Before any faith can be placed on this invaluable document, it will be necessary to say a word respecting its authenticity. I admit that there is some degree of mystery about it, and doubts have been entertained whether it be not a forgery. We have the strongest presumptive proofs that it was in existence about the middle of the last century, because the utmost publicity was given to it; and as at that time Freemasonry was beginning to excite a considerable share of public attention, the deception, had it been such, would have been publicly exposed by its opponents, who appear to have used the lash of ridicule very freely, as witness Hogarth's picture of *Night*, where the principal figures represent some Brethren, decorated with aprons and jewels, returning from the Lodge in a state of intoxication; the broad sheet of the *Scald Miserables*, and other prints and publications in which Freemasonry is burlesqued. But no attempt was ever made to invalidate its claim to be a genuine document.

After enumerating the several books in which it had been published, he resumes his argument, as follows:

> Being thus universally diffused, had it been a suspected document, its exposure would certainly have been attempted; particularly about the close of the last century, when the progress of Masonry was sensibly checked by the publication of works which charged it with being the depository of principles fatal equally to the peace and

religion of civil society; and if a forgery, it would have been unable to have endured the test of a critical examination. But no such attempt was made; and the presumption therefore is that the document is authentic. I should be inclined to pronounce, from internal evidence only, that the *Letter and Annotations* were written by Locke; but there are corroborating facts which appear conclusive; for this great philosopher was actually residing at Oates, the country-seat of Sir Francis Masham, at the time when the paper is dated; and shortly afterwards he went up to town, where he was initiated into Masonry. These facts are fully proved by Locke's Letters to Mr. Molyneux, dated March 30 and July 2, 1696. For these reasons I entertain no doubt of the genuineness and authenticity of this valuable Manuscript.

If my own opinion is worth giving on this subject, says Doctor Mackey, I should say with much reluctance, and against my own wishes, that there is neither internal nor external evidence of the authenticity of this document to make it a sufficient foundation for historical evidence.

Brother Mackey's opinion in the above essay was candid and conservative, in the main well supported by later investigation. Brother Robert F. Gould, in his *History of Freemasonry* (volume i, page 489), says of this document "which all authorities, except Fort, concur in regarding as an impudent forgery. The conclusion I have myself arrived at is, that the catechism must have been drawn up at some period subsequent to the publication of Doctor Anderson's *Constitutions;* and I think it not improbable that the memoir of Ashmole, given in the *Biographia Britannica*, 1747, may have suggested the idea of practising on the credulity of the Freemasons." But this verdict of the eighties was considerably modified by Brother Gould after he had read the argument of Brother George Fleming Moore in the *New Age*, October, 1904 (see also pages 384 and 385, Doctor Mackey's revised *History of Freemasonry*). In his *Collected Essays*, 1913 (page 265), Brother Gould admitted that "The Editor of the *New Age* has in my opinion, presented some very cogent reasons for a rehearing of the case."

The Leland Manuscript has been the subject of so much criticism, friendly and otherwise, that the text ought to be submitted with the arguments. The copy here given with notes (see inserted figures in text) and glossary of the more unusual words is from the twelfth edition of William Preston's *Illustrations of Masonry* (pages 110–18):

A Letter from the learned Mr. John Locke, to the Right Hon. Thomas Earl of Pembroke, with an old Manuscript on the subject of Free Masonry.

My Lord,

I have at length, by the help of Mr. Collins, procured a copy of that manuscript in the Bodleian library, which you were so curious to see: and, in obedience to your lordship's commands, I herewith send it to you. Most of the notes annexed to it, are what I made yesterday for the reading of my lady Masham, who is become so fond of Masonry, as to say that she now more than ever wishes herself a man, that she might be capable of admission into the Fraternity.

The manuscript of which this is a copy, appears to be about one hundred and sixty years old; yet, as your lordship will observe by the title, it is itself a copy of one yet more ancient by about one hundred years: for the original is said to be the hand-writing of King Henry VI. Where that prince had it, is at present an uncertainty; but it seems to me to be an examination—taken perhaps before the king—of some one of the brotherhood of Masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to persecution that had been raised against them. But I must not detain your lordship longer by my preface from the thing itself.

I know not what effect the sight of this old paper may have upon your lordship; but for my own part I cannot deny that it has so much raised my curiosity, as to induce me to enter myself into the Fraternity, which I am determined to do, if I may be admitted, the next time I go to London, and that will be shortly, I am,

My Lord,
Your Lordship's most obedient,
and most humble servant,
John Locke.

Certayne Questyons, with Answers to the same, concerning the Mystery of the Maçonrye; *writtene by the kynge* Henrye, *the sixthe of the name, and faithfullye copyed by me* (1) John Leylande Antiquarius, *by the commaunde of his* (2) *Highnesse.*

They be as followethe,

Question. What mote ytt be? (3)

Answer. Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondrye werkynges: sonderlyche, the skylle of reckenyngs, of waightes and metynges, and the true manere of façonnynage al thyngs for mannes use; headlye, dwellinges, and buyldynges of alle kindes, and all other thynges that make gudde to manne.

Q. Where dyd it begynne?

A. Ytt dydd begynne with the (4) fyrste menne yn the este, whych were before the (5) ffyrste menne of the weste, and comyinge westlye, ytt hathe broughte herewyth alle comfortes to the wylde and comfortlesse.

Q. Who dyd brynge ytt westlye?

A. The (6) Venetians, whoo beynge grate merchaundes, comed ffyrste ffromme the este ynn Venetia, for the commodyte of marchaundysynge beithe este and weste bey the redde and myddlonde sees.

Q. How comede ytt yn Engelonde?

A. Peter Gower (7) a Grecian, journeyedde ffor kunnynge yn Egypte, and in Syria, and yn everyche londe, whereas the Venetians hadde plaunted maçonrye, and, wynnynge entraunce yn al lodges of Maçonnes, he lerned muche, and retournedde, and woned yn Grecia Magna (8), wacksynge, and becommynge a myghtye (9) wyseacre, and gratyche renowned, and her he framed a grate lodge at Groton (10), and maked manye maçonnes, some whereoffe dydd journeye yn Fraunce, and maked manye maçonnes, wherefromme, yn processe of tyme, the arte passed in Engelonde.

Q. Dothe the maçonnes descouer here artes unto odhers?

A. Peter Gower, whenne he journeyede to lerne, was ffyrste (11) made, and anonne techedde; evenne soe shulde all odhers beyn recht. Natheless (12) maçonnes hauethe alweys, yn everyche tyme, from tyme to tyme, communycatedde to mannkynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped back soche allein as shulde be harmfulle yff they comed yn euylle haundes, oder soche as ne myghte be holpynge wythouten the techynges to be joynedde herwythe in the lodge, oder soche as do bynde the freres more stronglyche togeder, bey the proffytte and commodytye comynge to the confrerie herfromme.

Q. Whatte artes haueth the maçonnes techedde mankynde?

A. The artes (13) agricultura, architectura, astronomia geometria, numeres, musica, poesie, kymistrye, governmente and relygyonne.

Q. Howe comme the maçonnes more teachers than odher menne?

A. The hemselfe haueth allein in (14) arte of ffyndynge neue artes, and thatt ys for here own proffytte, and (15) preise: they concelethe the arte of kepynge (16) secrettes, that soe the worlde mayeth nothinge concele from them. Thay concelethe the arte of wunderwerckynge, and of foresaying thynges to comme, that so thay same artes may not be usedde of the syckedde to an euyell ende. Thay also concelethe the (17) arte of chaunges, the wey of wynnynge the facultye (18) of Abrac, the skylle of becommynge gude and parfyghte wythouten the holynges of fere and hope; and the universelle (19) longage of maçonnes.

Q. Wyelle he teche me thay same artes?

A. Ye shalle be techedde yff ye be werthye, and able to lerne.

Q. Dothe all maçonnes kunne more than odher menne?

A. Not so. Thay onlyche haueth recht and occasyonne more than odher men to kunne, butt manye doeth fale yn capacity, and manye more doth want industrye, that ys pernecessarye for the gaynynge all kunnyage.

Q. Are maçonnes gudder men then odhers?

A. Some maçonnes are not so virtuous as some odher menne; but, yn the most parte, thay be more gude then thay woulde be yf thay war not maçonnes.

Q. Doth maçonnes love eidher odher myghtylye as beeth sayde?

A. Yea verylyche, and yt may not odherwise be: for gude menne and treu, kennynge eidher odher to be soche, doeth always love the more as thay be more gude.

Here endethe the questyonnes, and awnsweres.

A Glossary of antiquated words in the foregoing Manuscript

Albein, only
Alweys, always
Beithe, both
Commodytye. conveniency
Confrerie, fraternity
Façonnynge, forming
Foresayinge, prophesying
Freres, brethren
Headlye, chiefly
Hem plesethe, they please
Hemselfe, themselves
Her, there, their
Hereynne, therein
Herwyth, with it
Holpynge, beneficial
Kunne, know
Kunnynge, knowledge
Make gudde, are beneficial
Metynges, measures
Mote, may
Middlelonde, Mediterranean
Myghte, power
Occasyonne, opportunity
Odher, other
Onelyche, only
Pernecessarye, absolutely necessary
Preise, honour
Recht, right
Reckenynge, numbers
Sonderlyche, particularly
Skylle, knowledge
Wacksynge, growing
Werck, operation
Wey, way
Whereas, where
Woned, dwelt
Wunderwerckynge, working miracles
Wylde, savage
Wynnynge, gaining
Ynn, into

Notes to the Text

1. John Leylande was appointed by Henry VIII at the dissolution of monasteries, to search for, and have such books and records as were valuable among them. He was a man of great labor and industry.

2. Meaning the said King Henry VIII. Our kings had not then the title of *majesty*.

3. That is, what may this mystery of Masonry be? The answer imports, That it consists in natural, mathematical, and mechanical knowledge. Some part of which, as appears by what follows, the Masons pretend to have taught the rest of mankind, and some part they still conceal.

4 and 5. It should seem by this, that Masons believe there were men in the east before Adam, who is called the "ffyrste manne of the weste;" and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa, which, in respect to Asia, may be called western countries, were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

6. In the times of monkish ignorance it is no wonder that the Phenicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound may deceive the clerk who first took down the examination. The Phenicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

7. This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: But as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is Petagore, to conceive how easily such a mistake may be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his life by Dion. Hal.

8. A part of Italy formerly so called, in which the Greeks had settled a large colony.

9. This word at present signifies simpleton, but formerly had a quite contrary meaning. Wiseacre in the old Saxon is philosopher, wiseman, or wizard, and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

10. Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

11. The word *made* I suppose has a particular meaning among the Masons, perhaps it signifies, initiated.

12. This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by Masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

13. It seems a bold pretence this of the Masons, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

14. The art of inventing arts, must certainly be a most useful art. My lord Bacon's Novum Organum is an attempt towards somewhat of the same kind. But I much doubt, that if the Masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be employed in all the sciences generally, as algebra in numbers, by the help of which, new rules of arithmetic are, and may be found.

15. It seems the Masons have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of mankind.

16. What kind of art this is, I can by no means imagine. But certainly such an art the Masons must have: For though, as some people suppose, they should have no secret at all, even that must be a secret, which being discovered, would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it.

17. I know not what this means, unless it be the transmutation of metals.

18. Here I am utterly in the dark.

19. An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pre-

ad to have such a thing among them. If it be true, I ecs it must be something like the language of the antomimes among the ancient Romans, who are said be able, by signs only, to express and deliver any ation intelligibly to men of all nations and languages. man who has all these arts and advantages, is cer-inly in a condition to be envied: But we are told at this is not the case with all Masons; for though hese arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry, to acquire them. However, of all their arts and secrets, that which I most desire to know is, "The skylle of becommynge gude and 'parfyghte';" and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "That the better men are, the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it.

A careful reading of the above manuscript will disclose not only typical old English words but several that are as peculiarly foreign to that language, but as it came in the eighteenth century from the Continent for publication in England with the understanding that it was a copy of an old document there is nothing unusual in finding words in it of other than British origin. Europe and its languages have been subject to change and the curious combination of English, French and German influence is seen in the above manuscript, commodytye, confrerie, façonnynge, freres, occasyonne, are as suggestively French, as Odher, recht, Sonderlyche, werck, woned, wunderwerckynge, are of German. Brother Preston (page 118) asserts that:

> The conjecture of the learned annotator concerning its being an examination taken before King Henry of one of the Fraternity of Masons, is accurate. The severe edict passed at that time against the society, and the discouragement given to the Masons by the bishop of Winchester and his party, induced that prince, in his riper years, to make a strict scrutiny into the nature of the Masonic institution; which was attended with the happy circumstance of gaining his favour, and his patronage. Had not the civil commotions in the kingdom during his reign attracted the notice of government, this act would probably have been repealed through the intercession of the duke of Gloucester, whose attachment to the Fraternity was conspicuous.

We may not go as far as this with Brother Preston in our study of the manuscript, but we can agree with him that it deserves a serious and studious examination.

The phrasing and choice of words has drawn attention, comment being made by Brother Mackey on the probability that there was a French original of the document which had been translated into English. He points out that there are many peculiarly French turns and twists in the manuscript and therefore he held that none of these idiomatic expressions would have been likely to occur if the manuscript had been originally the work of an Englishman and written in the English language.

We must not forget that the manuscript first appeared in the *Gentleman's Magazine*, September, 1753, and that there we are told that it had previously been printed at Frankfort in Germany in 1748. These circumstances give the language of the essay a peculiarly international flavor. However, there is one singular feature which perhaps has not hitherto received the attention it deserved. This is mentioned in *Miscellanea Latomorum* (pages 40 and 41, volume v), which is taken from the *Bodleian Quarterly Record* (iii, page 27), and reads as follows:

> The forger of literary and historical documents has many pitfalls in his path, but his fall is often long delayed. A forgery which for many years has found supporters is a Masonic treatise entitled *Certayne Questions . . . Concernynge . . . Maçonrye; wryttenne by . . . Kynge Henrye the Sixthe . . . and . . . copyed by me Johan Leylande*, published in the *Gentleman's Magazine*, 1753, xxiii, 417, but stated to be a reprint of *Ein Brief von . . . Herrn Johann Locke*—Frankfort, 1748—where it is said that the original manuscript is in the Bodleian Library. No such manuscript, however, has ever come to light, and Mr. Madan, in his *Summary, Catalogue*, refers to it as mythical. A student of Masonry recently made a special visit to Oxford with a view to a further search for the treatise, because, as he said, "Masonically this is by no means as universally regarded as spurious as it was some thirty or so years ago." Needless to say, he did not succeed where Mr. Madan had failed, but the authenticity of the text was still undecided. It occurred to a member of the Staff to ask Mr. Onions, one of the editors of the *New English Dictionary*, whether the treatise could possibly have been written as early as 1460. Mr. Onions kindly examined the text, and almost immediately denounced it as spurious on account of the occurrence of the word *kymistrye*—chemistry—which is not found in English until about the year 1600 and which did not become common until the middle of the seventeenth century. By such slips is the forger betrayed.

However, the subject here seemed worthy of further examination. Brother Charles E. Funk, of the *New Standard Dictionary*, Funk and Wagnalls Company, writes to us:

> It is possible but not probable that the word *chemistry*, with the variant spelling *kymistrye*, may have been used as early as the middle of the sixteenth century, but from such records as we have, the earliest use was apparently at the beginning of the seventeenth century, some fifty or more years later. Previous to that time the word employed was *alchemy*, and from that there were such forms as *alchemic, alchemical, alchemically, alchemist, alchemister, alchemistic*, and *alchemistry*. The *al-*, of course, was a Moorish prefix and could have been dropped at any time after the introduction of the base word into English. As far as the spelling *kymistrye* is concerned, there is no record of this particular spelling in any of the available reference books. There is no reason why that spelling might not have been used, for it was by no means uncommon for the hard *ch* to be written *k*, and in fact some of the soft *chs* as we have them today, notably *church*, is in Scotland *kirk*. Numerous other words coming from the Greek, thence to the Latin, and from thence to English lost the original *chi* of the Greek into the hard *c* or *k* of modern English. Previous to the eighteenth century every one spelled more or less according to the dictates of his conscience and if any individual preferred to spell *chymist*—a form that appeared as early as the middle of the sixteenth century—as *kymist*, that was his privilege. The fact that the spelling *chymist* is recorded in Bulleyn's *Book of Simples*, published in 1562, is the only thing that lends the air of probability to the use of the word *kymistrye*, which was as early a date as is credited to the *Leland Manuscript*. I think it is probable, as you infer, that the word was inserted into the manuscript at some later date than that to which it is credited. The fact that the word *chemistry* did not come into public usage until at least fifty years after the alleged date of the manuscript is supporting testimony to that effect, but by no means conclusive. *Alchemy* was introduced into England prior to the time of Chaucer and anything purporting to contain a list of the important sciences of the period of King Henry VI should certainly contain the subject *alchemy*.

The fact that the manuscript has evidently been copied into at least two different continental languages more or less, French and German, and brought

back into the language in which it was probably first written, English, has, we dare say, carried with it some expressions, not to say some spellings, that were in all probability not in the original. Even now there are unmistakable French and German spellings of words easy to be seen, as we have pointed out, and therefore we do not think it at all unreasonable to suppose that each copyist was inclined to introduce such words as seem to him most expressive. Curious as it may seem that the word *alchemy* is not in the manuscript where we would expect to find it, yet this rather indicates to us that *kymistrye* has been substituted for it.

Sir John A. Cockburn, Past Grand Deacon of England, contributed a discussion of the manuscript which appeared in the December issue, 1920, of the *Builder*, in which he maintained that the arguments against so time-honored a document were puerile, the evidence of its truth irresistible, that Freemasonry dependent on oral tradition cannot in all cases expect direct documentary proof. As to errors in the text, he believed them witnesses of its truth, *Peter Gower* for Pythagoras was just such a blunder as an illiterate Craftsman might make of the French word *Pythagore*, that confounding the ancient Phenicians with the modern Venetians was probable enough during the grandeur of Venice, that in fact the most plausible of the adverse criticism was in the uncouth spelling, but this corresponding to no particular period of English orthography and of little disqualifying cogency when we find in Lodge Minute Books, within the last century, such monstrosities as *Shuper exclant Masons*, and *Sertifiket* of a *Resectobel* Order. Sir John concluded that the document supported by so many contemporary and credible allusions was inconceivable as a forgery. Further, he asserted that in any case it deserved to be rescued from oblivion if only for its sublime truths, its statement that Freemasonry enables men to be virtuous without hope of reward or fear of punishment, that the pursuit of virtue for its own sake differentiates Freemasonry from dogmatic religions, and that Brotherly Love, Relief and Truth bring their own recompense.

LEMANCEAU. A zealous French Freemason, and the possessor of a fine collection of Degrees, the nomenclature of which is preserved by Thory in his *Acta Latomorum*. The most important are referred to in the present work.

LEMIERRE, A. M. Born in 1733, died in 1793. A writer of merit who belonged to the Lodge of the Neuf Soeurs, the *Nine Sisters*, or the Muses, the classic patrons of arts and sciences, and was present at the reception of Voltaire.

LENGTH OF THE LODGE. See *Extent of the Lodge.*

LENNING, C. The assumed name of a learned German Freemason, who resided at Paris in 1817, where Krause speaks of him as an estimable man and well-informed Craftsman. Woodford (*Kenning's Cyclopedia*) says his real name was Hesse, and that he was a bookseller. He was the first projector of the *Encyclopädie der Freimaurerei*, which Findel justly calls "one of the most learned and remarkable works in Masonic literature." The manuscript coming into the possession of the Leipsic bookseller, Brockhaus, he engaged Friedrich Mossdorf to edit it. He added so much to the original, revising and amplifying all the most important articles and adding many new ones, that Kloss catalogues it in his *Bibliographie* as the work of Mossdorf. The *Encyclopädie* is in three volumes, of which the first was published in 1822, the second in 1824, and the third in 1828, all at Leipsic. A second edition, under the title of *Handbuch der Freimaurerei*, was published under the editorship of Schletter and Zille. The first three volumes of this second and revised edition were issued in fifteen parts, 1861–7; the fourth volume or supplement of 1879 being edited by O. Henne-Am-Rhym. A third edition in two volumes was published in 1900, the first volume only, the second following in 1901.

LENOIR, ALEXANDRE. A celebrated archeologist, who was born at Paris in 1761. Having studied at the Mazarin College, he entered the studio of Doyeu, and successfully cultivated painting. In 1790, the National Assembly having decreed that the treasures of art in the suppressed churches and convents should be collected at the Petits-Augustins, he was appointed the Conservator of the depôt, which was subsequently called the Museum, of which he was then made the Director. He there collected more than five hundred monuments rescued from destruction, and classified them with great care. On the conversion of the Garden of Moasseaux into a Museum of Monuments, he was appointed one of the administrators, and subsequently the administrator of the monuments of the Church of Saint Denis. In all these appointments, Lenoir exhibited his taste and judgment as an archeologist. He was a member of the Society of Antiquaries of France, to whose *Transactions* he contributed several memoirs. The Metropolitan Chapter of France had, from the year 1777, annually held philosophical conventions, at which lectures on Masonic subjects were delivered by such men as Court de Gebelin. In 1789 these conventions were discontinued in consequence of the political troubles of the times, but they were renewed in 1812 by M. Lenoir, who delivered before the Chapter a course of eight lectures on the relations which exist between the ancient mysteries of the Egyptians and the Greeks and those of Freemasonry. In 1814, he published the substance of these lectures in a work entitled *La Franche-Maçonnerie rendue à sa véritable origine, ou l'Antiquité de la Franche-Maçonnerie prouvée par l'Explication des Mystères Anciens et Modernes, Freemasonry brought back to its true origin, or the Antiquity of Freemasonry proven by an Explanation of the Mysteries, Ancient and Modern*, Paris, quarto, 304 pages. The theory of the author being that the mysteries of Freemasonry are only a repetition of those of antiquity, he attempts to support it by investigations into the ancient initiations that are marked with profound learning, although the work was severely criticised in the *Journal de Débats*. He had previously published, in 1809, a work in three volumes, entitled *Nouvelle Explication des Hiéroglyphes ou Anciennes Allégories sacrées des Egiptiens*, *New Explanation of the Mystical Characters, or Ancient Allegories revered by the Egyptians*. He died at Paris, June 12, 1839.

LEONTICA. Ancient sacrificial festivals in honor of the sun; the officiating priests being termed *Leontes*

LEO XII, POPE. Born in 1760, died in 1829. On the 13th of March, 1825, he issued the well-remembered Bull, beginning "Quo graviora mala," against the Freemasons. The first few Latin words of a Papal Bull, it is also well to recall, are used as a name for the document.

LEPAGE. One of those French Freemasons who in the latter part of the eighteenth century occupied themselves in the accumulation of *cahiers* or rituals of Masonic Degrees. Most of the Degrees in his collection, which is said to have been a valuable one, are referred to by Thory in the nomenclature contained in his *Acta Latomorum*.

LEROUGE, ANDRE JOSEPH ETIENNE. A man of letters and zealous Freemason of Paris, born at Commercy, April 25, 1766. He made a large and valuable collection of manuscript and printed Degrees.

He died in 1834, and on the 7th of January, 1835, his collection was sold at public auction. Thory has made use of it in his *Nomenclature des Grades*. Lerouge was the author of several didactic writings on Masonic subjects, all of which, however, have had but an ephemeral existence. He was one of the editors of the French Masonic journal *Hermes*, published in 1819, and of the *Mélanges de Philosophie, d'Histoire et de Litérature Maçonnique*, *Mélanges* being the French word for *mixtures* or *blends*. He was a man of much learning, and is said to have supplied several of his Masonic contemporaries with assistance in the preparation of their works.

LESSER ANTILLES. See *Caribbee Islands*.

LESSER LIGHTS. In the lecture of the First Degree we are told that a Lodge has three symbolic *Lesser Lights;* one of these is in the East, one in the West, and one in the South. There is no light in the North, because King Solomon's Temple, of which every Lodge is a representation, was placed so far north of the ecliptic that the sun and moon, at their meridian height, could dart no rays into the northern part thereof. The North we therefore Masonically call a place of darkness. This symbolic use of the three lesser lights is very old, being found in the earliest lectures of the eighteenth century. The three lights, like the three principal officers and the three principal supports, refer, undoubtedly, to the three stations of the sun—its Rising in the East, its Meridian in the South, and its Setting in the West; and thus the symbolism of the Lodge, as typical of the world, continues to be preserved. The use of lights in all religious ceremonies is an ancient custom. There was a seven-branched candlestick in the tabernacle, and in the Temple "were the golden candlesticks, five on the right hand and five on the left." They were always typical of moral, spiritual, or intellectual light. The custom prevalent in some localities, of placing the burning tapers, or three symbolic lesser lights, East, West, and South, near the altar, is sometimes changed so that these respective lights are burning on or beside the pedestals of the Master and his two Wardens at their several stations. In the old Teutonic mythology, and in accordance with Medieval court usage, flaming lights or fires burned before each column, similarly situated, on which rested the images of Odin, Thor, and Frey. These columns are further represented as Wisdom, Strength, and Beauty, sustaining the "Starry-decked Heaven," roof or ceiling colored blue, with stars.

LESSING, GOTTFRIED EPHRAIM. A learned littérateur of Germany, who was born at Kaumitz, in the Neiderlausetz, January 22, 1729, and died on the 15th of February, 1781, at Woefenbutal, where he was librarian to the Duke of Brunswick. Lessing was initiated in a Lodge at Hamburg, and took great interest in the Institution. His theory, that it sprang out of a secret association of Templars which had long existed in London, and was modified in form by Sir Christopher Wren, has long been rejected, if it was ever admitted by any; but in his two works *Ernst und Falk* and *Nathan der Weise*, he has given profound and comprehensive views on the genius and spirit of Freemasonry. Lessing was the most eminent littérateur of his age and has been styled "the man who was the forerunner of the philosophers, and whose criticisms supplied the place of poetry" (see *Ernest and Falk*).

Brother Lessing's dramatic poem, *Nathan the Wise*, is vigorously Masonic. The author was convinced that the stage would prove as useful in circulating the good doctrine as the pulpit and he strove in this play to preach universal brotherhood. He discusses class prejudice and teaches the force of that truth which underlies religious creeds. The effort was an outgrowth of the well-known Goeze controversy and was written in 1778 to 1779 in reply to some of the criticisms of the Hamburg pastor. First acted at Berlin in 1783, it met with little success, until in 1801 it was put on the stage at Weimar by Schiller and Goethe.

The principal characters include the Sultan Saladin, a follower of Mohammed, Nathan, a wealthy Jew, Recha, his adopted daughter, Daja, a Christian woman companion of the daughter, and a young Knight Templar. The plot is briefly as follows: Nathan finds that his daughter has been saved from death by the Knight Templar who, in turn, is captured by the Sultan, who spares his life because the young man resembles the late brother of Saladin. The young people fall in love with each other though the Templar avoids the girl because she is presumably a Jewess. Saladin, in need of money, appoints Nathan his Treasurer and at an interview questions him about his preference for the Jewish faith. Nathan replies by telling him the story of the *Three Rings* quoted below:

In days of yore, there dwelt in Eastern lands
A man, who from a valued hand received
A ring of priceless worth. An opal stone
Shot from within an ever-changing hue,
And held its virtue in its form concealed,
To render him of God and man beloved.
Who wore it in this fixed unchanging faith.
No wonder that its Eastern owner ne'er
Withdrew it from his finger, and resolved
That to his house the ring should be secured.
Therefore he thus bequeathed it: first to him
Who was the most beloved of his sons,
Ordaining then that he should leave the ring
To the most dear among his children; then
That without heeding birth, the fav'rite son,
In virtue of the ring alone, should still
Be lord of all the house. From son to son,
The ring at length descended to a sire
Who had three sons, alike obedient to him,
And whom he loved with just and equal love.
The first, the second, and the third, in turn,
According as they each apart received
The overflowings of his heart, appeared

Most worthy as his heir, to take the ring,
Which, with good-natured weakness, he in turn
Had promised privately to each; and thus
Things lasted awhile. But death approached,
The father now embarrassed, could not bear
To disappoint two sons, who trusted him.
What's to be done? In secret he commands
The jeweller to come, that from the form
Of the true ring, he may bespeak two more.
Nor cost, nor pains are to be spared, to make
The rings alike—quite like the true one. This
The artist managed. When the rings were brought
The father's eye could not distinguish which
Had been the model. Overjoyed, he calls
His sons, takes leave of each apart—bestows
His blessing and his ring on each—and dies.
All that follows next
May well be guessed. Scarce is the father dead,
When with his ring, each separate son appears,
And claims to be the lord of all the house.
Question arises, tumult and debate—
But all in vain—the true ring could no more
Be then distinguished than the true faith now.

SALADIN

Is that your answer to my question?

NATHAN

No! But it may serve as my apology.
I cannot venture to decide between
Rings which the father had expressly made,
To baffle those who would distinguish them.

SALADIN

Rings, Nathan! Come, a truce to this! The creeds
Which I have named have broad, distinctive marks,
Differing in raiment, food, and drink!

NATHAN

'Tis true!
But then they differ not in their foundation.
Are not all built on history alike,
Traditional or written? History
Must be received on trust. Is it not so?
In whom are we most likely to put trust?
In our own people? in those very men
Whose blood we are? who, from our earliest youth
Have proved their love for us, have ne'er deceived,
Except in cases where 'twere better so?
Why should I credit my forefathers less
Than you do yours? or can I ask of you
To charge your ancestors with falsehood, that
The praise of truth may be bestowed on mine?
And so of Christians.

SALADIN

By our Prophet's faith,
The man is right. I have no more to say.

NATHAN

Now let us to our rings once more return.
We said the sons complained; each to the judge
Swore from his father's hand immediately
To have received the ring—as was the case—
In virtue of a promise, that he should
One day enjoy the ring's prerogative.
In this they spoke the truth. Then each maintained
It was not possible that to himself
His father had been false. Each could not think
His father guilty of an act so base.
Rather than that, reluctant as he was
To judge his Brethren, he must yet declare
Some treach'rous act of falsehood had been done.
The judge said: If the father is not brought
Before my seat, I cannot judge the case.
Am I to judge enigmas? Do you think
That the true ring will here unseal his lips?
But, hold! You tell me that the real ring
Enjoys the secret power to make the man
Who wears it, both by God and man, beloved.
Let that decide. Who of the three is loved
Best by his Brethren? Is there no reply?
What! do these love-exciting rings alone
Act inwardly? Have they no outward charm?
Does each one love himself alone? You're all
Deceived deceivers. All your rings are false.
The real ring, perchance, has disappeared;
And so your father, to supply the loss,
Has caused three rings to fill the place of one.
And,—the judge continued:—
If you insist on judgment, and refuse
My counsel, be it so. I recommend
That you consider how the matter stands.
Each from his father has received a ring;
Let each then think the real ring his own.
Your father, possibly desired to free
His power from one ring's tyrannous control.
He loved you all with an impartial love,
And equally, and had no inward wish
To prove the measure of his love for one
By pressing heavily upon the rest.
Therefore, let each one imitate this love;
So, free from prejudice, let each one aim
To emulate his Brethren in the strife
To prove the virtues of his several ring,
By offices of kindness and of love,
And trust in God. And if, in years to come,
The virtues of the ring shall reappear
Amongst your children's children, then, once more
Come to this judgment-seat. A greater far
Than I shall sit upon it, and decide.
So spake the modest judge.

This parable so impressed the Sultan that he bids the Jew depart in peace, but Nathan insists upon loaning Saladin the desired money and in this way secures his gratitude. Meanwhile, the Templar meets the daughter and then, at an interview with the Jew, begs his consent to the marriage. Nathan neither consents nor refuses and this angers the Templar, but he is later told that the girl is not Nathan's daughter and was born a Christian yet was brought up as a Jewess. The Templar then visits the Patriarch at the Convent and states the case but withholds the names of those concerned. He is informed that it is the law for a Jew converting a Christian to die by fire and demands are made for the name of the criminal. The Templar refuses to betray Nathan and seeks Saladin. The climax of the play shows that the young people are the children of the brother of the Sultan and, therefore, his own nephew and niece. Lessing has strongly emphasized an enlightened tolerance in its relation to the several creeds which are of leading importance in the poem. In fact, this aspect of the drama is by far the most important in it and well deserves critical study. The name, *Three Rings*, applied to Lodges and to at least one Masonic Journal, is a brotherly tribute to Lessing's genius.

LESSONS. The passages of Scripture recited by the Prelate in the ceremony of inducting a candidate into the Masonic Order of Knights Templar. It is an ecclesiastical term, and is used by the Templars because these passages are intended to instruct the candidate in reference to the incidents of our Savior's life which are referred to in the ritual.

LETTER OF APPLICATION. More properly called a *Petition*, which see.

LETTERS PATENT. See *Patents*.

LETTUCE. A sacred plant used in the mysteries of Adonis, and therefore the analogue of the Acacia in the mysteries of Freemasonry.

LEUCHT. A Masonic charlatan of the eighteenth century, better known by his assumed name of *Johnson*, which see.

LEVEL. In Freemasonry, the *Level* is a symbol of equality; not of that social equality which would destroy all distinctions of rank and position, and beget

confusion, insubordination, and anarchy; but of that fraternal equality which, recognizing the Fatherhood of God, admits as a necessary corollary the Brotherhood of Man. It, therefore, teaches us that, in the sight of the Grand Architect of the Universe, his creatures, who are at an immeasurable distance from him, move upon the same plane; as the far-moving stars, which though millions of miles apart, yet seem to shine upon the same canopy of the sky. In this view, the Level teaches us that all men are equal, subject to the same infirmities, hastening to the same goal, and preparing to be judged by the same immutable law.

The Level is deemed, like the Square and the Plumb, of so much importance as a symbol, that it is repeated in many different relations. First, it is one of the jewels of the Lodge; in the English system a *movable*, in the American an *immovable*, one. This leads to its being adopted as the proper official ensign of the Senior Warden, because the Craft when at labor, at which time he presides over them, are on a common level of subordination. And then it is one of the working tools of a Fellow Craft, still retaining its symbolism of equality (see *Jewels of a Lodge*, also *Immovable*, and *Movable*).

LEVELS. See *Master's Emblem.*

LEVI, ELIPHAS. The pseudonym of Louis Alphonse Constance, born, 1810; died, 1875, a prolific writer on Magical Freemasonry, or of works in which he seeks to connect the symbols of Freemasonry with the dogmas of the High Magic. His principal works, which abound in philosophical speculations, are *Doctrine of Transcendental Magic*, 1855; *Ritual of Transcendental Magic*, 1856; *History of Magic*, 1860; *Key of the Grand Mysteries*, 1861; *Fables and Symbols*, 1864; *Sorcerer of Meudon*, 1865, and *Science of Souls*, 1865. Brother Mackenzie (*Royal Masonic Cyclopedia*) says that Eliphas Levi, at the time of his death, had prepared for publication *Le Livre de Mystere*, the *Book of Mystery*, and *L'Anneau de Salomon, Solomon's Ring.* At one time an active member of the Roman Catholic Church, trained at the Academy of Saint Sulpice for the priesthood, he arrived at the position of Deacon, and is frequently given the title of *Abbe, Father*, though his independent views were soon found even in his period of priestly instruction to be unacceptable to the authorities of the Romish Church. A pamphlet of his on the *Gospel of Liberty*, 1839, of radical expressions on politics, also brought him into conflict with the civil powers and he was imprisoned for six months. He renounced celibacy, and married, but the union was broken by divorce, and his attention now seems to have turned toward the occult philosophy. Here he attained a position of prominence and has been called "the last of the Magi." Lewis Spence (*Dictionary of Occultism*) sums up his philosophical equipment thus: "Levi's knowledge of the occult sciences was much more imaginative than circumstantial, and in perusing his works the reader needs to be on his guard against the adoption of hasty generalisations and hypotheses."

LEVIT, DER. The Levite was the fourth grade of the Order of the Knights of the True Light.

LEVITE, KNIGHT. The Knight Levite was the fourth section of the Seventh Degree of the Rite of Clerks of Strict Observance.

LEVITE OF THE EXTERNAL GUARD. The lowest of the nine Orders of the Priesthood, or highest of the Masonic Degrees in the Order of the Temple as modified by Fabré-Palaprat. It was equivalent to Kadosh.

LEVITES. Those descendants of Levi who were employed in the lowest ministerial duties of the Temple, and were thus subordinate to the priests, who were the lineal descendants of Aaron. They are represented in some of the advanced Degrees.

LEVITE, SACRIFICER. A Degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

LEVITIKON. There is a spurious Gospel of Saint John, supposed to have been forged in the fifteenth century, which contradicts the accepted Gospel in many particulars. It contains an Introduction and a Commentary, said to have been written by Nicephorus, a Greek monk of Athens. This Commentary is called the *Levitikon.* Out of this Gospel and its Commentary, Fabré-Palaprat, about the year 1814, composed a Liturgy for the sect of Johannites, which he had established and attached to the Order of the Temple at Paris.

LEVY. A collection of men or money raised for a particular purpose. The lectures tell us that the timbers for building the Temple at Jerusalem were felled in the forests of Lebanon, where a *levy* of thirty thousand men of Jerusalem were employed by monthly courses of ten thousand. Adoniram was placed over this levy. The facts are derived from the statement in First Kings v, 13, 14: "And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon ten thousand a month by courses; a month they were in Lebanon and two months at home: and Adoniram was over the levy." These wood-cutters were not Tyrians, but all Israelites.

LEWIS. This technical word has several explanations. 1. An instrument in Operative Masonry. It is an iron cramp or clamp which is inserted in a cavity prepared for that purpose in any large stone, so as to give attachment to a pulley and hook whereby the stone may be conveniently raised to any height and deposited in its proper position. It is well described by Gibson, in the *British Archeologia* (volume x, page 127), but he is in error in attributing its invention to a French architect in the time of Louis XIV and its name to that monarch. The contrivance was known to the Romans, and several taken from old ruins are now in the Vatican. In the ruins of Whitby Abbey, in England, which was founded by Oswy, King of Northumberland, in 658, large stones were discovered, with the necessary excavation for the insertion of a lewis. The word is most probably derived from the old French *lévis*, any contrivance for lifting. The modern French call the instrument a *louve.*

2. In the English system, the *Lewis* is found on the Tracing-Board of the Entered Apprentice, where it is used as a Symbol of Strength, because, by its assistance, the Operative Mason is enabled to lift the heaviest stones with a comparatively trifling exertion of physical power. It has not been adopted as a symbol by the American Freemasons, except in Pennsylvania, where, of course, it received the English interpretation.

There is a curious spelling of what many claim to be the word *Lewis* in a copy of the *Manuscript Constitutions* in possession of the Grand Lodge of Pennsylvania. Thomas Carmick's *Manuscript Constitutions* of Saint John's Lodge of Philadelphia are of the early date of 1727. They have been printed in facsimile by the Committee on Library of the Grand Lodge of Pennsylvania. There are twenty-two pages of the manuscript, each page being eight by ten inches. The copy is very well preserved and the handwriting quite clear. Brother Julius F. Sachse says "The *Carmick Manuscript* unquestionably is not alone the oldest Masonic manuscript in America, but it was probably the first to be used by the scattered Brethren in Philadelphia." On the fourteenth page of the manuscript occurs a reference to certain undesirable workmen. Brother Sachse gives the following rendering of the script: "You shall not make a Mould or Square for any that is Cut a Kenis for a Kenis is one that hath not served his apprentisship nor is not admitted afterwards according to the Custom of Making Masons." The expression "Cut a Kenis" is read by Brother Hughan, in his discussion of the manuscript before Quatuor Coronati Lodge, as "But a Lewis." This understanding of the term had been previously considered in the United States. There is an additional possibility and that is the letter is perhaps *w* and not *n*. Where the letter is seen in the Manuscript it does resemble the *w* used in that word. "*Kewis*" is found in Jamison's *Etymological Dictionary* and is there given as a North Scotland word that comes from the French *queue* meaning *tail*. It may be applied to a line of conduct and presumably when so used is said in an uncomplimentary way. Such a person would at least be a *tail-ender*. He certainly would not be up with the procession and in the proper place with those having right of priority. He would be of the *rag-tag and bob-tail*, a contemptible fellow. *Tailings* has ever been an industrial word meaning *dregs*. Even the Bible says (Deuteronomy xxviii, 13), "And the Lord shall make thee the head and not the tail." Here it does seem we have a link with Scottish Freemasonry under French influences, and the *Carmick Manuscript* may well be studied with reference to its possible connection with Northern Ireland and Scotland.

3. The son of a Freemason is, in England, called a *Lewis*, because it is his duty to support the sinking powers and aid the failing strength of his father; or, as Oliver has expressed it, "to bear the burden and heat of the day, that his parents may rest in their old age; thus rendering the evening of their lives peaceful and happy." In the instructions of the middle of the eighteenth century he was called a *louffton*. From this the French derived their word *lufton*, which they apply in the same way. They also employ the word *louveteau*, and call the daughter of a Freemason *louvetine*. Louveteau is probably derived directly from the louve, the French name of the implement; but it is a singular coincidence that louveteau also means a young wolf, and that in the Egyptian Mysteries of Isis the candidate was made to wear the mask of a wolf's head. Hence, the names of a wolf and a candidate in these mysteries were often used as synonymous terms. Macrobius, in his *Saturnalia*, says, in reference to this custom, that the ancients perceived a relationship between the sun, the great symbol in these mysteries, and a wolf, which the candidate represented at his initiation. For, he remarks, as the flocks of sheep and cattle fly and disperse at the sight of the wolf, so the flocks of stars disappear at the approach of the sun's light. The learned reader will also recollect that in the Greek language *lukos* signifies both the sun and a wolf. Hence some etymologists have sought to derive *louveteau*, the son of a Freemason, from *louveteau*, a young wolf. But the more direct derivation from *louve*, the operative instrument, is preferable.

In Browne's *Master Key*, which is supposed to represent the Prestonian lecture, we find the following definition:

> What do we call the Son of a Freemason?
> A Lewis.
> What does that denote?
> Strength.
> How is a Lewis depicted in a Mason's Lodge?
> As a cramp (clamp) of metal, by which, when fixed into a stone, great and ponderous weights are raised to a certain height and fixed upon their proper basis, without which Operative Masons could not so conveniently do.
> What is the duty of a Lewis, the Son of a Mason, to his aged parents?
> To bear the heavy burden in the heat of the day and help them in time of need, which, by reason of their great age, they ought to be exempted from, so as to render the close of their days happy and comfortable.
> His privilege for so doing?
> To be made a Mason before any other person, however dignified by birth, rank, or riches, unless he, through complaisance, waives this privilege.

Brother E. L. Hawkins adds here that the term occurs in this sense in the *Constitutions* of 1738 at the end of the Deputy Grand Master's song—in allusion to the expected birth of George III, son of Frederick, Prince of Wales:

> May a Lewis be born, whom the World shall admire,
> Serene as his Mother, August as his Sire.

It is sometimes stated that a Lewis may be initiated before he has reached the age of twenty-one; but this is not so under the English Constitution, by which a Dispensation is required in all cases of initiation under age, as was distinctly stated at the meeting of the Grand Lodge of England held on December 2, 1874. The Scotch Constitution, however, does allow a Lewis to be entered at eighteen years of age. This is provided by Rule 180 (see also page 50, *Digest of Scottish Masonic Jurisprudence*, by Brother R. E. Wallace-James).

No such right is recognized in America, where the symbolism of the Lewis is commonly unheeded, though it has been suggested, not without some probability, that the initiation of Washington when he was only twenty years and eight months old, may be explained by a reference to this supposed privilege of the Lewis.

We may add to Brother Hawkins' remarks another interesting note. Volume xi, eighth series, *Notes and Queries*, refers to the derivations of Lewisham by two students of Anglo Saxon to the following effect:

> In the Charter of Ethelbert dated 862 the above place was then known as *Liofshema mearc*, the mark of some person whose name began with the element *Liof* or *Leof*, that is *dear*. This prefix appears to be corrupted from *Leof-Su*, which was from *Leof-Suma*, literally *dear son*. It still survives in the familiar name *Leveson* which, we all know, is pronounced *Lewson*. The place named appears to come through some digressions, for in the seventeenth century it was written *Lews'am*, was spelt

phonetically as *Lusam*, and eventually it became through change of etymology *Lewis*. In Masonic language we have also another Lewis to account for, namely, the combination of pieces of metal which form a dovetail; now if the urchin who assisted his father was called *lewis*, it is possible that this comparatively small piece of mechanism, in comparison to the weight it is capable of sustaining, as a saving of labor, may have in trade vocabulary been called a *lewis—dear one*.

LEWIS AND CLARK EXPEDITION. Authorized by Congress on President Jefferson's initiative, 1803, to explore Northwestern United States to the headwaters of the Missouri River and thence to the Pacific Ocean. Explorers traveled some four thousand miles northwesterly, through various Indian tribes never before seen by white men, and were first to reach the Pacific, north of Mexico, making valuable researches. From St. Louis, May 14, 1804, to the return there, September 23, 1806, the journey was conceded to be unique in romantic interest and was celebrated by the Centennial Exposition at Portland, Oregon, 1905. Meriwether Lewis, born in Virginia, August 18, 1774, was, as reported to Past Grand Master Charles H. Callahan by Secretary E. E. Dinwiddie, a member of Widow's Son's Lodge No. 60 at Charlottesville in that State, became first Master of St. Louis Lodge No. 111, under Grand Lodge of Pennsylvania, and died, October 11, 1809. Lieut. William Clark, an army comrade of Lewis, born August 1, 1770, was Initiated, Passed and Raised in St. Louis Lodge No. 111, as shown by his diploma given in *Territorial Masonry*, Brother Ray V. Denslow, 1925 (page 181). Brother Clark, Territorial Governor, Missouri, 1813–20, and then Superintendent, Indian Affairs, died September 1, 1838, and received Masonic burial.

LEWIS, DOCTOR PHIL. Initiated in Canongate Kilwinning Lodge, Edinburgh, Scotland, and Masonically active later in Austria and Hungary. Was a professor of modern languages at Pesth and in 1861, at Vienna, published a *Geschichte der Freimaurerei in Oesterreich*, or *History of Austrian Freemasonry*.

LEXINGTON, CONGRESS OF. This Congress was convoked in 1853, at Lexington, Kentucky, for the purpose of attempting to form a General Grand Lodge (see *General Grand Lodge*). A plan of constitution was proposed, but a sufficient number of Grand Lodges did not accede to the proposition to give it efficacy.

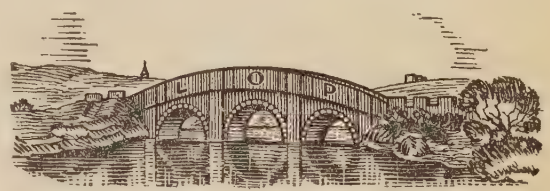
LIBANUS. The Latin name of *Lebanon*, which see.

LIBATION. Among the Greeks and Romans the *libation* was a religious ceremony, consisting of the pouring of wine or other liquid upon the ground, or, in a sacrifice, upon the head of the victim after it had been first tasted by the Priest and by those who stood next to him. The libations were usually of unmixed wine, but were sometimes of mingled wine and water. Libations are used in some of the chivalric and the advanced Degrees of Freemasonry.

LIBAVIUS, ANDREAS. A learned German physician, who was born at Halle, in Saxony, and died at Coburg, where he was Rector of the Gymnasium in 1616. He was a vehement opponent of Paracelsus and of the Rosicrucians. In 1613 he published at Frankfort his *Syntagma selectorum alchimia arcanorum*, a collection of the secrets of alchemy, in two folio volumes, and two years after, an *Appendix*, in which he attacks the Society of the Rosicrucians, and analyzes the *Confessio* of Valentine Andreä. De Quincey has used the works of Libavius in his article on Secret Societies (see *Fame and Confession of the Fraternity of R. C. Commonly, of the Rosie Cross*).

LIBER. Latin for *free, Liberty*, of which the Eagle, in the Rose Croix Degree, is symbolical. Liberty of thought, speech, and action, within the bounds of civil, political, and conscientious law, without license. A book, and hence the word *library*, or collection of books. It was also one of the names of the God Bacchus. The freedom which knowledge confers. Liber, the bark, or inner rind of a tree, on which books were originally written; hence, leaves of a book and leaves of a tree; or, similarly in Latin, folio of a book, the foliage of a tree. Thus, the "tree of knowledge" becomes the "book of wisdom"; the "tree of life" becomes the "book of life" (see *Lakak Deror Pessah* and *Libertas*). The Bridge mentioned in the Sixteenth Degree, Scottish Rite, has the initials of *Liberty of Passage* over its arches (see also *Liberty of Passage*).

LIBERAL ARTS AND SCIENCES. We are chiefly indebted to the scholastic philosophers of the



LIBERTY OF PASSAGE

Middle Ages for the nomenclature by which they distinguished the seven sciences then best known to them. With the metaphorical spirit of the age in which they lived, they called the two classes into which they divided them the *trivium*, or meeting of three roads, and the *quadrivium*, or meeting of four roads; calling grammar, logic, and rhetoric the *trivium*, and arithmetic, geometry, music, and astronomy the *quadrivium*. These they styled the *Seven Liberal Arts and Sciences*, to separate them from the mechanical arts which were practised by the handicraftsmen. The Liberal Man, *Liberalis Homo*, meant, in the Middle Ages, the man who was his own master—free, independent, and often a nobleman.

Mosheim, speaking of the state of literature in the eleventh century, uses the following language:

> The Seven Liberal Arts, as they were now styled, were taught in the greatest part of the schools that were erected in this century for the education of youth. The first stage of these sciences was grammar, which was followed successively by rhetoric and logic. When the disciple, having learned these branches, which were generally known by the name of *trivium*, extended his ambition further, and was desirous of new improvement in the sciences, he was conducted slowly through the *quadrivium*, arithmetic, music, geometry, and astronomy, to the very summit of literary fame.

The Freemasons of the Middle Ages, always anxious to elevate their profession above the position of a mere operative art, readily assumed these liberal arts and sciences as a part of their course of knowledge, thus seeking to assimilate themselves rather to the scholars who were above them than to the workmen who were below them. Brother E. E. Cauthorne here informs us that the claim has been made that Charlemagne, in

his castle at Aix-la-Chapelle, set apart a separate place where the Seven Liberal Arts and Sciences were taught.

Brother Mackey continues: Hence in all the Old Constitutions we find these liberal arts and sciences introduced at the beginning as forming an essential part of the Body of Freemasonry. Thus, in the *Lansdowne Manuscript*, whose date is about 1560, and it may be taken as a fair specimen of all the others, these sciences are thus referred to in lines 557–563:

> Wee minde to shew you the charge that belongs to every trew Mason to keep, for in good and ffaith if you take good heed it is well worthy to be kept for A worthy Craft and curious science,—Sirs, there be Seaven Liberall Sciences of the which the Noble Craft of Masonry is one.

And then the writer proceeds to define them in the order which they still retain. It is noteworthy, however, that that order must have been changed; for in what is probably the earliest of the manuscripts——the *Regius Manuscript*—geometry appears as the last, instead of the fifth of the sciences, and arithmetic as the sixth.

It is not therefore surprising that, on the Revival of Freemasonry in 1717, these seven liberal arts and sciences were made a part of the system of instruction. At first, of course, they were placed in the Entered Apprentice's Degree, that being the most important Degree of the period, and they were made to refer to the seven Freemasons who composed a Lodge. Afterward, on the more methodical division of the Degrees, they were transferred to the Fellow Craft, because that was the Degree symbolic of science, and were made to refer to seven of the steps of the winding stairs, that being itself, when properly interpreted, a symbol of the progress of knowledge. And there they still remain (see *Lectures*, also *Dew Drop Lecture* and *Middle Chamber Lecture*).

The Seven Liberal Arts and Sciences are of direct importance to the Freemason. Their study is impressed upon him, and every reference that has come down to us from the past is cherished by the Brethren because of this heritage through the years. Rabanus Maurus, who is believed to have been born about 784 and to have died in 856 A.D., was a pupil of Alcuin at Tours, and afterwards became Scholasticus of the Monastery at Fulda in 818. He was Abbot there from 822 to 842, and in 847 was made Archbishop of Mainz. He was a devoted student of the Seven Liberal Arts and of Classical and Biblical literatures. His work treating upon the education of the clergy contains a most valuable reference to the liberal arts as they were esteemed in his day. This treatise of his was written in 819 and translated by F. V. N. Painter from the German text of Schultz, Gansen, and Keller, in his *Great Pedagogical Essays*, as published by the American Book Company of New York in 1905, and reproduced here by permission.

> The first of the liberal arts is Grammar, the second Rhetoric, the third Dialectic, the fourth Arithmetic, the fifth Geometry, the sixth Music, the seventh Astronomy.
>
> *Grammar.* Grammar takes its name from the written character, as the derivation of the word indicates. The definition of grammar is this: Grammar is the science which teaches us to explain the poets and historians; it is the art which qualifies us to write and speak correctly. Grammar is the source and foundation of the liberal arts. It should be taught in every Christian school, since the art of writing and speaking correctly is attained through it. How could one understand the sense of the spoken word or the meaning of letters and syllables, if one had not learned this before from grammar? How could one know about metrical feet, accent, and verses, if grammar had not given one knowledge of them? How should one learn to know the articulation of discourse, the advantages of figurative language, the laws of word formation, and the correct forms of words, if one had not familiarized himself with the art of grammar? All the forms of speech, of which secular science makes use in its writings, are found repeatedly employed in the Holy Scriptures. Every one, who reads the sacred Scriptures with care, will discover that our Biblical authors have used derivative forms of speech in great and more manifold abundance than would have been supposed and believed. There are in the Scriptures not only examples of all kinds of figurative expressions, but the designations of some of them by name; as allegory, riddle, parable. A knowledge of these things is proved to be necessary in relation to the interpretation of those passages of Holy Scripture which admit of a two-fold sense; an interpretation strictly literal would lead to absurdities. Everywhere we are to consider whether that, which we do not at once understand, is to be apprehended as a figurative expression in some sense. A knowledge of prosody, which is offered in grammar, is not dishonorable, since among the Jews, as Saint Jerome testifies, the Psalter resounds sometimes with iambics, sometimes with Alcaics, sometimes chooses sonorous Sapphics, and sometimes even does not disdain catalectic feet. But in Deuteronomy and Isaiah, as in Solomon and Job, as Josephus and Origen have pointed out, there are hexameters and pantameters. Hence this art, though it may be secular, has nothing unworthy in itself; it should rather be learned as thoroughly as possible.
>
> *Rhetoric.* According to the statements of teachers, rhetoric is the art of using secular discourse effectively in the circumstances of daily life. From this definition rhetoric seems indeed to have reference merely to secular wisdom. Yet it is not foreign to ecclesiastical instruction. Whatever the preacher and herald of the divine law, in his instruction, brings forth in an eloquent and becoming manner; whatever in his written exposition he knows how to clothe in adequate and impressive language, he owes to his acquaintance with this art. Whoever at the proper time makes himself familiar with this art, and faithfully follows its rules in speaking and writing, need not count it as something blameworthy. On the contrary, whoever thoroughly learns it so that he acquires the ability to proclaim God's word, performs a true work. Through rhetoric anything is proved true or false. Who would have the courage to maintain that the defenders of truth should stand weaponless in the presence of falsehood, so that those, who dare to represent false, should know how by their discourse to win the favor and sympathy of the hearers, and that, on the other hand, the friends of truth should not be able to do this; that those should know how to present falsehood briefly, clearly, and with the semblance of truth, and that the latter, on the contrary, should clothe the truth in such exposition, that listening would become a burden, apprehension of the truth a weariness, and faith in the truth an impossibility?
>
> *Dialectic.* Dialectic is the science of the understanding, which fits us for investigations and definitions, for explanations, and for distinguishing the true from the false. It is the science of sciences. It teaches how to teach others; it teaches learning itself; in it the reason marks and manifests itself according to its nature, efforts, and activities; it alone is capable of knowing; it not only will, but can lead others to knowledge; its conclusions lead us to an apprehension of our being and of our origin; through it we apprehend the origin and activity of the good, of Creator and creature; it teaches us to discover the truth and to unmask falsehood; it teaches us to draw conclusions; it shows us what is valid in argument and what is not; it teaches us to recognize what is contrary to the nature of things; it teaches us to distinguish in controversy the true, the probable, and the wholly false; by means of this science we are able to investigate anything with penetration, to determine its nature with certainty, and to discuss it with circumspection. Therefore the clergy must understand this

excellent art and constantly reflect upon its laws, in order that they may be able keenly to pierce the craftiness of errorists, and to refute their fatal fallacies.

Arithmetic. Arithmetic is the science of pure extension determinable by numbers; it is the science of numbers. Writers on secular science assign it, under the head of mathematics, to the first place, because it does not presuppose any of the other departments. Music, geometry, and astronomy, on the contrary, need the help of arithmetic; without it they cannot arise or exist. We should know, however, that the learned Hebrew Josephus, in his work on Antiquities (Chapter VIII of Book I) makes the statement that Abraham brought arithmetic and astronomy to the Egyptians; but that they as a people of penetrating mind, extensively developed from these germs the other sciences. The holy Fathers were right in advising those eager for knowledge to cultivate arithmetic, because in large measure it turns the mind from fleshly desires, and furthermore awakens the wish to comprehend what with God's help we can merely receive with the heart. Therefore the significance of number is not to be underestimated. Its very great value for an interpretation of many passages of Holy Scripture is manifest to all who exhibit zeal in their investigations. Not without good reason is it said in praise of God, "Thou hast ordained all things by measure, number, and weight" (Book of Wisdom XI, 21). But every number, through its peculiar qualities, is so definite that none of the others can be like it. They are all unequal and different. The single numbers are different; the single numbers are limited; but all are infinite. Those with whom Plato stands in especial honor will not make bold to esteem numbers lightly, as if they were of no consequence for the knowledge of God. He teaches that God made the world out of numbers. And among us the prophet says of God, "He forms the world by number." And in the Gospel the Savior says, "The very hairs of your head are all numbered." Ignorance of numbers leaves many things unintelligible that are expressed in the Holy Scripture in a derivative sense or with a mystical meaning.

Geometry. We now come to the discussion of geometry. It is an exposition of form proceeding from observation; it is also a very common means of demonstration among philosophers, who, to adduce at once the most full-toned evidence, declare that their Jupiter made use of geometry in his works. I do not know indeed whether I should find praise or censure in this declaration of the philosophers, that Jupiter engraved upon the vault of the skies precisely what they themselves draw in the sands of the earth. When this in a proper manner is transferred to God, the Almighty Creator, this assumption may perhaps come near the truth. If this statement seems admissible, the Holy Trinity makes use of geometry in so far as it bestows manifold forms and images upon the creatures which up to the present day it has called into being, as in its adorable omnipotence it further determines the course of the stars, as it prescribes their courses to the planets, and as it assigns to the fixed stars their unalterable position. For every excellent and well-ordered arrangement can be reduced to the special requirement of this science. This science found realization also at the building of the tabernacle and the temple; the same measuring rod, circles, spheres, hemispheres, quadrangles, and other figures were employed. The knowledge of all this brings to him, who is occupied with it, no small gain for his spiritual culture.

Music. Music is the science of time intervals as they are perceived in tones. This science is as eminent as it is useful. He who is a stranger to it is not able to fulfil the duties of an ecclesiastical officer in a suitable manner. A proper delivery in reading and a lovely rendering of the Psalms in the church are regulated by a knowledge of this science. Yet it is not only good reading and beautiful psalmody that we owe to music; through it alone do we become capable of celebrating in the most solemn manner every divine service. Music penetrates all the activities of our life, in this sense namely, that we above all carry out the commands of the Creator and bow with a pure heart to His commands; all that we speak, all that makes our hearts beat faster, is shown through the rhythm of music united with the excellence of harmony; for music is the science which teaches us agreeably to change tones in duration and pitch. When we employ ourselves with good pursuits in life, we show ourselves thereby disciples of this art; so long as we do what is wrong, we do not feel ourselves drawn to music. Even heaven and earth, as everything that happens here through the arrangement of the Most High, is nothing but music, as Pythagoras testifies that this world was created by music and can be ruled by it. Even with the Christian religion music is most intimately united; thus it is possible that to him, who does not know even a little music, many things remain closed and hidden.

Astronomy. There remains yet astronomy which, as some one has said, is a weighty means of demonstration to the pious, and to the curious a grievous torment. If we seek to investigate it with a pure heart and an ample mind, then it fills us, as the ancients said, with great love for it. For what will it not signify, that we soar in spirit to the sky, that with penetration of mind we analyze that sublime structure, that we, in part at least, fathom with the keenness of our logical faculties what mighty space has enveloped in mystery! The world itself, according to the assumption of some, is said to have the shape of a sphere, in order that in its circumference it may be able to contain the different forms of things. Thus, Seneca, in agreement with the philosophers of ancient times, composed a work under the title, *The Shape of the Earth.* Astronomy, of which we now speak, teaches the laws of the stellar world. The stars can take their place or carry out their motion only in the manner established by the Creator, unless by the will of the Creator a miraculous change takes place. Thus we read that Joshua commanded the sun to stand still in Gibeon, that in the days of King Josiah the sun went backward ten degrees, and that at the death of the Lord the sun was darkened for three hours. We call such occurrences miracles, because they contradict the usual course of things, and therefore excite wonder. That part of astronomy, which is built up on the investigation of natural phenomena in order to determine the course of the sun, of the moon, and stars, and to effect a proper reckoning of time, the Christian clergy should seek to learn with the utmost diligence, in order through the knowledge of laws brought to light and through the valid and convincing proof of the given means of evidence, to place themselves in a position, not only to determine the course of past years according to truth and reality, but also for further times to draw confident conclusions, and to fix the time of Easter and all other festivals and Holy days and to announce to the congregation the proper celebration of them.

The seven liberal arts of the philosophers, which Christians should learn for their utility and advantage, we have, as I think, sufficiently discussed. We have this yet to add. When those, who are called philosophers, have in their expositions or in their writings, uttered perchance some truth, which agrees with our faith, we should not handle it timidly, but rather take it as from its unlawful possessors and apply it to our own use.

The Latin comedies of Hrosvitha who flourished from about 935 A.D. to near the close of that century contain some allusions of interest. The translation was kindly furnished to us by Brother David E. W. Williamson. The character Pafnutius has just pointed out that in logic the existence of a contrary may be acknowledged. The pupil Discipulus, rejoins, "And is anyone able to deny it?" To this query Pafnutius replies that a dialectician can. The conversation continues:

What does it mean when you say: "According to harmonious moderation?"

That is to say, as correct and elevated sounds when harmoniously united make perfect music, so discordant elements appropriate to concord make a perfect world.

Wonderful! Tell how can discords be brought into harmony or how concord discord.

Because you bring together out of similar things that which, it seems, unite in proper proportions and of which the nature and substance have been separated

What is music?

A study, one of the philosophy in the Quadrivium.

What is it that you call Quadrivium?

Arithmetic, geometry, music, astronomy.

An early reference to the several liberal arts is by Maximus Tyrius whose name, the *Great Tyrian*, has an additional interest because of its allusion to the Phenician city famous among Freemasons for skilled Craftsmen and navigators. This philosophical writer lived in the latter half of the second century and in his *Dissertation*, xxi, translated by Thomas Taylor, we find the following:

> Come, then, let philosophy approach after the manner of a lawgiver, adorning the disorderly and wandering soul as if it were the people in a city. Let her also call as her coadjutors other arts; not such as are sordid, by Jupiter! nor such as require manual operation, nor such as contribute to procure us things little and vile; but let one of these be that art which prepares the body to be subservient, as a prompt and robust vehicle, to the mandates of the soul, and which is denominated *gymnastic*. Let another art be that which is the angel of the conceptions of the soul, and which is called *rhetoric;* another, that which is the nurse and tutor of the juvenile mind, and which is denominated *poetry;* another that which is the leader of the nature of numbers, and which is called *arithmetic;* and another that which is the teacher of computation, and is called *logistic*. Let *geometry*, also, and *music* follow, who are the associates of philosophy and conscious of her arcana, and to each of which she distributes a portion of her labor.

LIBERIA. Oriental Lodge at Monrovia, founded early in the nineteenth century, with two others, Saint Paul's and Saint John's, formed a Grand Lodge of Liberia in 1867. This Body has its own Temple and has been recognized by many of the Grand Lodges of the world. Liberia is a negro republic on the west coast of Africa, founded in 1820 by freed slaves under the American Colonization Society and recognized as an independent State in 1847.

LIBERTAS. Latin word, meaning *Liberty*. A significant word in the Red Cross Degree. It refers to the "Liberty of Passage" gained by the returning Jews over their opponents at the river Euphrates, as described in the Scottish Rite Degree of Knight of the East, where the old French instructions have "Liberté du Passer" (see *Liberty*).

LIBERTE, ORDRE DE LA. French name for *Order of Liberty*. A French androgyn, both sexes, Order existing in Paris in 1740, and the precursor of La Maçonnerie d'Adoption (Thory, *Acta Latomorum* i, page 320).

LIBERTINE. The Charges of 1722 commence by saying that "a Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid Atheist, nor an *irreligious libertine*" (*Constitutions*, 1723, page 50). The word *libertine* there used conveyed a meaning different from that which it now bears. In the present usage of language it signifies a profligate and licentious person, but originally it meant a Freethinker, or Deist. Derived from the Latin *libertinus*, a man that was once a bondsman but who has been made free, it was metaphorically used to designate one who had been released, or who had released himself from the bonds of religious belief, and become in matters of faith a doubter or a denier.

Hence "a stupid Atheist" denoted, to use the language of the Psalmist, "the fool who has said in his heart there is no God," while an "irreligious libertine" designated the man who, with a degree less of unbelief, denies the distinctive doctrines of revealed religion. And this meaning of the expression connects itself very appropriately with the succeeding paragraph of the Charge. "But though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

The expression "irreligious libertine," alluding, as it does, to a scoffer at religious truths, is eminently suggestive of the religious character of our Institution, which, founded as it is on the great doctrines of religion, cannot be properly appreciated by anyone who doubts or denies their truth.

"A *Libertine* in earlier use, was a speculative freethinker in matters of religion and in the theory of morals. But as by a process which is seldom missed free-thinking does and will end in free-acting, so a *Libertine* came in two or three generations to signify a profligate," one morally bankrupt (*On the Study of Words*, Trench, lecture iii, page 90).

LIBERTY, EQUALITY, FRATERNITY. The motto of the French Freemasons.

LIBERTY OF PASSAGE. A significant phrase in the advanced Degrees (see *Libertas*). The French rituals designate it by the letters L.·.D.·.P.·. as the initials of *Liberté de Passer*, or Liberty of Passage. But Brother Pike proposes to interpret these letters as *Liberté de Penser*, Liberty of Thought; the prerogative of a Freeman and a Freemason.

LIBRARY. It is the duty as well as the interest of Lodges to facilitate the efforts of the members in the acquisition of Masonic knowledge, and no method is more appropriate than the formation of Masonic Libraries. The establishment of a Grand Lodge Library is of course not objectionable, but it is in Doctor Mackey's opinion of far less value and importance than a Lodge Library. The original outlay of a few dollars in the beginning for its establishment, and of a few more annually for its maintenance and increase, would secure to every Lodge in the land a rich treasury of Masonic reading for the information and improvement of its members. The very fact that Masonic books were within their reach, showing themselves on the well-filled shelves at every meeting, and ready at their hands for the mere asking or the trouble of taking them down, would induce many Brethren to read who never yet have read a page or even a line upon the subject of Masonic history and science.

Considering the immense number of books that have been published on the subject of Speculative Freemasonry, many of which would be rendered accessible to every one by the establishment of Lodge Libraries, the Freemason who would then be ignorant of the true genius of his art would be worthy of all shame and reproach. As thoughtful municipalities place public fountains in their parks and at the corners of streets, that the famished wayfarer may allay his thirst and receive physical refreshment, so should Masonic Lodges place such intellectual fountains in reach of their members, that they might enjoy mental refreshment. Such fountains are libraries; and the Lodge which spends fifty dollars, more or less, upon a banquet, and yet does without a Library, commits a grave Masonic offense; for it refuses, or at least neglects, to diffuse that light among its children which its obligation requires it to do.

Of two Lodges—the one without and the other with a Library—the difference is this, that the one will have more ignorance in it than the other. If a Lodge takes delight in an ignorant membership, let it forego a Library. If it thinks there is honor and reputation and pleasure in having its members well informed, it will give them means of instruction.

But let us not mistake the collecting of books for the study of them. Book buying and book reading are not necessarily the same. Many a book of knowledge goes unread by the owners and many a Library is an unworked mine of information. In fact, cases have been known where a Library within reach at the Lodge has been urged as a sufficient excuse for members to possess no books of their own and further inquiry soon determined that the Library was rarely used. A Library is never intended as an idle possession. The Library of many volumes always has the problem before it to get its treasures known and used. Our leading libraries are doing this by circulation of works by mail and providing systematic courses of instruction for classes in profitable Masonic reading. But the Brother who has some reliable, thorough books of his own for reference can take these from the shelves at pleasure, dip deeply or moderately as opportunity may serve, and brouse happily and profitably with the Masonic authorities, settling for himself those queries and problems that his own experience or the questions of his Brethren suggest for investigation. In this way the Library of the individual Brother is a splendid possession fortified and supplemented by the larger institutions appealing to the bibliophite and student with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient is not drudgery, it is but to read as one's advancement requires, not enough to cause indigestion, but sufficient for Masonic health and progress.

Grand Lodges maintain libraries several of which are notable in the scope of their collections and the rarity of many of their treasures. Among these one readily calls to mind the fine Masonic libraries of the Grand Lodges of England, Ireland and Scotland. In the United States the Grand Lodge of Iowa has a separate building at Cedar Rapids devoted entirely to library purposes, and there are splendid collections housed by the Grand Lodges of Pennsylvania, New York, and Massachusetts, the latter having acquired by gift the library of Brother Samuel R. Lawrence which included that of Brother Enoch T. Carson of Ohio which he had purchased. The Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, has a fine library at Washington, District of Columbia, in the House of the Temple, which includes amongst its possessions the books of General Albert Pike. There are many very good local libraries such as for example the useful collections preserved practically by the Masonic Library Association of Cincinnati which holds in trust the Stacker Williams Library, the property of the Grand Lodge of Ohio. Another excellent library of choice works is found in the Masonic Temple at Evanston, Illinois, due to the enterprise of Brother Wm. S. Mason and his associates. The few mentioned are simply given as representative of the interest found in the several States and a complete list of really noteworthy libraries would be too extensive to be dealt with freely here.

LIBYAN or LYBIC CHAIN. The eighty-fifth grade of the Rite of Memphis; old style.

LICHT, RITTER VON WAHREN. Knight of the True Light, presumed to have been founded in Austria in 1780, by Hans Heinrich Freiherr von Ecker and Eckhoffen. It consisted of five grades.

LICHTSEHER, ODER ERLEUCHTETE. German, meaning the *Enlightened.* A mystical sect established at Schlettstadt by Küper Martin Steinbach, in the sixteenth century. Mentioned in the *Handbuch,* in 1566, by Pastor Reinhard Lutz. It delved in Scriptural interpretation.

LIEUTENANT GRAND COMMANDER. The title of the second and third officers of a Consistory in the Ancient and Accepted Scottish Rite, and the second officer in a Supreme Council.

LIFE. The three stages of human life are said in the lectures to be symbolized by the three Degrees of Ancient Craft Freemasonry, and the doctrine is illustrated in the Third Degree by the emblem of the *Steps on the Master's Carpet,* which see.

LIFE, ETERNAL. See *Eternal Life.*

LIFE MEMBER. It is the custom in some Lodges to permit a member to become a life member by paying dues for some number of years, say twenty-one to twenty-five), determined by the By-Laws of the Lodge or the immediate payment of a sum of money, after which he is released from any subsequent payment of quarterly or yearly dues. Such a system is of advantage in a pecuniary sense to the Lodge, if the money paid for life membership is invested in profitable stock, because the interest continues to accrue to the Lodge even after the death of a member. A Lodge consisting entirely of life members would be a Lodge the number of whose members might increase, but could never decrease. Life members are subject to all the discipline of the Lodge, such as suspension or expulsion, just as the other members. Such Life Membership is, however, not recognized by the Grand Lodge of England, which restricts the privileges of the Craft to those who continue to be subscribing members of some Lodge (see *Report,* June 1873, Grand Lodge of England). The Grand Lodge of Scotland permits the commutation of Annual Contributions by a single payment (Law 176), but has therefore decided it is illegal to stipulate for payment of the life-membership fee by installments (*Digest of Scottish Masonic Jurisprudence,* R. E. Wallace-James, page 8). On the subject of paying dues by a single outlay the Grand Lodge of Ohio (*Masonic Code,* page 57) has an interesting decision. "It is improper, because leading to improvidence in the present, and therefore unjust to those who succeed the present membership, for Lodges to receive from their members dues in bulk in lieu of annual dues, and the Grand Lodge declares any such Regulation or By-law inexpedient and void."

LIGHT. *Light* is an important word in the Masonic system. It conveys a far more recondite meaning than it is believed to possess by the generality of readers. It is in fact the first of all the symbols presented to the neophyte, and continues to be presented to him in various modifications throughout all his future progress in his Masonic career. It does not simply mean, as might be supposed, *truth* or *wisdom,* but it contains

within itself a far more abstruse allusion to the very essence of Speculative Freemasonry, and embraces within its capacious signification all the other symbols of the Order. Freemasons are emphatically called the *Sons of Light*, because they are, or at least are entitled to be, in possession of the true meaning of the symbol; while the profane or uninitiated who have not received this knowledge are, by a parity of expression, said to be in *darkness*.

The connection of material light with this emblematic and mental illumination, was prominently exhibited in all the ancient systems of religion and esoteric mysteries. Among the Egyptians, the hare was the hieroglyphic of eyes that are open, because that animal was supposed to have his eyes always open. The priests afterward adopted the hare as the symbol of the moral illumination revealed to the neophytes in the contemplation of the Divine Truth, and hence, according to Champollion, it was also the symbol of Osiris, their principal divinity, and the chief object of their mystic rites—thus showing the intimate connection that they maintained in their symbolic language between the process of initiation and the contemplation of divinity. On this subject a remarkable coincidence has been pointed out by Baron Portal (*Les Symboles des Egyptiens*, 69) in the Hebrew language. There the word for *hare* is *arnebet*, which seems to be compounded of *aur*, *light*, and *nabat*, *to see;* so that the word which among the Egyptians was used to designate an initiation, among the Hebrews meant to see the light.

If we proceed to an examination of the other systems of religion which were practised by the nations of antiquity, we shall find that light always constituted a principal object of adoration, as the primordial source of knowledge and goodness, and that darkness was with them synonymous with ignorance and evil. Doctor Beard (*Encyclopedia of Biblical Literature*), attributes this view of the Divine origin of light among the Eastern nations, to the fact that:

> Light in the East has a clearness and brilliancy, is accompanied by an intensity of heat, and is followed in its influence by a largeness of good, of which the inhabitants of less genial climates have no conception. Light easily and naturally became, in consequence, with Orientals, a representative of the highest human good. All the more joyous emotions of the mind, all the pleasing sensations of the frame, all the happy hours of domestic intercourse, were described under imagery derived from light. The transition was natural—from earthly to heavenly, from corporeal to spiritual things; and so light came to typify true religion and the felicity which it imparts. But as light not only came from God, but also makes man's way clear before him, so it was employed to signify moral truth, and pre-eminently that divine system of truth which is set forth in the Bible, from its earliest gleamings onward to the perfect day of the Great Sun of Righteousness.

As light was thus adored as the source of goodness, darkness, which is the negation of light, was abhorred as the cause of evil, and hence arose that doctrine which prevailed among the ancients, that there were two antagonistic principles continually contending for the government of the world. Duncan (*Religion of Profane Antiquity*, page 187) says:

> Light is a source of positive happiness: without it man could barely exist. And since all religious opinion is based on the ideas of pleasure and pain, and the corresponding sensations of hope and fear, it is not to be wondered if the heathen reverenced light. Darkness, on the contrary, by replunging nature, as it were, into a state of nothingness, and depriving man of the pleasurable emotions conveyed through the organ of sight, was ever held in abhorrence, as a source of misery and fear. The two opposite conditions in which man thus found himself placed, occasioned by the enjoyment or the banishment of light, induced him to imagine the existence of two antagonistic principles in nature, to whose dominion he was alternately subjected.

Such was the dogma of Zoroaster, the great Persian philosopher, who, under the names of Ormuzd and Ahriman, symbolized these two principles of light and darkness. Such was also the doctrine, though somewhat modified, of Manes, the founder of the sect of Manichees, who describes God the Father as ruling over the kingdom of light and contending with the powers of darkness. Pythagoras also maintained his doctrine of two antagonistic principles. He called the one, unity, *light*, the right hand, equality, stability, and a straight line; the other he named binary, *darkness*, the left hand, inequality, instability, and a curved line. Of the colors, he attributed *white* to the good principle, and *black* to the evil one.

The Jewish Cabalists believed that, before the creation of the world, all space was filled with the Infinite Intellectual Light, which afterward withdrew itself to an equal distance from a central point in space, and afterward by its emanation produced future worlds. The first emanation of this surrounding light into the abyss of darkness produced what they called the *Adam Kadmon*, the first man, or the first production of the Divine energy.

In the *Bhagavad-Gîtâ*, the Book of Devotion, a work purporting to be a dialogue between Krishna, Lord of Devotion, and Arjuna, Prince of India, and one of the religious books of the Brahmans, it is said:

> Light and darkness are esteemed the world's eternal ways; he who walketh in the former path returneth not—that is, he goeth immediately to bliss; whilst he who walketh in the latter cometh back again upon the earth.

In fact, in all the ancient systems, this reverence for light, as an emblematic representation of the Eternal Principle of Good, is predominant. In the Mysteries, the candidate passed, during his initiation, through scenes of utter darkness, and at length terminated his trials by an admission to the splendidly illuminated sacellum, the Holy of Holies, where he was said to have attained pure and perfect light, and where he received the necessary instructions which were to invest him with that knowledge of the Divine Truth which had been the object of all his labors.

LIGHT, ORDER OF. See *Order of Light*.

LIGHTS, FIXED. According to the old instructions of the eighteenth century, every Lodge-room was furnished, or supposed to be furnished, with three windows, situated in the East, West, and South. They were called the *Fixed Lights*, and their uses were said to be "to light the men to, at, and from their work."

LIGHTS, GREATER. The *Bible*, and the *Square and Compasses*, which see. In the Persian initiations, the Archimagus informed the candidate, at the moment of illumination, that the *Divine Lights* were displayed before him.

LIGHT, TO BRING TO. A technical expression in Freemasonry meaning to initiate; as, "He was brought to light in such a Lodge," that is, he was initiated in it.

LIGURE. לשם. The first stone in the third row of the High Priest's breastplate. Commentators have been divided in opinion as to the nature of this stone; but in the time of Doctor Mackey was supposed by the best authorities to have been the rubellite, which is a red variety of the tourmaline. *Leshem*, the Hebrew word, referring to *Ligure*, has had many explanations as to the meaning and derivation, the latter being usually traced to the Greek *Lynkourion*, meaning a *gem*. Some connect the word with *amber* from its source, by the Greeks, Liguria, in northern Italy. Petrie identifies *Ligure* with yellow agate, others with jacinth, etc., usually with some yellow gem. The ligure in the Breastplate was referred to the Tribe of Dan.

LILIS or LILITH. In the popular belief of the Hebrews, a female specter, in elegant attire, who secretly destroys children. The fabled wife of Adam, before he married Eve, by whom he begat devils.

LILY. The plant so frequently mentioned in the Old Testament under the name of *lily*, as an emblem of purity and peace, was the lotus lily of Egypt and India. It occupies a conspicuous place among the ornaments of the Temple furniture. The brim of the molten sea was wrought with flowers of the lotus; the chapiters on the tops of the pillars at the porch, and the tops of the pillars themselves, were adorned with the same plant. Sir Robert Ker Porter, describing a piece of sculpture which he found at Persepolis, says:

> Almost every one in this procession holds in his hand a figure like the lotus. This flower was full of meaning among the ancients, and occurs all over the East. Egypt, Persia, Palestine, and India present it everywhere over their architecture, in the hands and on the heads of their sculptured figures, whether in statue or in bas-relief. We also find it in the sacred vestments and architecture of the tabernacle and Temple of the Israelites. The lily which is mentioned by our Savior, as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art, was a different flower; probably a species of *lilium*. This is also represented in all pictures of the salutation of Gabriel to the Virgin Mary; and, in fact, has been held in mysterious veneration by people of all nations and times. "It is the symbol of divinity, of purity, and abundance, and of a love most complete in perfection, charity, and benediction; as in Holy Scripture, that mirror of purity, Susanna is defined *Susa*, which signified the lily flower, the chief city of the Persians, bearing that name for excellency. Hence, the lily's three leaves in the arms of France meaneth *Piety, Justice, and Charity*." So far, the general impression of a peculiar regard to this beautiful and fragrant flower; but the early Persians attached to it a peculiar sanctity.

We must not, however, forget the difference between the *lotus* of the Old Testament and the *lily* of the New. The former is a Masonic plant; the latter is scarcely referred to. Nevertheless, through the ignorance of the early translators as to sacred plants, the lotus is constantly used for the lily; and hence the same error has crept into the Masonic instructions (see *Lotus*).

LILY-OF-THE-VALLEY. A side Degree in the Templar system of France.

LILY WORK. The lily work which is described as a part of the ornamentation of the two pillars in the porch of Solomon's Temple is said to be, from the whiteness of the plant, symbolic of purity and peace. Properly, it is lotus work (see *Lily*, *Lotus*, and *Pillars of the Porch*).

LIMBS. See *Qualifications, Physical.*

LINDBERGH, CHARLES A., and other Pioneer Masonic Aviators. Famous air-mail pilot whose non-stop flight from the United States to France, May 20–1, 1927, followed a trip by air from San Diego, California, to St. Louis, Missouri, thence to the Atlantic seaboard, and these excursions were continued with journeys to the countries southward in the Western Hemisphere, returning to his home city of St. Louis by way of Havana, Cuba, all daring exploits modestly done. Born on February 4, 1902, Colonel Lindbergh was initiated in Keystone Lodge No. 243, St. Louis, on July 9, 1926; Passed, October 20, and Raised, December 15, and became a member of St. Louis Chapter No. 22. Other notable air-men of the period included Commander Richard E. Byrd who also made, on June 29–July 1, 1927, a non-stop trip to France and had similarly journeyed to the North Pole, May 9, 1926, was Raised, March 9, 1921, in Federal Lodge No. 1 at Washington, District of Columbia; Lieutenants Albert F. Hegenberger and Lester J. Maitland, the first to make a successful flight by air to Hawaii from the United States, were both Freemasons, Brother Hegenberger a member of Stillwater Lodge No. 616, Dayton, Ohio, Brother Maitland a member of Kenwood Lodge No. 303, Milwaukee, Wisconsin, Raised July 19, 1921; Edward S. Evans, Master in 1927 of Palestine Lodge No. 357, Detroit, Michigan, circled the globe in 28 days, 14 hours, and 36 minutes, spending 16 days on ocean, 5 on trains, 8 on planes; traveling 8,000 miles by boat, 4,000 by train, the remainder by plane—about 18,700 miles in all. A courageous attempt to break this record by use of plane only was made by another Palestiner, Brother Edward F. Schlee, who traveled eastward from Detroit as far as Japan when the trip was abandoned. Clarence D. Chamberlain and Charles A. Levine, the latter a member of Fortitude Lodge No. 19, Brooklyn, New York, made the journey in a plane from New York to Germany, June 4–6, 1927. Major Frederick L. Martin, United States Army, commanded the first world flight in 1924; he, a member since 1919 of Myron M. Parker Lodge No. 27, Washington, District of Columbia, and Lieutenant Leslie P. Arnold, another world flier, and Major Herbert A. Darque, appointed commander air expedition to circle South American continent, 1926, are Freemasons. Paul Redfern, lost on a monoplane 4,600-mile trip, Georgia to Rio de Janeiro, leaving August 25, petitioned Richland Lodge No. 39, Columbia, South Carolina, August 8, 1927, and at request of Richland Lodge was initiated by Atlantic Lodge No. 82, Brunswick, Georgia. Lieutenant Bernt Balchin, mechanic of Commander Byrd's airplane flight to France, since initiated in Norsemen Lodge No. 878, Brooklyn, New York (see Grand Lodge *Bulletin*, Iowa, September, 1927; *American Tyler Keystone*, November, 1927; *Masonic Outlook*, August, 1927).

LINDNER, FRIEDERICH WILHELM. A Professor of Philosophy in Leipsic, who published in 1818–9 an attack on Freemasonry under the title of *Mac Benac; Er lebet im Sohne; oder das Positive der Freimaurerei*. This work contains some good ideas, although taken from an adverse point of view; but, as

Lenning has observed, these bear little fruit because of the fanatical spirit of knight errantry with which he attacks the Institution.

LINE. One of the Working-Tools of a Past Master, and presented to the Master of a Lodge at his installation (see *Plumb Line*).

LINEAR TRIAD. Brother Oliver says that the *Linear Triad* is a figure which appears in some old Royal Arch Floor-Cloths. It bore a reference to the Sojourners, who represented the three stones on which prayers and thanksgivings were offered on the discovery of the Lost Word; thereby affording an example that it is our duty in every undertaking to offer up our prayers and thanksgivings to the God of our salvation.

LINES, PARALLEL. See *Parallel Lines*.

LINGAM. The *Lingam* and the *Youi* of the Indian Mysteries were the same as the *phallus* and *cteis* of the Grecian (see *Phallic Worship*).

LINK. A Degree formerly conferred in England, in connection with the Mark Degree, under the title of the *Mark and Link or Wrestle*, sometimes known as the *Ark, Mark, Link, or Wrestle* (see in this connection Genesis xi, 1–9; xxxii, 24–30). The Degree is now obsolete.

LINNECAR, RICHARD. The author of the celebrated Masonic anthem beginning

> Let there be Light! Th' Almighty spoke;
> Refulgent beams from chaos broke,
> T' illume the rising earth.
> Well pleased the great Jehovah stood;
> The Power Supreme pronounced it good,
> And gave the planets birth.

Little is known of his personal history except that he was the Coroner of Wakefield, England, and for many years the Master of the Lodge of Unanimity, No. 238, in that town. He was a zealous and studious Freemason. In 1789 he published, at Leeds, a volume of plays, poems, and miscellaneous writings, among which was an essay entitled *Strictures on Freemasonry*, and the anthem already referred to. He appears to have been a man of respectable abilities.

LION, CHEVALIER DU. French for *Knight of the Lion*. The twentieth grade of the third series of the Metropolitan Chapter of France.

LION OF THE TRIBE OF JUDAH. The connection of Solomon, as the Chief of the Tribe of Judah, with the Lion, which was the achievement of the Tribe, has caused this expression to be referred, in the Third Degree, to Him who brought life and immortality to light. The old Christian interpretation of the Masonic symbols here prevails; and in Ancient Craft Masonry all allusions to the Lion, as the *Lion's Paw*, the *Lion's Grip*, etc., refer to the doctrine of the resurrection taught by Him who is known as "the Lion of the Tribe of Judah." The expression is borrowed from the Apocalypse (v, 5): "Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the Seven Seals thereof."

The lion was also a Medieval symbol of the resurrection, the idea being founded on a legend. The poets of that age were fond of referring to this legendary symbol in connection with the Scriptural idea of the Tribe of Judah. Thus Adam de Saint Victor, in his poem *De Resurrectione Domini*, says:

> Sic de Juda Leo fortis,
> Fractis portis dirae mortis
> Die surgit tertia,
> Rugiente voce Patris.
>
> Thus the strong lion of Judah,
> The gates of cruel death being broken,
> Arose on the third day
> At the loud-sounding voice of the Father.

The Lion was the symbol of strength and sovereignty, in the human-headed figures of the Nimrod Gateway, and in other Babylonish remains. In Egypt, it was worshiped at the City of Leontopolis as typical of Dom, the Egyptian Hercules. Plutarch says that the Egyptians ornamented their Temples with gaping lions' mouths, because the Nile began to rise when the sun was in the Constellation Leo. Among the Talmudists there was a tradition of the lion, which has been introduced into the higher Degrees of Freemasonry.

But in the symbolism of Ancient Craft Masonry, where the lion is introduced, as in the Third Degree, in connection with the Lion of the Tribe of Judah, he becomes simply a symbol of the resurrection; thus restoring the symbology of the Medieval Ages, which was founded on a legend that the lion's whelp was born dead, and only brought to life by the roaring of its sire. Philip de Thaun, in his *Bestiary*, written in the twelfth century, gives the legend, which has thus been translated by Wright from the original old Norman French: "Know that the lioness, if she bring forth a dead cub, she holds her cub and the lion arrives; he goes about and cries, till it revives on the third day. . . . Know that the lioness signifies Saint Mary, and the lion Christ, who gave Himself to death for the people; three days He lay in the earth to gain our souls. . . .By the cry of the lion they understand the power of God, by which Christ was restored to life and robbed hell."

The phrase, "Lion of the Tribe of Judah," therefore, when used in the Masonic instructions, referred in its original interpretation to Christ, Him who "brought life and immortality to light."

LION'S PAW. A mode of recognition so called because of the rude resemblance made by the hand and fingers to a lion's paw. It refers to the Lion of the Tribe of Judah. This expression is found in Revelations v, 5. The "paw of the lion" is mentioned in First Samuel xvii, 37.

LION'S PAW CLUB. Brother William G. Sibley a newspaper editor in Gallipolis, Ohio, and an active member of the Masonic Bodies there, as well as of Cincinnati Consistory, Ancient and Accepted Scottish Rite, was frequently invited to address Masonic audiences and prepared an essay for that purpose which soon ran far beyond the limits of a talk for such occasions and, meeting the favor of the local Brethren, a group of a few members of the Fraternity arranged in 1904 for the publication of the work, *Story of Freemasonry*, the Brethren using the name *Lion's Paw Club* as that of the original publisher. The book is published now by The Masonic History Company.

LISZT, FRANZ. Famous pianist and composer. Born at Raiding, Hungary, October 22, 1811; died at Bayreuth, Germany, July 31, 1886. Initiated September 18, 1841, in *Loge Einigkeit* (Union-Lodge), founded at Frankfort, Germany, 1742, as one of the

first German Lodges, and stood for a long time under the direct jurisdiction of the Grand Lodge of England.

LITERATURE OF FREEMASONRY. Freemasonry has its literature, which has been rapidly developed in the last few decades of the past and present centuries, far more than in any preceding ones. This literature is not to be found in the working of its Degrees, in the institution of its Lodges, in the diffusion of its charities, or in the extension of its fraternal ties. Of all these, although necessary and important ingredients of the Order, its literature is wholly independent. This is connected with its ethics as a science of moral, social, and religious philosophy; with its history and archeology, as springing up out of the past times; with its biography as the field in which men of intellect have delighted to labor; and with its bibliography as the record of the results of that labor. It is connected, too, incidentally, with many other arts and sciences. Mythology affords an ample field for discussion in the effort to collate the analogies of classic myths and symbols with its own. Philology submits its laws for application to the origin of its mystic words, all of which are connected with its history. It has, in fine, its science and its philosophy, its poetry and romance. No one who has not studied the literature of Freemasonry can even dream of its beauty and extent; no one who has studied it can have failed to receive the reward that it bestows.

LITIGATION. See *Lawsuits.*

LITTRE, MAXIMILIEN PAUL EMILE. The French lexicographer and philosopher, born at Paris on February 1, 1801. Studied medicine while teaching Latin and Greek, contributed to periodicals, became friend and follower of Auguste Comte, the Positivist, and in 1844, after publishing several works of importance was associated in preparing a literary history of France, and began labor on his great dictionary of the French language which was not finished for forty years. By reason of the opposition of Monsignor Dupanloup, Bishop of Orleans from 1863, it was only at the close of 1871 that he was honored by election to the French Academy. He became a life Senator in 1875 and was an associate of Leon Gambetta with whom and Jules Ferry he affiliated in Paris on July 8, 1875, with the Masonic Lodge La Clémente Amitié. His family were devout Roman Catholics and on his death, June 2, 1881, his funeral was performed with the rites of that Church.

LIVERY. The word *livery* is supposed to be derived from the clothing *delivered* by masters to their servants. The trading companies or Gilds of England began about the time of Edward I to wear a suit of clothing of a form, color, and material peculiar to each company, which was called its *livery*, and also its *clothing*. To be admitted into the membership and privileges of the company was "to have the clothing." The Grocers' Company, for instance, were ordered "to be *clothed* once a year in a suit of livery"; and there is an order in the reign of Henry V to purchase cloth "for the *clothing* of the brethren of the brewers' craft." There can be no doubt that the usage of speaking of a Freemason's clothing, or of his being clothed, is derived from the custom of the gilds. A Freemason's clothing, "black dress and white gloves and apron," is in fact, his livery.

The use of a distinctive livery for members of the Gilds is seen in the Prologue to the *Canterbury Tales*, Pilgrims, about 1350, where the poet, Chaucer, says:

> An Haberdasher, and a Carpenter,
> A Weaver, dyer, and tapiser,
> Were alle yclothed in o livere,
> Of solempne and grete fraternitie.

Tapiser, in the above, has reference to the trade of Broderer, a member of the Gild of that name, the embroiderers being so chartered in 1561.

For further information as to the old livery and the Livery Companies, see many references in the *Hole Craft and Fellowship of Masonry*, Edward Conder Jr. (see *Clothed*).

LIVRE D'ARCHITECTURE. The French designation of the book of minutes.

LIVRE D'ELOQUENCE. A French expression for a collection of minutes of addresses made in a Lodge.

LIVRE D'OR. French, meaning the *Book of Gold*, which see.

LOAN FUNDS, EDUCATIONAL. See *Educational Loan Funds.*

LOCAL LAWS. See *Laws of Freemasonry.*

LOCKE'S LETTER. The letter of John Locke which is said to have accompanied the *Leland Manuscript*, and which contains his comments on it (see *Leland Manuscript*).

LODGE. There are three definitions which, in the technical language of Freemasonry, apply to the word *Lodge.*

1. It is a place in which Freemasons meet. In this sense the word more generally used is *Lodge-room*, which see.

2. It is the assembly or organized Body of Freemasons duly congregated for labor or for business. These two distinctions are precisely the same as those to be found in the word *Church*, which is expressive both of the building in which a congregation meets to worship and the congregation of worshipers themselves. This second definition is what distinguishes a meeting of Symbolic Freemasons, who constitute a Lodge, from one of Royal Arch Masons, whose meeting would be called a Chapter, or of Cryptic Masons, whose assembly would be a Council.

The word appears in French as *loge;* German, *loge;* Spanish, *logia;* Portuguese, *loja;* and Italian, *loggia.* This is irrefragible evidence that the word was, with the Institution, derived by the Continent of Europe from England. The derivation of the word is, I think, says Doctor Mackey, plain. Ragon says that it comes from the Sanskrit *loga*, signifying the *world.* There would, at first sight, seem to be a connection between this etymology and the symbolic meaning of a Lodge, which represents the world; but yet it is evidently far-fetched, since we have a much simpler root immediately at hand. Hope says, speaking of the Freemasons of the Middle Ages, and Wren had previously said the same thing, that wherever they were engaged to work, they "set themselves to building temporary huts, for their habitation, around the spot where the work was to be carried on." These huts the German Freemasons called *hutten;* the English, *lodges*, which is from the Anglo-Saxon, *logian*, to dwell. *Lodge*, therefore, meant the dwelling-place or lodging of the Freemasons; and this is undoubtedly the origin of the modern use of the word.

To corroborate this, we find Du Cange (*Glossarium*) defining the Medieval Latin, *logia* or *logium*, as "a house or habitation." He refers to the Italian, *loggia*, and quotes Lambertus Ardensis as saying that "*logia* is a place next to the house, where persons were accustomed to hold pleasant conversation." Hence Lambertus thinks that it comes from the Greek, *logos*, a discourse. Du Cange asserts that there is no doubt that in the Middle Ages *logia* or *logium* was commonly used for an apartment or dwelling connected with the main building. Thus, the smallest apartments occupied by the Cardinals when meeting in Conclave were called *logiae* or *Lodges*. All of which sustains the idea that the Lodges of the old Operative Masons were small dwellings attached, or at least contiguous, to the main edifice on which they were at work.

In the Old Charges, the word is not generally met. The meeting of the Craft is there usually called the *Assembly*. But there are instances of its employment in those documents. The *Regius Manuscript* of 1390 forbids the apprenticing of a bondman because he might be fetched out of the Lodge, or *logge*, as line 133 of the famous poem spells it. Thus also in the *Lodge of Antiquity Manuscript* whose date is 1686, the word occurs several times. There is also abundant documentary evidence to show that the word *Lodge* was long before the eighteenth century, applied to their meeting by the Freemasons of England and Scotland. Before the restoration of the Grand Lodge of England in 1717, Brother Preston tells us that any number of Brethren might assemble at any place for the performance of work, and, when so assembled, were authorized to receive into the Order Brothers and Fellows, and to practise the Rites of Freemasonry. The ancient charges were the only standard for the regulation of their conduct. The Master of the Lodge was elected *pro tempore*, for the time being, and his authority terminated with the dissolution of the meeting over which he had presided, unless the Lodge was permanently established at any particular place. To the General Assembly of the Craft, held once or twice a year, all the Brethren indiscriminately were amenable, and to that power alone. But on the formation of Grand Lodges, this inherent right of assembling was voluntarily surrendered by the Brethren and Lodges, and vested in the Grand Lodge. And from this time Warrants of Constitution date their existence.

Dr. George Oliver in the *Freemasons Quarterly Review*, 1844, has given us a description of an English Lodge about the year 1801, which is well worth insertion here as showing the practises of the Brethren at that time:

> The appointments and arrangements of the Masonic Lodge-room were then very different to our present practise. A long table was extended from one end of the room to the other, covered with a green cloth, on which were placed duplicates of the ornaments, furniture, and jewels, intermixed with Masonic glasses for refreshment. At one end of this table was placed the Master's pedestal, and at the other that of the Senior Warden, while about the middle of the table, in the south, the Junior Warden was placed, and the Brethren sat round as at a common ordinary. When there was an initiation, the candidate was paraded outside the whole; and, on such occasions, after he had been safely deposited at the north-east angle of the Lodge, a very short explanation of the design of Freemasonry, or a brief portion of the lecture, was considered sufficient before the Lodge was called from labour to refreshment. The song, the toast, and sentiment went merrily round, and it was not until the Brethren were tolerably satiated, that the Lodge was resumed, and the routine business transacted before closing.

The mode of bringing a Lodge into existence under the present system in the United States of America is as follows: Seven Master Masons, being desirous of establishing a Lodge, apply by petition to the Grand Master, who will, if he thinks proper, issue his Dispensation authorizing them to congregate as Freemasons in a Lodge, and therein to confer the three Degrees of Ancient Craft Masonry. This instrument is of force during the pleasure of the Grand Master. At the next meeting of the Grand Lodge it expires, and is surrendered to the Grand Lodge, which, if there be no objection, will issue a Charter, technically called a Warrant of Constitution, whereby the Body is permanently established as a Lodge, and as one of the constituents of the Grand Lodge.

The power of granting Warrants of Constitution is vested in the Grand Lodges of Scotland, Ireland, Germany, and France, as it is in America; but in England the rule is different, and there the prerogative is vested in the Grand Master. A Lodge thus constituted consists, in the American system, of the following officers: Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons, two or more Stewards, and a Tiler. Under the English Constitution the officers are, in addition to these, a Director of Ceremonies, a Chaplain, an Inner Guard, an Organist, and an Almoner.

In a Lodge of the French Rite, the officers are still more numerous. They are Le Venerable or Worshipful Master, Premier and Second Surveillants or Senior and Junior Wardens, Orator, Treasurer, Secretary, Hospitaler or Collector of Alms, the Expert, combining the duties of the Senior Deacon and an Examining Committee, Master of Ceremonies, Architecte, who attends to the decoration of the Lodge, and superintends the financial department, Archiviste or Librarian, Keeper of the Seal, Master of the Banquets or Steward, and Guardian of the Temple or Tiler.

The officers in a Lodge of the Ancient and Accepted Scottish Rite are a Master, two Wardens, Orator, Treasurer, Secretary, Almoner, Expert, Assistant Expert, Master of Ceremonies, Almoner, Steward, Tiler, and sometimes a few others as Pursuivant, and Keeper of the Seals.

In other Rites and countries the officers vary to a slight extent, but everywhere there are four officers who always are found, and who may therefore be considered as indispensable, namely, the Master, two Wardens, and Tiler. A Lodge thus constituted is a Lodge of Master Masons. Strictly and legally speaking, such a Body as a Lodge of Entered Apprentices or of Fellow Crafts is not known under the present Masonic system. No Warrant is ever granted for an Apprentices' or Fellow Crafts' Lodge, and without a Warrant a Lodge cannot exist. The Warrant granted is always for a Master's Lodge, and the members composing it are all Master Masons. The Lodges mentioned by Wren and Hope, to which allusion has been made, and which were congregated, in the Middle Ages, around the edifices which the Freemasons were constructing, were properly Fellow Crafts Lodge, because all the members were Fellow Crafts; even the

Master being merely a gradation of rank, not a degree of knowledge. So at the Revival of Freemasonry in 1717, the Lodges were Entered Apprentices Lodges, because in them nothing but the First Degree was conferred, and nearly all the members were Entered Apprentices. But when the Grand Lodge, where only at first the Fellow Craft and Master's Degree were conferred, permitted them to be conferred in the subordinate Lodges, then the Degree of Master Mason was sought for by all the Craft, and became the object of every Freemason's ambition. From that time the Craft became Master Freemasons, and the First and Second Degrees were considered only as preliminary steps. So it has remained to this day; and all modern Lodges, wherever Freemasonry has extended, are Masters' Lodges, and nothing less.

Sometimes Secretaries will record in their Minutes that "the Lodge of Master Masons was closed and a Lodge of Entered Apprentices was opened." Neither written nor unwritten law sanctions any such phraseology. If the Lodge of Master Masons is closed, there is an end of the Masonic Congregation. Where is the Warrant under which a Lodge of Entered Apprentices is opened, and how can a Lodge, in which there is not, probably, a single Apprentice, but where all the officers and all the members are Master Masons, be called a Lodge of Apprentices? The instruction has wisely provided for the avoidance of such an anomaly, and, seeing that the Warrant provides that the Lodge of Master Masons is empowered to make Apprentices and Fellow Crafts, it says, "the Lodge was opened on the First Degree." That is to say, the Lodge of Masters still retaining its character as a Masters' Lodge, without which it would lose its legality, and not venturing to open a kind of Lodge for which its members had no Warrant nor authority, simply placed itself on the points of a Degree in which it was about to give instruction.

Some of the instructions speak, it is true, of Lodges composed in ancient times of Masters and Fellow Crafts or Masters and Apprentices; and the Webb Lectures tell us that at the Temple of Solomon the Lodges of Entered Apprentices consisted of one Master and six Apprentices, and the Lodges of Fellow Crafts of two Masters and three Fellow-Crafts. But all this is purely symbolic, and has no real existence in the practical working of the Order. No one in these days has seen a Lodge of one Master Mason and six Apprentices. The Freemasons working in the First Degree are as much Master Masons as the same Freemasons are when they are working in the Third. The Lodge legally is the same, though it may vary the subjects of its instruction so as to have them in the First, Second, or Third Degree.

So important a feature in Freemasonry as a Lodge, the congregations of Freemasons for work or worship, cannot be without its appropriate symbolism. Hence a Lodge when duly opened becomes a symbol of the world. Its covering is like the world's, a sky or Clouded Canopy, to reach which, as the abode of those who do the will of the Grand Architect, it is furnished with the theological ladder, which reaches from earth to heaven; and it is illuminated as is the world, by the refulgent rays of the sun, symbolically represented in his rising in the East, his meridian height in the South, and his setting in the West; and lastly, its very form, a long quadrangle or oblong square, is in reference to the early tradition that such was the shape of the inhabited world.

3. The Lodge, technically speaking, is a piece of furniture made in imitation of the Ark of the Covenant, which was constructed by Bezaleel (Exodus xxxvii, 1), according to the form prescribed by God Himself, and which, after the erection of the Temple, was kept in the Holy of Holies. As that contained the Tables of the Laws, the Lodge contains the Book of Constitutions and the Warrant of Constitution granted by the Grand Lodge. It is used only in certain ceremonies, such as the Constitution and Consecration of new Lodges, but its use is obsolete in England.

We may here add to Doctor Mackey's comments, that the old ceremonies recorded by Brother Preston mention the Lodge as a piece of furniture. For example, in the Appendix, *Illustrations of Masonry* (first edition, 1772, pages 219, 220), Ceremony of Consecration, we read:

> The Grand Master, attended by his Officers, and some dignified Clergyman, form themselves in order round the Lodge in the center; and, all devoutly kneeling, the preparatory prayer is rehearsed. The chaplain produces his authority, and being properly assisted, proceeds to consecrate. Solemn music strikes up, and the necessary preparations are made. The first clause of the consecration prayer is rehearsed, all devoutly kneeling; and the response is made, Glory to God on High. Incense is scattered over the lodge and the grand honors of Masonry are given.

These two references to the Lodge as a piece of furniture are supplemented by a similar but more extended account in later instances, as in Brother Preston's *Illustrations of Masonry* (twelfth edition, 1812, page 79), where the first reference to the Lodge reads:

> The Lodge being covered with white satin, the ceremony of Consecration commences. All devoutly kneel, and the preparatory prayer is rehearsed. The chaplain or orator produces his authority, the Constitution Roll, and being properly assisted, proceeds to consecrate; corn, wine, and oil are the elements of consecration. Solemn music is introduced, while the necessary preparations are making. The Lodge being then uncovered, the first clause of the consecration prayer is rehearsed, all devoutly kneeling. The response being made, Glory to God on High, incense is scattered over the Lodge, and the grand honours are given. The Invocation is then pronounced, with the honours; after which the consecration prayer is concluded, and the response repeated as before, together with the honours. The Lodge being again covered, all the Brethren rise up, solemn music is resumed, a blessing is given, and the response made as before, accompanied with the honours. An anthem is then sung, and the Brethren of the new Lodge having advanced according to rank, and offered homage to the Grand Master, the ceremony of consecration ends.

The reader will note the distinction made in the above ceremony between the Lodge being an organized Masonic Body of authorized Brethren consecrated around a Lodge, this latter being a part of the furniture required for that ceremonial.

On page 95 of the above work (edition of 1812), we find that at the Dedication of Masons Halls the procession includes "Four Tylers carrying the Lodge covered with white satin." Later on, after the procession arrives in the Hall and proceeds three times about it, "The Lodge is then placed in the centre, on a crimson velvet couch." When the officers have taken their places "The Three Great Lights, and the gold and silver pitchers, with the corn, wine, and oil, are placed on the Lodge." We also have the tiling of the Lodge

but here the reference is assuredly to the whole assembly. Then "the Lodge being uncovered" we have a procession around. Later comes the Chaplain who "strews corn over the Lodge." Subsequently wine is sprinkled on it, and oil, and finally "the Lodge being covered, the Grand Master retires to his chair, and the business of Masonry is adjourned."

Page 289 records a similar procession at the consecration of a Lodge at Madras in 1787, "The Lodge, covered with white satin, carried by four Tylers."

Thus we have the Lodge as an Ark, and Brother Woodford suggests that it is not here the Ark of the Covenant but the Ark of Noah. However, it is the designated place and may be of various forms provided the requisite associations are preserved. Brother Mackenzie defines it as "a piece of furniture containing the Archives and important documents connected with the ceremonials of Masonry, and is only used on grand occasions." But other forms are favored, as for instance the Grand Lodge of Pennsylvania provides in Constituting a Lodge that in the preparations "The Lodge or floor cloth is to be placed near the center of the Lodge room, with the three vessels thereon, containing the elements of consecration, Corn, Wine, and Oil, and is to be covered." A like arrangement is seen for the Dedication of a Masonic Hall in that Jurisdiction (see pages 93 and 121, *Ahiman Rezon*, Pennsylvania, 5915).

The distinction between a church as a building and as a congregation is a case in point. The Bible speaks of "the church that is in their house (Romans xvi, 5), and the Masonic Ark or the Floor Cloth is the place of consecration, a lodging place around which the Brethren form into a Lodge of Freemasons.

For the Masonic Festival of June 24, 1926, Brother J. C. Stewart, Poet-Laureate of Lodge Canongate Kilwinning, No. 2, Edinburgh, Scotland, wrote a fine tribute to the permanency of the Lodge:

THE LODGE LIVES ON
(*Stat Fortuna Domus*)

Our generations fleet and pass:
Earth's strongest scion bows the head
And withers, like to summer grass,
And joins the innumerable dead:
But when the sons of Time are gone,
The Lodge lives on, the Lodge lives on!

Time's ravages doth Time repair,
Time's deepest wounds are healed of Time:
The Master passes from the Chair,
The Warden to the Chair doth climb:
Master and Warden soon are gone,
The Lodge lives on, the Lodge lives on!

The bard who sang in other days,
And woke a nation's heart to fire,
Is dead, and wears immortal bays,
And feeble hands must strike his lyre:
The voice of Robert Burns is gone,
The Lodge lives on, the Lodge lives on!

No Temple is so stoutly barred
But it can entered be by Death:
Keep he the closest watch and ward
The trustiest Tyler yields his breath:
Outer and Inner Guard are gone,
The Lodge lives on, the Lodge lives on!

The torch of light is handed down
The ages that so swiftly flee:
Out of our frailty comes renown
And life from our mortality:
The pomps of yesteryear are gone,
The Lodge lives on, the Lodge lives on.

LODGE, CHARTERED. See *Chartered Lodge.*

LODGE, CLANDESTINE. See *Clandestine Lodge.*

LODGE, CONSTITUTED. See *Constituted Legally.*

LODGE, DORMANT. See *Dormant Lodge.*

LODGE, EMERGENT. See *Emergent Lodge.*

LODGE, EXTINCT. See *Extinct Lodge.*

LODGE, FUNERAL. See *Sorrow Lodge.*

LODGE, HOLY. See *Holy Lodge.*

LODGE HOURS. Brother Laurence Dermott says (*Ahiman Rezon*, page xxiii), "that *Lodge hours*, that is, the time in which it is lawful for a Lodge to work or do business, are from March 25th to September 25th, between the hours of seven and ten; and from September 25th to March 25th, between the hours of six and nine." Whence he derived the law is unknown; but it is certain that it has never been rigidly observed even by the Antient Lodges, for whom his *Ahiman Rezon* was written.

As a matter of general interest regarding Lodge hours we find in the Fabric Rolls of York Minster, 1355, orders were issued for the guidance of the Operative Masons. In summer they were to begin work immediately after sunrise, until the ringing of the bell of the Virgin Mary; then to breakfast in the Fabric Lodge; then one of the Masters shall knock upon the door of the Lodge, and forthwith all are to return to work until noon. Between April and August, after dinner, they shall sleep in the Lodge; then work until the first bell for vespers; then sit to drink to the end of the third bell, and return to work so long as they can see by daylight. It was usual for this Church to find tunics, aprons, gloves and clogs—wooden-soled shoes—and to give occasional "drinks," and remuneration for extra work (see *Fabric Rolls of York Minster*, Surtees Society, volume 35, 1858; also *Hole Craft and Fellowship of Masons*, Edward Conder, Jr., page 38).

LODGE, JUST. See *Just Lodge.*

LODGE, LATIN. In the year 1785, the Grand Lodge of Scotland granted a Warrant for the establishment of Roman Eagle Lodge at Edinburgh; the whole of whose work was conducted in the Latin language. Of this Lodge, the celebrated and learned Dr. John Brown was the founder and Master. He had himself translated the ritual into the classical language of Rome, and the Minutes were written in Latin (see Lyon's *History of the Lodge of Edinburgh*, page 257). The Lodge is No. 160 on the Scotch Roll, but ceased to work in Latin in 1794.

An article in the *Builder*, September, 1926 (page 275), by Brother Robert I. Clegg, mentions a peculiar use of Latin in a Lodge. An extract was copied for him by Brother A. H. Mackey from the records of Lodge Saint David, No. 36, at Edinburgh, Scotland. The famous novelist, Sir Walter Scott, was a member of this Lodge. The item from the Minutes of an emergency meeting on September 13, 1783, is as follows:

The Lodge being conveened on an Emergency and the Right Worshipful being in the Country, Brother W. Ferguson took the chair and represented, That Fabian Gordon, Esqr., Colonel of Horse; Carolus Gordon. Esqr., Major of Foot; Stefanus Dziembowskie, Esqr., Captain of Foot, all in his Polish Majesty's Service, and Joseph Bukaty, Esqr., Secretary to the Polish Embassy at London, had applied to him to be made Masons and Members of this Lodge, and as he is particularly acquainted with them all, he recommends to his Brethren to grant their request, which being unanimously agreed to, they were intro-

duced in the order above mentioned, when the ceremony was performed by the Right Reverend Brother John Maclure, Grand Chaplain, and translated into Latin by Brother John Brown, M.D., as none of them understood English. The Brethren were entertained in the most Elegant Manner by Vocal and Instrumental Music, particularly by the whole Band of the 21st Regiment, with French Horns, Cor-de-Chasse Trumpets, Hautboys and Bassoons.

At a later meeting, September 18, 1783, a Masters' Lodge was convened and the Minutes read:

That the four Polish Brethren had been extremely diligent in learning the apprentices' part, and as their time in this Country was to be short, they were anxious to be promoted to the higher Degrees, and for that purpose he had ordered this Masters' Lodge to be conveened and hoped their request wou'd be granted and their Entries having proved tedious, first giving it in English and then translating it into Latin, so the Most Worshipful Charles Wm. Little Esqr. Substitute Grand Master of Scotland had voluntarily offered to assist Brother John Brown, M.D., and Brother Clark, of Saint And'ws Lodge, and accordingly the Ceremony which took up above three hours was performed in very Elegant Latin.

LODGE MASTER, ENGLISH. The French expression is *Maître de Lodge Anglais.* A Degree in the nomenclature of Thory, inserted on the authority of Lemanceau.

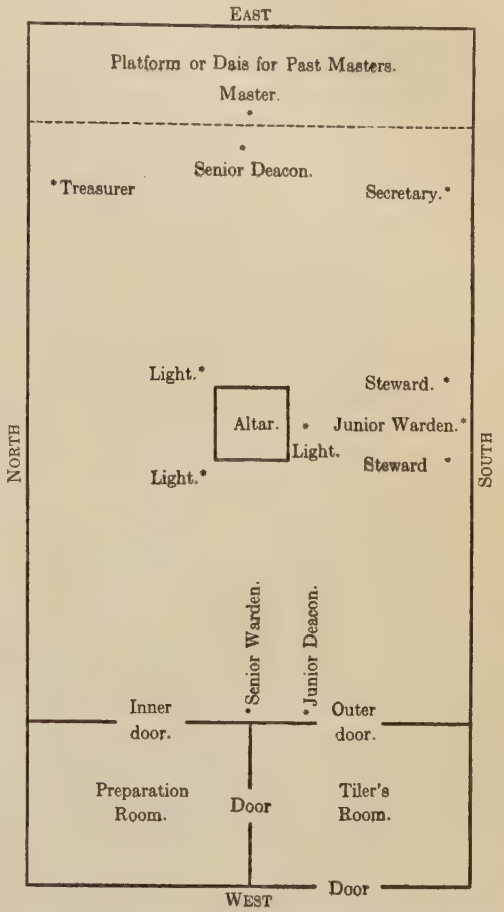
LODGE MASTER, FRENCH. In French the title is *Maître de Lodge Français.* The Twenty-sixth Degree of the collection of the Metropolitan Chapter of France.

LODGE, OCCASIONAL. See *Occasional Lodge.*

LODGE OF INSTRUCTION. These are assemblies of Brethren congregated without a Warrant of Constitution, under the direction of a lecturer or skilful Brother, for the purpose of improvement in Freemasonry, which is accomplished by the frequent rehearsal of the work and lectures of each Degree.

The Bodies should consist entirely of Master Masons; and though they possess no Masonic power, it is evident to every Freemason that they are extremely useful as schools of preparation for the duties that are afterward to be performed in the regular Lodge. In England, these Lodges of Instruction are attached to regularly Warranted Lodges, or are specially licensed by the Grand Master. But they have an independent set of officers, who are elected at no stated periods—sometimes for a year, sometimes for six or three months, and sometimes changed at every night of meeting. They of course have no power of initiation, but simply meet for purposes of practise in the ritual. They are, however, bound to keep a record of their transactions, subject to the inspection of the superior powers.

LODGE OF SAINT JOHN. The Masonic tradition is that the primitive or Mother Lodge was held at Jerusalem, and dedicated to Saint John, first the Baptist, then the Evangelist, and finally to both. Hence this Lodge was called "The Lodge of the Holy Saint John of Jerusalem." From this Lodge all other Lodges are supposed figuratively to descend, and they therefore receive the same general name, accompanied by another local and distinctive one. In all Masonic documents the words ran formerly as follows: "From the Lodge of the holy Saint John of Jerusalem, under the distinctive appellation of Solomon's Lodge, No. 1," or whatever might be the local name. In this style foreign documents still run; and it is but a few years since it has been at all disused in the United States of America. Hence we say that every Freemason hails from such a Lodge, that is to say, from a just and legally constituted Lodge. In the earliest catechisms of the eighteenth century we find this formula: "*Q.* What Lodge are you of? *A.* The Lodge of Saint John." And another question is, "How many angles in Saint John's Lodge?" In one of the advanced Degrees it is stated that Lodges receive this title "because, in the time of the Crusades, the Perfect Masons communicated a knowledge of their Mysteries to the Knights of Saint John of Jerusalem," and as both were thus under the same law, the Lodges were called Saint John's Lodges. But this was only one of the attempts to connect Freemasonry with the Templar system.



AN ARRANGEMENT OF LODGE-ROOM IN THE UNITED STATES

LODGE OF THE NINE SISTERS. See *Nine Sisters, Lodge of the.*

LODGE, PERFECT. See *Just Lodge.*

LODGE, REGULAR. See *Regular Lodge.*

LODGE-ROOM. The Freemasons on the Continent of Europe have a prescribed form or ritual of building, according to whose directions it is absolutely necessary that every hall for Masonic purposes shall

be erected. No such regulation exists among the Fraternity of the United States of America or of Great Britain. Still, the usages of the Craft, and the objects of convenience in the adminstration of our Rites, require that certain general rules should be followed in the construction of a Lodge-room. These rules, as generally observed in the United States of America, are as follows:

A Lodge-room should always, if possible, be situated due East and West. This position is not absolutely necessary; and yet it is so far so as to demand that some sacrifice should be made, if possible, to obtain so desirable a position. It should also be isolated, where it is practicable, from all surrounding buildings, and should always be placed in an upper story. No Lodge should ever be held on the ground floor. The form of a Lodge-room should be that of a parallelogram or Oblong Square, at least one-third larger from East to West than it is from North to South. The ceiling should be lofty, to give dignity to the appearance of the hall, as well as for the purposes of health, by compensating, in some degree, for the inconvenience of closed windows, which necessarily will deteriorate

EIGHTEENTH CENTURY SYMBOL OF THE LODGE

LODGE SYMBOL COMPARED WITH SWASTICA OR FYLFOT

the quality of the air in a very short time in a low room. The approaches to the Lodge-room from without should be angular, for, as Brother Oliver says, "A straight entrance is unmasonic, and cannot be tolerated."

There should be two entrances to the room, which should be situated in the West, and on each side of the Senior Warden's Station. The one on his right hand is for the introduction of visitors and members and leading from the Tiler's room, is called the Tiler's, or the *outer door;* the other, on his left, leading from the preparation room, is known as the *inner door*, and sometimes called the *northwest door*. The situation of these two doors, as well as the rooms with which they are connected, and which are essentially necessary in a well-constructed Lodge-room, may be seen from the diagram, which also exhibits the seats of the officers and the arrangement of the Altar and Lights. We have already mentioned that the arrangement of the room as here described is a common one but is by no means universal. This should be kept in mind. For further observations, see *Hall, Masonic.*

LODGE, ROYAL. See *Royal Lodge.*

LODGE, SACRED. See *Sacred Lodge.*

LODGE, STEWARDS'. See *Stewards' Lodge;* also *Grand Stewards' Lodge.*

LODGE, SYMBOL OF THE. The modern symbol or hieroglyphic of the word Lodge is a rectangle having unequal pairs of sides, the figure ▭, which undoubtedly refers to the form of the Lodge as an *Oblong Square.* But in the old rituals of the early part of the eighteenth century we find this symbol: The cross here, as Krause (*Kunsturkunden* i, page 37) suggests, refers to the "four angles" of the Lodge, as in the question: "How many angles in Saint John's Lodge? *A.* Four, bordering on squares"; and the Delta, or equilateral triangle, is the Pythagorean symbol of Divine Providence watching over the Lodge. This symbol has long since become obsolete. Another suggestion comes from the Swastica or Fylfot, elsewhere discussed, and the symbol may then be seen as in the accompanying illustration.

LOGE. The French word for Lodge.

LOGE ANGLAISE. An English Lodge, No 204, organized in the south of France, 1730, and still active. Some merchant captains in the course of their trade put into Bordeaux and founded this Lodge, Sunday, April 27, 1732, under the Grand Lodge of England. In those days three Master Masons assembled for the express purpose could constitute a Lodge without Grand Lodge Warrant. The Minutes of the first meeting show Martin Kelly, Master, and Nicolas Staunton and Jonathan Robinson the Wardens. Two candidates were present, one being James Bradshaw. The Lodge met on Monday, Tuesday, Wednesday and Friday of the same week and at the latter meeting Nicolas Staunton was elected Master. Brother Kelly had Initiated five and Raised four to the Third Degree. Brother Staunton was installed May 2 and by May 6 he Initiated two and Raised two others. On May 6 James Bradshaw was elected Master. During the first year seventeen members were enrolled, only one French. English was used in the Minutes the first eleven years. From September 8, 1743, onward, French became the language of the Lodge and, except for short periods during its first few years and fifteen months during the Reign of Terror, the Lodge has met regularly. With the approval of the Grand Lodge of England the early Lodge granted Constitutions to various Lodges in France and abroad. Of interest is a record in the Minutes of August 2, 1746, that admittance was refused three initiates on the ground that they were "players of instruments in the theatre." February 11, 1749, they decided that "no Jew shall ever be admitted a member in this Lodge." On March 25, 1781, Brother La Pauze, a Roman Catholic priest and Curé of the Parish of Saint Pierre, is recorded as Master of the Lodge. In April, 1766, the Lodge received a Warrant from the Grand Lodge of England specifically confirming the proceedings from the time of its inception in 1732. In 1766 the Grand Lodge of France issued an edict stating that all Lodges in France not accepting its Jurisdiction would be irregular. At the intercession of the Grand Lodge of England in behalf of the Loge Anglaise an exception was made in its case. In 1767 the Loge Anglaise appears as No. 363 on the List of Lodges of the Grand Lodge of England but is omitted from the list of 1774 and therefore negotiations begun with the Grand Orient for a formal Warrant, of December 12, 1780, the Lodge giving up its right to found other Lodges in France but retaining friendly relations with England. The Grand Orient issued a Warrant, January 6, 1783, to seventeen Brethren who had resigned, forming the new *La Vraie Anglaise, the True English,* and the Loge Anglaise had itself restored on the list of the Grand Lodge of England as No. 240

in 1785. August 31, 1790, this Lodge with four other French Lodges agreed to no longer recognize the authority of the Grand Orient of France. In 1793 the name was changed to *Lodge No. 240—dite 'Egalité* (*called Equality*) but the old title was resumed in 1795. In 1802 a renumbering of Lodges under the Grand Lodge of England put the Loge Anglaise as No. 204 on the Register. The Loge Anglaise agreeably to the Grand Orient of France, September 27, 1803, and the Grand Lodge of England, with three other Lodges formed a Provincial Grand Lodge, February 21, 1804. New by-laws, June 27, 1816, specified that the Lodge was under "Joint protection of the Grand Orients of England and France." May 16, 1818, the Grand Secretary of England wrote the Loge Anglaise that all connection with the Grand Lodge had ceased since 1786. The Lodge protested and remained independent. Brother John Lane says in *Masonic Records* that the Lodge was on the English Register until 1813. After considerable time the Lodge again associated with the Grand Orient of France, maintaining always the custom of toasting the Grand Lodge of England at banquets. In 1869 an amendment to Article 1, Constitution of the Grand Orient, came up for decision. This Article stated that "The principles on which Freemasonry is founded are the existence of God, the immortality of the soul, and the solidarity of the human race." An amendment was defeated thanks to the effort made by the Loge Anglaise, but the matter again came up, 1876, and the Lodge was helpless to prevent the adoption of the amendment by the General Assembly and relations were severed. January 7, 1913, the Lodge passed a vote of disapproval of the Grand Orient, and with the Lodge *Centre des Amis* undertook to form the new Grand Loge Nationale pour la France (see *Loge Anglaise*, by Edmund Heisch, London, 1917; also *Transactions*, Authors Lodge, London, volume 2, and the *English Lodge at Bordeaux*, G. W. Speth, a paper read in Quatuor Coronati Lodge, 1899).

LOGIC. The art of reasoning, and one of the Seven Liberal Arts and Sciences, whose uses are inculcated in the Second Degree. The power of right reasoning, which distinguishes the man of sane mind from the madman and the idiot, is deemed essential to the Freemason, that he may comprehend both his rights and his duties. And hence the unfortunate beings just named, who are without this necessary mental quality, are denied admission into the Order. The Old Charges define logic to be the art "that teacheth to discern truth from falsehood."

LOKI. See *Balder*.

LOMBARDY. At the close of the dark ages, Lombardy and the adjacent Italian States were the first which awakened to industry. New cities arose, and the kings, lords, and municipalities began to encourage the artificers of different professions. Among the arts exercised and improved in Lombardy, the art of building held a pre-eminent rank, and from that kingdom, as from a center, the Comacine Masters were dispersed over all Europe (see *Traveling Freemasons;* also *Comacine*).

LONDON. With the city of London, the modern history of Freemasonry is intimately connected. A Congress of Freemasons, as it may properly be called was convened there by the Four Old Lodges, at the Apple-Tree Tavern, in 1717. Its results were the formation of the Grand Lodge of England, and a modification of the Masonic system, whence the Freemasonry of the present day has descended. Anderson, in his second edition of the *Book of Constitutions*, 1738, gives the account of this, as it is now called, *Revival of Freemasonry*, which see.

LONDON RANK. Authorized by the Grand Lodge of England upon the suggestion of the Grand Master, December 4, 1907, as a means of conferring Masonic honors upon members of those Lodges which were held within a radius of ten miles of Freemasons Hall, London, and which are known as London Lodges, they not coming under any Provincial or District organization and thus being unable to obtain any distinction but that of Grand Lodge Office. As a result of this condition, much discussion was had regarding the dividing of the London Lodges into Provinces, thereby multiplying the honors within their reach, but at this time the Grand Master was authorized to confer the right to wear a distinctive jewel, collar, and apron with the designation *London Rank*, this honor to be conferred upon Past Masters of London Lodges, one for each such Lodge for 1908 and up to the number of 150 each year thereafter, a certain fee being paid for the distinction. This Rank is the equivalent of Provincial or District Rank and is bestowed on the Brethren for long and meritorious service to the Craft.

LOST WORD. The mythical history of Freemasonry informs us that there once existed a *Word* of surpassing value, and claiming a profound veneration; that this Word was known to but few; that it was at length lost; and that a temporary substitute for it was adopted. But as the very philosophy of Freemasonry teaches us that there can be no death without a resurrection—no decay without a subsequent restoration—on the same principle it follows that the loss of the Word must suppose its eventual recovery.

Now, this it is, precisely, that constitutes the myth of the Lost Word and the search for it. No matter what was the Word, no matter how it was lost, nor why a substitute was provided, nor when nor where it was recovered. These are all points of subsidiary importance, necessary, it is true, for knowing the legendary history, but not necessary for understanding the symbolism. The only term of the myth that is to be regarded in the study of its interpretation, is the abstract idea of a word lost and afterward recovered.

The *Word*, therefore, may be conceived to be the symbol of *Divine Truth;* and all its modifications—the loss, the substitution, and the recovery—are but component parts of the mythical symbol which represents a search after truth. In a general sense, the *Word* itself being then the symbol of *Divine Truth*, the narrative of its loss and the search for its recovery becomes a mythical symbol of the decay and loss of the true religion among the ancient nations, at and after the dispersion on the Plains of Shinar, and of the attempts of the wise men, the philosophers, and priests, to find and retain it in their secret mysteries and initiations, which have hence been designated as the Spurious Freemasonry of Antiquity.

But there is a special or individual, as well as a general interpretation, and in this special or individual

interpretation the *Word*, with its accompanying myth of a loss, a substitute, and a recovery, becomes a symbol of the personal progress of a candidate from his first initiation to the completion of his course, when he receives a full development of the mysteries.

LOTUS. The lotus plant, so celebrated in the religions of Egypt and Asia, is a species of Nymphaea, or water-lily, which grows abundantly on the banks of streams in warm climates. Although more familiarly known as the Lotus of the Nile, it was not indigenous to Egypt, but was probably introduced into that country from the East, among whose people it was everywhere consecrated as a sacred symbol. The Brahmanical deities were almost always represented as either decorated with its flowers, or holding it as a scepter, or seated on it as a throne. Coleman says (*Mythology of the Hindus*, page 388) that to the Hindu poets the lotus was what the rose was to the Persians. Floating on the water it is the emblem of the world, and the type also of the Mountain of Meru, the residence of the gods. Among the Egyptians, the lotus was the symbol of Osiris and Isis. It was esteemed a sacred ornament by the priests, and was placed as a coronet upon the heads of many of the gods. It was also much used in the sacred architecture of the Egyptians, being placed as an entablature upon the columns of their temples. Thence it was introduced by Solomon into Jewish architecture, being found, under the name of *lily work*, as a part of the ornaments of the two pillars at the porch of the Temple.

The word of almost the same sound in Arabic as in Hebrew includes many of the allied flowers and it is now generally accepted that the various biblical references to lilies (as in First Kings vii, 19; Second Chronicles iv, 5; Canticles ii, 1; Hosea xiv, 5; Matthew vi, 28, and elsewhere) mean more than that one flower (see *Lily* and *Pillars of the Porch*).

LOUISIANA. Freemasonry was brought to San Domingo by Charter from the Grand Orient and the Grand Lodge of Pennsylvania at a time when it was peopled chiefly by the French and their negro slaves. The negro insurrection of 1791 caused an influx of white refugees to many of the cities of the United States. In 1793 the Freemasons who fled to New Orleans organized the Parfaite Union Lodge, No. 29, by Charter from the Grand Lodge of South Carolina, and Officers were installed in the York Rite by Jason Lawrence on March 30, 1794. The sale of Louisiana to America and the return of many of the refugees to San Domingo left Freemasonry in Louisiana more in the hands of the American Brethren than had hitherto been the case. On September 2, 1807, a Charter was granted by the Grand Lodge of New York to Louisiana Lodge, No. 2, the first Lodge in New Orleans to work in the English language. In 1812 five of the twelve Lodges chartered in Louisiana had either ceased work or amalgamated with other Lodges and there were thus seven left, all of which worked the York Rite, namely: Perfect Union, Charity, Louisiana, Concord, Perseverance, Harmony and Polar Star. The above seven Lodges organized themselves into a Committee for the establishment of a Grand Lodge. Harmony and Louisiana withdrew from the Committee before long and the Grand Lodge was formed by the remaining five Lodges on July 11, 1812.

It was announced at a Quarterly Communication, held March 27, 1813, that a Grand Royal Arch Chapter had been organized and attached to the Grand Lodge of Louisiana. In 1829 a representative was admitted to the General Grand Chapter. After 1831, however, no meeting took place and the subordinate Chapters, with the exception of Holland, No. 9, ceased to exist. In 1841, the Grand Secretary of the Grand Lodge of Louisiana called a meeting and a Grand Chapter of Louisiana was organized. Holland Chapter was not represented at the Convention and refused to recognize the authority of the new Grand Chapter. In 1847 the General Grand Chapter denied that it had any legal existence. The following year, on May 1, representatives of the four Chapters in Louisiana chartered by the General Grand Chapter, Holland, No. 1; New Era, No. 2; Red River, No. 3, and East Feliciana, No. 4, met at New Orleans and duly established a Grand Chapter for Louisiana.

The first Council in the State was Holland, No. 1, probably organized by John Barker in 1827. In the official reports of the Grand Chapter of Louisiana in 1829 and 1830 a Grand Council of Royal and Select Masters is mentioned. This seems to have died out but was revived about 1848 to 1850 when Holland, No. 1; Louisiana, No. 15, and Orleans, No. 36, were represented at a Convention to organize a Grand Council.

A Charter was granted on May 4, 1816, for the formation of an Encampment which was enrolled under the Grand Encampment of the United States on September 15, 1844, as Indivisible Friends Encampment, No. 1. This Commandery with Jacques de Molay, No. 2, and Orleans, No. 3, assembled on February 12, 1864, and formed the Grand Commandery of Louisiana.

On June 19, 1813, Charters were granted to Albert Pike Lodge of Perfection, No. 1, and Eagle Council of Kadosh, No. 6, at New Orleans. Grand Consistory, No. 1, was chartered at New Orleans on August 8, 1852, and a Chapter of Rose Croix, Cervantes, No. 4, was opened during the year 1887.

LOUIS NAPOLEON. Second Adjoint of the Grand Master of the Grand Orient of France. Nominated, in 1806, King of Holland. Louis, Napoleon III, was widely known as an interested Freemason.

LOUVETEAU. See *Lewis*.

LOWEN. In the *Lansdowne Manuscript* we meet with this charge: "that a Master or ffellow make not a moulde stone square, nor rule to no *Lowen*, nor sett no *Lowen* worke within the Lodge." Brother Hawkins observes this has been said to be an error for *Cowan*, but in his opinion it is more probably intended for *Layer*, which is the word used in the parallel passage in other Manuscripts (see *Layer*).

LOW TWELVE. In Masonic language midnight is so called. The reference is to the sun, which is then below the earth. *Low Twelve* in Masonic symbolism is an unpropitious hour.

LOYALTY. Notwithstanding the calumnies of Barruel, Robison, and a host of other anti-Masonic writers who assert that Freemasonry is ever engaged in efforts to uproot the governments within which it may exist, there is nothing more evident than that Freemasonry is a loyal institution, and that it inculcates, in all its public instructions, obedience to govern-

ment. Thus, in the Prestonian Charge given in the eighteenth century to the Entered Apprentice, and continued to this day in the same words in English Lodges, we find the following words:

In the State, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government under which you live, yielding obedience to the laws which afford you protection, but never forgetting the attachment you owe to the place of your nativity, or the allegiance due to the sovereign or protectors of that spot.

The Charge given in American Lodges is of the same import, and varies but slightly in its language.

In the State, you are to be a quiet and peaceful subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

The Charge given in French Lodges, though somewhat differing in form from both of these, has the same spirit and the same lesson. It is to this effect:

Obedience to the laws and submission to the authorities are among the most imperious duties of the Freemason, and he is forbidden at all times from engaging in plots and conspiracies.

Hence it is evident that the true Freemason must be a true patriot.

LUCHET, JEAN PIERRE LOUIS, MARQUIS DE. A French historical writer, who was born at Saintes in 1740, and died in 1791. He was the writer of many works of but little reputation, but is principally distinguished in Masonic literature as the author of an attack upon Illuminism under the title of *Essai sur la Secte des Illuminés*. It first appeared anonymously in 1789. Four editions of it were published. The third and fourth with augmentations and revisions, which were attributed to Mirabeau, were printed with the outer title of *Histoire secrète de la Cour de Berlin, par Mirabeau.* This work was published, it is known, without his consent, and was burned by the common executioner in consequence of its libelous character. Luchet's essay has become very scarce, and is now valued rather on account of its rarity than for its intrinsic excellence.

LUDEWIG, H. E. An energetic Freemason, born in 1810, in Germany; died in 1856, in America. By "powers from home" this ardent Brother attempted to set up an independent authority to the existing Grand Lodge system in the United States; but, like many such attempts, it flashed brilliantly for a season, but proved of ephemeral nature.

LUFTON. One of the French terms for *Louveteau*, or *Lewis*, which see.

LULLY, RAYMOND. A celebrated chemist and philosopher, the Seneschal of Majorca, surnamed *le docteur illuminé*, the enlightened doctor. His discoveries are most noted, such as the mode of rectifying spirits, the refining of silver, etc. He was born about 1234. In 1276 he founded a college of Franciscans at Palma, for instruction in Eastern lore, and especially the study of the Arabic language, for which purpose he instituted several colleges between the years 1293 and 1311. He died in 1314. He is known as an eminent Rosicrucian, and many fables as to his longevity are related.

The foregoing account has long been generally acceptable though there is some uncertainty as to the dates of Lully's birth and death, and investigators have not agreed as to his scientific knowledge nor the authorship of certain works attributed by others to him. The alchemical works bearing his name are all apocryphal, spurious, according to J. Fitzmaurice-Kelly (*Encyclopedia Britannica*, 1911), but Lewis Spence (*Dictionary of Occultism*, 1920) not only accepts him as an author and alchemist of ability but quotes a German historian of chemistry, Gruelin, who asserts Lully to be a scientist of exceptional skill. However, it is clear that he was a devoted missionary to the infidels, a progressive student and teacher of languages, venerated as saint and poet. Some of his views were in advance of the Church he served and in 1376 they were condemned in a Papal Bull issued at the behest of the Inquisition, but this was annulled by Pope Martin V in 1578. At eighty Lully was of unabated enthusiasm, preaching the Gospel, journeying far afield in Europe, crossing into Africa, where he was stoned to death by the people.

LUMIERE, LA GRANDE. French for *The Grand Light.* A grade in the collection of Brother Viany.

LUMIERE, LA VRAIE. French for *The True Light, or Perfect Mason.* A Degree in the Chapter of the Grand Lodge of Royal York of Berlin (Thory, *Acta Latomorum* i, page 321).

LUMINARIES. The first five officers in a French Lodge, namely, the Master, two Wardens, Orator, and Secretary, are called *Luminaires* or *Luminaries*, sources of light, because it is by them that light is dispensed to the Lodge.

LUNUS. An Egyptian deity, known as *Khons-Lunus*, and represented as hawk-headed, surmounted by the crescent and disk. When appearing with the head of an ibis, he is called *Thoth-Lunus*. His worship was very extensive through ancient Egypt, where he was known as *Aah*, who presides over rejuvenation and resurrection. Champollion mentions in his *Pantheon* a *Lunus-Bifrons*.

LUSTRATION. From a Latin word meaning both *washing* and *atonement.* A religious rite practised by the ancients, and performed before any act of devotion It consisted in washing the hands, and sometimes the whole body, in lustral or consecrated water. It was intended as a symbol of the internal purification of the heart. It was a ceremony preparatory to initiation in all the Ancient Mysteries. The ceremony is practised with the same symbolic import in some of the advanced Degrees of Freemasonry. So strong was the idea of a connection between lustration and initiation, that in the low Latin of the Middle Ages *lustrare* meant *to initiate.* Thus Du Cange (*Glossarium*) cites the expression "lustrare religione Christianorum" as signifying "to initiate into the Christian religion."

LUX. Latin for *Light*, which see. Freemasonry anciently received, among other names, that of *Lux*, because it is that sublime doctrine of truth by which the pathway of him who has attained it is to be illumined in the pilgrimage of life. Among the Rosicrucians, light was the knowledge of the philosopher's stone; and Mosheim says that in chemical language the cross was an emblem of light, because it contains within its figure the forms of the three figures of which LVX, or *Light*, is composed.

LUXEMBURG. An independent Grand Duchy of Europe situated to the southeast of Belgium. In 1774 a Grand Orient with the reigning Duke as Protector was at work in Bouillon, a town which, though now in Belgium, was formerly part of Luxemburg. In 1812 this Grand Body had ceased to exist.

The Lodge, Les Enfants de la Concorde, meaning in French *The Children of Good Understanding*, was chartered in 1803 by the Grand Orient of France though it is possible that it was at work some years before that date.

The Grand Duchy became independent in 1839 and a few years later the Lodge became independent also. It is the smallest self-governing Masonic Body in the world.

LUX E TENEBRIS. Latin, meaning *Light out of darkness.* A motto very commonly used in the caption of Masonic documents as expressive of the object of Freemasonry, and what the true Freemason supposes himself to have attained. It has a recondite meaning. In the primeval ages and in the early mythology, darkness preceded light. "In the thought," says Cox, "of these early ages, the sun was the child of night or darkness" (*Aryan Mythology* i, page 43). So *lux* being Truth or Freemasonry, and *tenebrae*, or darkness, the symbol of initiation, *lux e tenebris* is Masonic truth proceeding from initiation. A Lodge at London comprising Brethren devoted especially to the welfare of blind persons has been given this appropriate name.

LUX FIAT ET LUX FIT. Latin, meaning *Let there be light, and there was light.* A motto sometimes prefixed to Masonic documents (see *True Light*).

LUZ. An ever-living power, according to the old Jewish Rabbis, residing in a small joint-bone existing at the base of the spinal column. To this undying principle, watered by the dew of heaven, is ascribed the immortality in man.

Rabbi Joshua Ben Hananiah replied to Hadrian, as to how man revived in the world to come, "From *Luz*, in the back-bone." When asked to demonstrate this, he took Luz, a little bone out of the back-bone, and put it in water, and it was not steeped; he put it in the fire, and it was not burned; he brought it to the mill, and that could not grind it; he laid it on the anvil, and knocked it with a hammer, but the anvil was cleft, and the hammer broken.

L. V. C. Letters engraved on the rings of profession worn by the Knights of Baron von Hund's Templar system. They are the initials of the words in the Latin sentence *Labor Viris Convenit*, meaning *Labor is suitable for men.* It was also engraved on their seals.

LYON, DAVID MURRAY. This well-known writer and historian of Freemasonry in Scotland was initiated in 1856 in Lodge Ayr Saint Paul, No. 204, on the roll of the Grand Lodge of Scotland. He was a printer by trade and was at one time employed by the Ayrshire Express Company. In 1877 he was appointed Grand Secretary of the Grand Lodge of Scotland and held the post until 1900. He died on January 30, 1903. He was, without doubt, says Brother Hawkins, who prepared this article, the foremost Masonic student in Scotland, either of this or any other period; and the results of his continuous and arduous researches are to be found in all the books and periodicals of the Craft for twenty years, both at home and abroad. It is simply impossible to furnish anything like an accurate and complete list of his many valuable contributions to Masonic magazines. His chief works have been the *History of the Mother Lodge Kilwinning*, Scotland, the *History of the old Lodge at Thornhill*, and, finally, the *History of the Ancient Lodge at Edinburgh*, Mary's Chapel, from the sixteenth century. This grand work, which was published in 1873, has placed its author in the front rank of Masonic authors.

LYONS, CONGRESS OF. A Masonic Congress was convoked in 1778, at the City of Lyons, France, by the Lodge of Chevaliers Bienfaisants, or Benevolent Knights. It was opened on the 26th of November, and continued in session until the 27th of December, under the presidency of M. Villermoz. Its ostensible object was to procure a reformation in Freemasonry by the abjuration of the Templar theory; but it wasted its time in the correction of rituals and in Masonic intrigues, and does not appear to have been either sagacious in its methods, or successful in its results. Even its abjuration of the Strict Observance doctrine that Templarism was the true origin of Freemasonry, is said to have been insincere, and forced upon it by the injunctions of the political authorities, who were opposed to the propagation of any system which might tend to restore the Order of Knights Templar.

M. The Hebrew is מ, pronounced, *Mem*, which signifies water in motion, having for its hieroglyph a waving line, referring to the surface of the water. As a numeral, M stands for 1000. In Hebrew its numerical value is 40. The sacred name of Deity, applied to this letter, is מברך, *Meborach*, and in Latin *Benedictus*, meaning the *Blessed One*.

MAACHA. In the Tenth Degree of the Ancient and Accepted Scottish Rite we are instructed that certain traitors fled to "Maacha, King of Cheth," by whom they were delivered up to King Solomon on his sending for them. In First Kings ii, 39, we find it recorded that two of the servants of Shimei fled from Jerusalem to "Achish, son of Maachah king of Gath." There can be little doubt that the carelessness of the early copyists of the Ritual led to the double error of putting *Cheth* for *Gath* and of supposing that Maacha was its king instead of its king's father. The manuscripts of the Ancient and Accepted Scottish Rite, too often copied by unlearned persons, show many such corruptions of Hebrew names, which modern researches must eventually correct. Delaunay, in his *Thuileur*, 1813, makes him King of Tyre, calls him *Mahakah*, מעכר, and adds a Latin word, *Compressus*, as further explanation, the meaning evidently being *to bring together*.

MAC. Masonic writers have generally given to this word the meaning of "is smitten," deriving it probably from the Hebrew verb נכה, *macha*, to smite. Others, again, think it is the word מק, *mak*, rottenness, and suppose that it means *"he is rotten."* Both derivations are, in Brother Mackey's opinion, incorrect. *Mac* is a constituent part of the word *macbenac*, which is the substitute Master's Word in the French Rite, and which is interpreted by the French ritualists as meaning "he lives in the son." But such a derivation can find no support in any known Hebrew root. Another interpretation must be sought. Doctor Mackey believed there is evidence, circumstantial at least, to show that the word was, if not an invention of the Antient or Dermott Freemasons, at least adopted by them in distinction from the one used by the Moderns, which latter is the word now in use in the United States of America. Brother Mackey was disposed to attribute the introduction of the word into Freemasonry to the adherents of the House of Stuart, who sought in every way to make the Institution of Freemasonry a political instrument in their schemes for the restoration of their exiled monarch. Thus the old phrase, "the Widow's Son," was applied by them to James II, who was the son of Henrietta Maria, the widow of Charles I. So, instead of the old Master's word which had hitherto been used, they invented *macbenac* out of the Gaelic, which to them was, on account of their Highland supporters, almost a sacred language in the place of Hebrew. Now, in Gaelic, *Mac* is *son*, and *benach* is *blessed*, from the active verb *beannaich, to bless*. The latest dictionary published by the Highland Society gives this example: "Benach De Righ Albane, Alexander, Mac Alexander," etc., that is, Bless the King of Scotland, Alexander, son of Alexander, etc. Therefore we find, without any of those distortions to which etymologists so often recur, that *macbenac* means in Gaelic the *blessed son*. This word the Stuart Freemasons applied to their idol, the Pretender, the son of Charles I.

MACBENAC. This word is capable of at least two interpretations.

1. A significant word in the Third Degree according to the French Rite and some other Rituals (see *Mac*).

2. In the Order of the Beneficent Knights of the Holy City, the Recipiendary, or Novice, is called *Macbenac*.

MACCABEES. A heroic family, whose patriotism and valor form bright pictures in the Jewish annals. The name is generally supposed to be derived from the letters מ. כ. ב. י., M. C. B. I.—which were inscribed upon their banners—being the initials of the following words in the Hebrew sentence, *Mi Camocha, Baalim, Iehovah*, meaning, *Who is like unto thee among the gods, O Jehovah*. The Hebrew sentence has been appropriated in some of the advanced Degrees as a significant term.

MACCALLA, CLIFFORD P. Initiated in Concordia Lodge No. 67 at Philadelphia, 1869; was Worshipful Master in 1874; accepted position of Secretary in 1876 and served twelve years. Brother MacCalla was elected Junior Grand Warden of Pennsylvania in 1882, Senior Grand Warden in 1884, Deputy Grand Master in 1886 and Grand Master in 1888. For many years he was Editor of the *Keystone*, a Masonic journal. He wrote a historical sketch of Concordia Lodge in Philadelphia, a Life of Daniel Coxe and many essays on Freemasonry in America. He discovered the Secretary's ledger of Saint John's Lodge dating from June 24, 1731, to June, 1738 (see *Transactions*, Quatuor Coronati Lodge, volume iii, page 134).

MACERIO. Du Cange (in his *Glossarium*) gives this as one of the Middle Age Latin words for *mason*, deriving it from *maceria*, a wall. The word is now never employed.

MACHIO. See *Macio*.

MACIO. Du Cange, *Glossarium*, defines *Macio*, *Mattio*, or *Machio*, on the authority of Isidore, as *Maçon*, *latomus*, a *mason*, a constructor of walls, from *machina*, the machines on which they stood to work on account of the height of the walls. He gives *Maço* also.

MACKENZIE, KENNETH R. H. His favorite pen name was *Cryptonymus*, a Latin word meaning *One whose name is hidden*. Editor of *The Royal Masonic Cyclopedia of History, Rites, Symbolism, and Biography*, published in London in 1877, by Brother John Hogg, Paternoster Row. He was one of the founders of the Rosicrucian Society in England (see *Rosicrucianism*).

MACKEY, ALBERT GALLATIN. The American Masonic historian. He was born at Charleston, South Carolina, March 12, 1807. This scholarly Brother lived to the age of seventy-four years. He died at Fortress Monroe, Virginia, June 20, 1881, and was buried at Washington, District of Columbia, Sunday, June 26, with all the solemnity of the Masonic Rites wherein he had long been an active leader. From 1834, when he was graduated with honors at the Charleston Medical College, until 1854 he gave attention to the practise of his profession, but from that time on literary and Masonic labors engrossed his efforts. Doctor Mackey was a Union adherent during the Civil War and in July, 1865, President Johnson appointed him Collector of the Port. In a contest for senatorial honors Brother Mackey was defeated by Senator Sawyer. Doctor Mackey removed to Washington, District of Columbia, in 1870.

Doctor Mackey was Initiated, Passed and Raised in Saint Andrews Lodge No. 10, Charleston, South Carolina, in 1841. Shortly thereafter he affiliated with Solomon's Lodge No. 1, also of Charleston, and was elected Worshipful Master in December, 1842. From 1842 until 1867 he held the office of Grand Secretary and during this period prepared all the reports of the Foreign Correspondence Committee of the Grand Lodge. In 1851 he was a founder member of Landmark Lodge No. 76. During the winter of 1841–2 he was advanced and exalted in Capitular Freemasonry; elected High Priest in December, 1844; and also elected Deputy Grand High Priest in 1848 and successively re-elected until 1855. From 1855 to 1867 he was each year elected as Grand High Priest of his State. Elected in 1859 to the office of General Grand High Priest, he continued in that position until 1868. Created a Knight Templar in South Carolina Commandery No. 1, in 1842, he was elected Eminent Commander in 1844, later being honored as a Past Grand Warden of the Grand Encampment of the United States. Crowned a Sovereign Grand Inspector General of the Thirty-third and last Degree in 1844, he was for many years Secretary-General of the Supreme Council, Southern Jurisdiction of the Ancient and Accepted Scottish Rite.

As a contributor to the literature and science of Freemasonry, Doctor Mackey's labors have been more extensive than those of any other in America or in Europe. In 1845 he published his first Masonic work, entitled *A Lexicon of Freemasonry;* in 1851 he published his second work entitled *The True Mystic Tie.* Then followed *The Ahiman Rezon of South Carolina,* 1852; *Principles of Masonic Law,* 1856; *Book of the Chapter,* 1858; *Text-Book of Masonic Jurisprudence;* 1859; *History of Freemasonry in South Carolina,* 1861, *Manual of the Lodge,* 1862; *Cryptic Masonry,* 1867; *Symbolism of Freemasonry,* and *Masonic Ritual,* 1869; *Encyclopedia of Freemasonry,* 1874; and *Masonic Parliamentary Law,* 1875. Doctor Mackey also contributed freely to Masonic periodicals and edited several of them with conspicuous ability. In 1849 he established and edited the *Southern and Western Masonic Miscellany* for five years. In 1857 he undertook the publication of the *Masonic Quarterly Review* which continued for two years. Then he was invited to assume editorial charge of a department in the *American Freemason* which he accepted in July, 1859, and he held this position for one year. He was solicited to take charge of a department in the *Masonic Trowel,* his first article appearing in the September number of 1865, and he wrote for this publication for nearly three years. In October, 1871, Doctor Mackey again published a Masonic magazine of his own, *Mackey's National Freemason.* Although a periodical of great merit, after three years it was discontinued. In January, 1875, Doctor Mackey became one of the editors of the *Voice of Masonry,* and for over four years was a constant contributor to that periodical, when failing health necessitated his giving up this work.

After Doctor Mackey located at Washington, District of Columbia, he affiliated with Lafayette Lodge No. 19, Lafayette Chapter No. 5, and Washington Commandery No. 1.

The funeral services in Washington in 1881 were begun at All Souls Church, Unitarian, of which Doctor Mackey was a member, by the pastor and were followed by the ceremonies of a Lodge of Sorrow, Rose Croix Chapter, Ancient and Accepted Scottish Rite, Southern Jurisdiction, and were in charge of the venerable General Albert Pike and his associate officers. General Albert Pike wrote a touching and appreciative message at the time of the death of Doctor Mackey, which was sent out officially by the Sovereign Grand Commander of the Southern Jurisdiction in which the various Masonic Bodies were instructed to "drape in black the altars and working tools and the Brethren will wear the proper badge of mourning during the space of sixty days."

The following Memorial was presented by a Committee headed by Brother Charles F. Stansbury at a Special Communication of the Grand Lodge of the District of Columbia:

> Our illustrious Brother, Albert Gallatin Mackey, is no more! He died at Fortress Monroe, Virginia, on the 20th day of June, 1881, at the venerable age of 74, and was buried at Washington on Sunday, June 26, 1881, with the highest honors of the Craft, all Rites and Orders of Masonry uniting in the last sad services over his remains. The announcement of his death has carried a genuine sentiment of sorrow wherever Freemasonry is known. His ripe scholarship, his profound knowledge of Masonic law and usage, his broad views of Masonic philosophy, his ceaseless and invaluable literary labors in the service of the Order, his noble ideal of its character and mission, as well as his genial personal qualities and his lofty character, had united to make him personally known and widely respected and beloved by the Masonic world. While this Grand Lodge shares in the common sorrow of the Craft everywhere at this irreparable loss, she can properly lay claim to a more intimate and peculiar sense of bereavement, inasmuch as our illustrious Brother had been for many years an active member of this Body, Chairman of the Committee on Jurisprudence, and an advisor ever ready to assist our deliberations with his knowledge and counsel. In testimony of our affectionate respect for his memory the Grand Lodge jewels, and insignia will be appropriately draped, and its members wear the usual badge of mourning for thirty days. A memorial page of our proceedings will also be dedicated to the honor of his name. We extend to his family the assurance of our sincere and respectful sympathy, and direct that an attested copy of this Minute be transmitted to them.

In the eulogy over Doctor Mackey, delivered by Past Grand Master Henry Buist, of Georgia, before the Supreme Council for the Southern Jurisdiction, he said of the Doctor:

He was a fearless and gifted speaker; his language was courteous and manner dignified; and occasionally, in his earnestness to maintain what he conceived to be right, he became animated and eloquent. Positive in his convictions, he was bold in their advocacy. His course of action once determined on, supported by an approving conscience, no fear or disfavor or discomfiture could swerve him from his fixed purpose. Whatever was the emergency, he was always equal to it. Where others doubted, he was confident; where others faltered, he was immovable; where others queried, he affirmed. He was faithful to every public and Masonic duty. Treachery found no place in his character. He never betrayed a trust. He was eminently sincere and loyal to his friends, and those who were most intimately associated with him learned to appreciate him the most. He was generous and frank in his impulses, and cherished malice toward none, and charity for all. His monument is in the hearts of those who knew him longest and best. He is no longer of this earth. His work among men is ended; his earthly record is complete.

MACO. See *Macio.*

MAÇON. The following is substantially from *Kenning's Cyclopedia of Freemasonry:*

The Norman-French word for *mason*—as the Operative Mason in early days was called—"*le maçon,*" and this was corrupted into maccon, maccouyn, masoun, masouyn, messouyn, and even mageon. The word seems to come from *maçonner*, which had both its operative meaning and derivative meaning of conspiring, in 1238, and which again comes from *mansio*, a word of classic use. The word *maçon*, as it appears to us, is clear evidence of the development of the operative Gilds through the Norman-French artificers of the Conquest, who carried the Operative Gilds, as it were, back to Latin terminology, and to a Roman origin.

In addition to the above paragraph by the Rev. A. F. A. Woodford, see *Mason, Macerio* and *Macio.*

MAÇON DANS LA VOIE DROITE. French, meaning *The Mason in the Right Way.* The second grade of the Hermetic system of Montpellier (Thory, *Acta Latomorum* i, page 321).

MAÇON DU SECRET. French, meaning *The Mason of the Secret.* The sixth grade of the reformed Rite of Baron Tschoudy, and the seventh in the reformed rite of Saint Martin (Thory, *Acta Latomorum* i, page 321).

MAÇON, ECOSSAIS, MAITRE. These French words are explained under their English equivalents (see *Mason, Scottish Master*).

MAÇONETUS. Low Latin, signifying a *Mason,* and found in documents of the fourteenth century.

MAÇONNE. A French word signifying a *Female Mason,* that is to say, a woman who has received the Degrees of the Rite of Adoption. It is a very convenient word. The formation of the English language might permit the use of the equivalent word *Masoness,* if custom would sanction it.

MAÇONNE EGYPTIENNE. The Third Degree in Cagliostro's Egyptian Rite of Adoption.

MAÇONNE MAITRESSE. Third grade of the Maçonnerie d'Adoption.

MAÇONNER. Du Cange gives citations from documents of the fourteenth century, where this word is used as signifying *to build.*

MAÇONNERIE ROUGE. French for *Red Freemasonry.* The designation of the four advanced grades of the French Rite. Bazot says that the name comes from the color worn in the fourth grade.

MAÇONNIEKE SOCIETEITEN. Dutch Masonic Clubs, somewhat like unto the English Lodges of Instruction, with more, perhaps, of the character of a Club. *Kenning's Cyclopedia* says "there were about nineteen of these associations in the principal towns of Holland in 1860."

MACOY'S CYCLOPEDIA. "A General History, Cyclopedia, and Dictionary of Freemasonry," containing some 300 engravings, by Robert Macoy, 33°, published in New York, which has passed through a number of editions. It was originally founded on *A Dictionary of Symbolical Masonry,* by Dr. George Oliver. Brother Macoy has occupied the prominent position of Deputy Grand Master of the Grand Lodge of New York, and that of Grand Recorder of the State Grand Commandery of the Order of the Temple, Knights Templar.

MACROCOSM. Greek, *μάκρος κόσμος, the great world.* The visible system of worlds; the outer world or universe. It is opposed to Microcosm, the little world, as in man. It has been used as the Macric soul in opposition to the Micric animal life, and as the soul of the universe as opposed to the soul of a single world or being. A subject of much note to the Rosicrucians in the study of the Mysterium Magnum.

MACZO. Latin of the Middle Ages for a *mason.* Du Cange quotes a Computum of the year 1324, in which it is said that the work was done "per manum Petri, maczonis de Lagnicio," meaning "by the hand of Peter, a mason of Lagnicio,"

MADAGASCAR. L'Action Républicaine Lodge, from June 25, 1913, at Diego Suarez, and La France Australe, from July 20, 1903, at Tananarivo, are subject both to the Grand Orient of France. Three others, La Fraternité Universale, from 1917, at Ambositra, Imerina, from 1903, at Tananarivo and Les Trois Frères, *The Three Brothers,* at Majungo, are controlled by the Grand Lodge of France. Madagascar is an island, under the French Government, is 975 miles long, with some three million inhabitants, and is in the Indian Ocean, 230 miles from the east coast of Africa.

MADE. A technical word signifying initiated into Freemasonry (see *Make*).

MADMAN. Madmen are specially designated in the oral law as disqualified for initiation (see *Qualifications*).

MADRAS. A presidency of British India. The first Lodge in Southern India was established at Madras. Others were opened in 1765 and in the following year Captain Edmond Pascal was appointed Provincial Grand Master for Madras and its Dependencies. A Provincial Grand Lodge was established in 1781 by the Athol Grand Lodge of England but after about seven years the state of warfare round about Madras caused its decline. Unity among the Brethren in Southern India was finally achieved by the appointment of Brigadier-General Horn as "Provincial Grand Master for the Coast of Coromandel, the Presidency of Madras and parts adjacent." The older Lodges had all ceased work when in 1786 the Carnatic Military Lodge was established at Arcot. The early attempts of the French to plant Freemasonry in Madras were even less successful than those of the English. The first Lodge, La Fraternité Cosmopolite, meaning in French *World-wide Fraternity,* was chartered in 1786, but after lying dormant for some time finally ceased to exist. The Grand Lodge of Scotland has chartered many surviving and successful

Lodges in Madras and other parts of India (see *Bombay* and *India*).

MAFIA. Sometimes spelled *Maffia*, a name for a Sicilian secret society active early in the nineteenth century, perhaps more usually the title is employed to mean the persons impatient and contemptuous of constitutional processes of law who reserve vengeance for execution by themselves. The Chief of Police of New Orleans was killed, following the severity of his course in hunting the murderers of an Italian. Several Mafiusi were implicated, six were acquitted but the verdict was credited to the fears of the jury, and the gaol was entered by a mob and eleven prisoners were lynched, March 14, 1891 (see *Carbonari*, *Camorra*, and *Secret Societies*).

MAGAZINE, MASONIC. The earliest Masonic magazine was published at Leipsic in 1738 and named *Der Freimaurer*. The second, in 1742, was *Der bedachtige Freimaurer*, at Hamburg, and then the *Aufmerksame Freimaurer*, 1743, at Gorlitz, according to Brother Woodford (*Kenning's Cyclopedia*). In 1783 the *Freimaurerzeitung* appeared at Berlin, having only a short existence of six numbers. The *Journal für Freimaurer*, which appeared in 1784 at Vienna, had a longer life of some three years. In England, the first work of this kind was *The Freemasons Magazine or General and Complete Library*, begun in 1793, and continued until 1798. In Ireland, in 1792, the *Sentimental and Masonic Magazine* appeared and ran to seven volumes (1792–5). In France the *Miroir de la vérité* seems to have been issued 1800–2, followed by *Hermes* in 1808. In England the *Freemasons Quarterly Review* commenced in 1834 and was continued until 1849, followed by the *Freemasons Quarterly Magazine* in 1853, which lived until 1858. In 1873 a new *Masonic Magazine* was issued, but it had not a very long existence. Of American Masonic magazines the earliest is the *Freemasons Magazine* and *General Miscellany*, published at Philadelphia in 1811. An old and constant periodical devoted to Freemasonry was the *Freemasons Monthly Magazine*, published by Charles W. Moore, at Boston. It was established in the year 1842 (see *Literature*).

MAGI. The ancient Greek historians so term the hereditary priests among the Persians and Medians. The word is derived from *mog* or *mag*, signifying Priest in the Pehlevi language. The Illuminati first introduced the word into Freemasonry, and employed it in the nomenclature of their Degrees to signify men of superior wisdom.

MAGI, THE THREE. The "Wise Men of the East" who came to Jerusalem, bringing gifts to the infant Jesus. The traditional names of the three are Melchior, an old man, with a long beard, offering gold; Jasper, a beardless youth, who offers frankincense; Balthazar, a black or Moor, with a large spreading beard, who tenders myrrh. The patron saints of travelers. "Tradition fixed their number at three, probably in allusion to the three races springing from the sons of Noah. The Empress Helena caused their corpses to be transported to Milan from Constantinople. Frederick Barbarossa carried them to Cologne, the place of their special glory as the Three Kings of Cologne."—Yonge. The three principal officers ruling the Society of the Rosicrucians are styled *Magi*.

MAGIC. The idea that any connection exists between Freemasonry and *magic* is to be attributed to the French writers, especially to Ragon, who gives many pages of his *Masonic Orthodoxy* to the subject of Masonic magic; and still more to Alphonse Louis Constant, who has written three large volumes on the *History of Magic*, on the *Ritual and Dogma of the Higher Magic*, and on the *Key of the Grand Mysteries*, in all of which he seeks to trace an intimate connection between the Masonic mysteries and the science of magic (see *Levi, Eliphas*). Ragon designates this sort of Freemasonry by the name of *Occult Freemasonry*. But he loosely confounds magic with the magism of the ancient Persians, the medieval philosophy and modern magnetism, all of which, as identical sciences, were engaged in the investigation of the nature of man, the mechanism of his thoughts, the faculties of his soul, his power over nature, and the essence of the occult virtues of all things. Magism, he says, is to be found in the Sentences of Zoroaster, in the Hymns of Orpheus, in the Invocations of the Hierophants, and in the Symbols of Pythagoras; it is reproduced in the Philosophy of Agrippa and of Cardan, and is recognized under the name of *Magic* in the marvelous results of magnetism. Cagliostro, it is well known, mingled with his Spurious Freemasonry the Superstitions of Magic and the Operations of Animal Magnetism. But the writers who have sought to establish a scheme of Magical Freemasonry refer almost altogether to the supposed power of mystical names or words, which they say is common to both Freemasonry and magic. It is certain that onomatology, or the science of names, forms a very interesting part of the investigations of the higher Freemasonry, and it is only in this way that any connection can be created between the two sciences. Much light, it must be confessed, is thrown on many of the mystical names in the advanced Degrees by the dogmas of magic; and hence magic furnishes a curious and interesting study for the Freemason (see *Magic Squares* and *Alchemy*).

MAGIAN SOCIETY. Founded in New York City on September 29, 1913, by Brother Frank C. Higgins, for the study of Masonic symbolism (see *American Freemason*, November, 1913, and *Miscellanea Latomorum*, volume i, pages 63 and 128, new series).

MAGICIANS, SOCIETY OF THE. A society founded at Florence, which became a division of the Brothers of Rose Croix. They wore in their Chapters the habit of members of the Inquisition. This must not be confused with a society of the same name but not claiming to be exclusively Masonic in the United States.

MAGIC SQUARES. A *magic square* is a series of numbers arranged in an equal number of cells constituting a square figure, the enumeration of all of whose columns, vertically, horizontally and diagonally, will give the same sum. The Oriental philosophers, and especially the Jewish Talmudists, have indulged in many fanciful speculations in reference to these magic squares, many of which were considered as talismans. The accompanying figure of nine squares containing the nine digits so arranged as to make fifteen when counted in every way, was of peculiar import.

There was no talisman more sacred than this among the Orientalists, when arranged as in Figure 2.

Thus designed, they called it by the name of the Planet Saturn, *ZaHaL*, because the sum of the 9 digits in the square was equal to 45 (1+2+3+4+5+6+7+8+9) which is the numerical value of the letters in the word *ZaHaL*, in the Arabic alphabet. The talmudists also esteemed it as a sacred talisman because 15 is the numerical value of the letters of the word יה, *JaH*, which is one of the forms of the Tetragrammaton.

4	9	2
3	5	7
8	1	6

FIGURE 1. MAGIC SQUARE

The Hermetic Philosophers called these magic squares *Tables of the Planets*, and attributed to them many occult virtues. The Table of Saturn consisted of 9 squares, and has just been given. The Table of Jupiter consisted of 16 squares of numbers, whose total value is 136, and the sum of them added, horizontally, perpendicularly, and diagonally, in rows, is always 34; as in Figure 3.

So the Table of Mars consists of 25 squares, of the Sun of 36, of Venus of 49, of Mercury of 64, and of the Moon of 81. These magic squares and their values have been used in the symbolism of numbers in some of the advanced Degrees of Freemasonry.

This subject should not be dismissed as a purely imaginative study. The matter has for many years engaged the attention of mathematicians of the highest quality. The Magic Square has been worn as an emblem or talisman insuring good luck to the possessor and evidently it formed an essential part in the early symbolism connected with the Craft. That singular picture by Albrecht Durer of the sixteenth century, *Malancolia*, shows a Magic Square with many other symbols easily recognized by members of

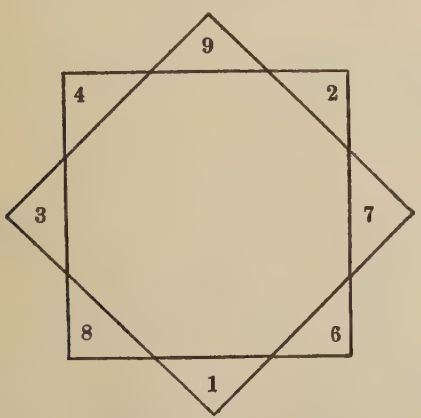


FIGURE 2. FALL OF SATURN

the Masonic institution. The history of the Magic Square goes back hundreds of years and there has been undoubtedly through this period a superstitious, as well as a scientific, esteem for this device. They have not been worked out to their present perfection in any other than by systematic methods. The earliest known writer on the subject was a Greek, Emanuel Moscopulus, who flourished in the fourth or fifth century. Since that time there have been many laborers upon this work.

One of the very interesting of these Magic Squares is referred to above by Doctor Mackey. This occurs in a book by Agrippa (*De Occulta Philosophie*, 1510) and is quoted on page 279 of George Falkener's *Games Ancient and Modern*. By first arrangement

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

FIGURE 3. TABLE OF JUPITER

1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16

FIGURE 4

the numerals from 1 to 16 in four rows as in Figure 4 it will be seen that by leaving the numerals unchanged at each corner of the large square, namely 1, 4, 16, and 13, and also at the inner square of 6, 7, 10, and 11, and substituting the other pairs of numerals, reversing them at the time, we have in Figure 5, this remarkable Magic Square reversed, which Brother Mackey has called the *Table of Jupiter*. The combinations of this figure are surprising, amounting to fifty-six arrangements, each totaling thirty-four. The four horizontals, as 1+15+14+4=34, 12+6+7+9=34, etc; and the four perpendicular columns, as 1+12+8+13=34, and 15+6+10+3=34, etc.; the diagonals, 1+6+11+16=34, and 4+7+10+13=34; the diamonds, 1+7+16+10=34, and 4+11+13+6=34; the squares, 1+4+16+13=34, and 6+7+11+10=34; the oblongs, 15+14+2+3=34, 12+9+5+8=34, and the romboids, 1+15+16+2=34, and 4+9+13+8=34, etc.

The method of working out a Magic Square with an uneven number of cells was suggested by De la Loubère. The several steps may be considered as

1	15	14	4
12	6	7	9
8	10	11	5
13	3	2	16

FIGURE 5

	9	2	x
8	1	6	8
3	5	7	3
4	9	2	

FIGURE 6. LOUBÈRE'S METHOD

follows: In assigning consecutive numbers, proceed in an oblique direction up and to the right as 4, 5, 6, as in Figure 6. When this would carry a number out of the Magic Square, write that number in the cell at the opposite end of the column or row, as shown by the numbers in the margin of Figure 6. When the application of the first of these rules in the present paragraph would place a number in a cell already occupied, write the new number in the cell beneath the one last filled. For instance, the cell above and to the right of 3 being occupied, 4 is written under 3. Treat the marginal square at the upper right-hand corner marked x as an occupied cell and apply the rule given

in the last sentence. Begin by putting 1 in the top cell of the middle column. A comparison of Figure 6 will show that it is a reflection of Figure 1 given by Doctor Mackey.

One of the most successful of all students of the subject unquestionably was Brother Benjamin Franklin. Two of his efforts, an 8x8 and a 16x16, are today unsurpassed as purely remarkably successful attempts at

52	61	4	13	20	29	36	45
14	3	62	51	46	35	30	19
53	60	5	12	21	28	37	44
11	6	59	54	43	38	27	22
55	58	7	10	23	26	39	42
9	8	57	56	41	40	25	24
50	63	2	15	18	31	34	47
16	1	64	49	48	33	32	17

FIGURE 7. FRANKLIN'S MAGIC SQUARE

the making of Magic Squares. A communication to an English friend by Brother Franklin appears in the work entitled *Letters and Papers on Philosophical Subjects* by Benjamin Franklin, printed in 1769. This letter is in part as follows:

According to your request I now send you the arithmetical curiosity of which this is the history. Being one day in the country at the house of our common friend, the late learned Mr. Logan, he showed me a folio French book filled with magic squares, wrote, if I forget not by one Mr. Frenicle, in which he said the author had discovered great ingenuity and dexterity in the management of numbers; and though several other foreigners had distinguished themselves in the same way, he did not

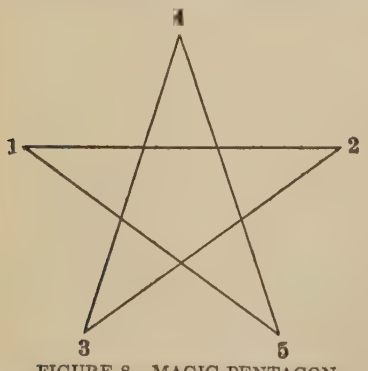


FIGURE 8. MAGIC PENTAGON

recollect that any one Englishman had done anything of the kind remarkable. I said it was perhaps a mark of the good sense of our mathematicians that they would not spend their time in things that were merely *difficiles nugae*, incapable of any useful application. He answered that many of the arithmetical or mathematical questions publicly proposed in England were equally trifling and useless. Perhaps the considering and answering such questions, I replied, may not be altogether useless if it produces by practice an habitual readiness and exactness in mathematical disquisitions, which readiness may, on many occasions be of real use. In the same way, says he, may the making of these squares be of use. I then confessed to him that in my younger days, having once some leisure (which I still think I might have employed more usefully) I had amused myself in making this kind of magic squares, and, at length had acquired such a knack at it, that I could fill the cells of any magic square of reasonable size with a series of numbers as fast as I could write them, disposed in such a manner that the sums of every row, horizontal, perpendicular, or diagonal, should be equal; but not being satisfied with these, which I looked on as common and easy things, I had imposed on myself more difficult tasks, and succeeded in making other magic squares with a variety of properties, and much more curious. He then showed me several in the same book of an uncommon and more curious kind; but as I thought none of them equal to some I remembered to have made, he desired me to let him see them; and accordingly the next time I visited him, I carried him a square of 8 which I found among my old papers, and which I will now give you with an account of its properties (see Figure 7). The properties are:

1. That every straight row, horizontal or vertical, of 8 numbers added together, make 260, and half of each row, half of 260.

2. That the bent row of 8 numbers ascending and descending diagonally, viz., from 16 ascending to 10 and from 23 descending to 17 and every one of its parallel

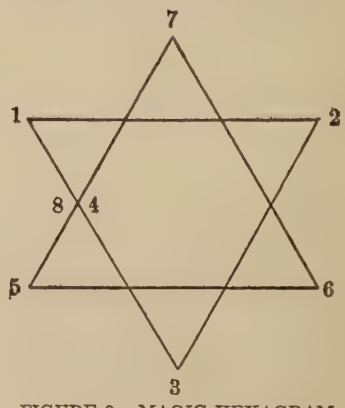


FIGURE 9. MAGIC HEXAGRAM

bent rows of 8 numbers make 260, etc., etc. And lastly the four corner numbers with the four middle numbers make 260. So this magical square seems perfect in its kind, but these are not all its properties, there are five other curious ones which at some time I will explain to you.

This Magic Square by Franklin is given here as Figure 7.

Brother Paul Carus has investigated the means by which Brother Franklin may have worked out his system of Magic Squares but it is really somewhat a question even now with all the later studies that have been given to the subject whether any one has perfected an ability capable of preparing a means of producing these designs with the facility that Brother Franklin mentions. Those who wish to examine the subject further will find it discussed in the *Encyclopaedia Britannica*, in *Magic Squares and Cubes*, by W. S. Andrews, containing chapters by Brother Paul Carus and others, and in a *Scrap Book of Elementary Mathematics* by William F. White, as well as in *Mathematical Recreations* by Professor W. W. R. Ball.

This subject is somewhat allied as a mathematical curiosity with two other figures which come down to us through the Middle Ages, the Magic Pentagon or the Five Pointed Star, as a symbol of the School of Pythagoras, as in Figure 8, and the Magic Hexagram, Figure 9, commonly called the Shield of David and

frequently used on synagogues, as Brother Carus points out. These two designs, Figures 8 and 9, have a peculiarity that is not perhaps noticed at the first glance. They can be drawn by one stroke of the pencil, beginning at any point. If they be compared in this respect with any square having two diagonals the difference can soon be tested as the square is not capable of being drawn as a complete figure, including the two diagonals, with one stroke. In order to better illustrate the operation of drawing Figures 8 and 9, numerals have been attached to illustrate the movement of the pencil in tracing them out. Of course, they can be begun at any place in any one of the lines composing the figures.

MAGISTER CAEMENTARIORUM. A title applied in the Middle Ages to one who presided over the building of edifices, and means *Master of the Masons.*

MAGISTER HOSPITALIS. See *Master of the Hospital.*

MAGISTER LAPIDUM. Du Cange (*Glossiarum*) defines this as *Master Mason;* and he cites the statutes of Marseilles as saying: "Tres Magistros Lapidis bonos et legales," that is, three good and lawful Master Masons "shall be selected to decide on all questions about water in the city."

MAGISTER MILITIAE CHRISTI. Latin, meaning *Master of the Chivalry* or *Knight of Christ* which see under this title.

MAGISTER PERRERIUS. A name given in the Middle Ages to a Mason; literally, a Master of Stones, from the French *pierre,* a stone.

MAGISTER TEMPLI. See *Master of the Temple.*

MAGISTRI COMACINI. See *Comacine Masters;* also *Como.*

MAGNA EST VERITAS ET PRAEVALEBIT. Latin, meaning *The Truth is mighty, and will prevail.* The motto of the Red Cross Degree, or Knights of the Red Cross.

MAGNAN, B. P. A Marshal of France, nominated by Napoleon III, Emperor, as Grand Master of the Grand Orient of France, in 1862, and, though not a member of the great Fraternity at the time, was initiated and installed Grand Master, February 8, 1862, and so remained until May 29, 1865.

MAGNANIMOUS. The title applied in modern usage to the Order of Knights Templar. Well does John Ruskin say (*Sesame and Lilies,* 1865, page 65), "Mighty of heart, mighty of mind—*magnanimous*—to be this, is indeed to be great in life." The word is compounded from the Latin *magnus,* great, and *animus,* soul, signifying *Great of Soul.*

MAGNETIC FREEMASONRY. This is a form of Freemasonry which, although long ago practised by Cagliostro as a species of charlatanism, in the opinion of Brother Mackey was first introduced to notice as a philosophic system by Ragon in his treatise on *Maçonnerie Occulte.* "The occult sciences," says this writer, "reveal to man the mysteries of his nature, the secrets of his organization, the means of attaining perfection and happiness; and, in short, the decree of his destiny. Their study was that of the high initiations of the Egyptians; it is time that they should become the study of modern Masons." And again he says: "A Masonic society which should establish in its bosom a *magnetic academy* would soon find the reward of its labors in the good that it would do, and the happiness which it would create." There can be no doubt that the Masonic investigator has a right to search everywhere for the means of moral, intellectual, and religious perfection; and if he can find anything in magnetism which would aid him in the search, it is his duty and wisest policy to avail himself of it. But, nevertheless, *Magnetic Freemasonry,* as a special *régime,* or Rite, will hardly ever be adopted by the Fraternity.

MAGUS. This word has at least two important references.

1. The Fourteenth Degree, and the first of the Greater Mysteries of the system of Illuminism.

2. The Ninth and last Degree of the German Rosicrucians. It is the singular of *Magi,* which see.

MAH. The Hebrew interrogative pronoun מה, signifying *What?* It is a component part of a significant word in Freemasonry. The combination *Mahhah,* literally "What! the," is equivalent, according to the Hebrew method of ellipsis, to the question, "What! is this the ——?"

MAHABHARATA. A Sanskrit poem, recounting the rivalries of the descendants of King Bharata, and occupying a place among the Shasters of the Hindus. It contains many thousand verses, written at various unknown periods since the completion of the Ramayana.

MAHADEVA. Meaning *the great god.* One of the common names by which the Hindu god Siva is called. His consort, Durgà, is similarly styled Mahâdevi, *the great goddess.* In Buddhistic history, Mahadeva, who lived two hundred years after the death of the Buddha Sakyamuni, or 343, is a renowned teacher who caused a schism in the Buddhistic Church.

MAHAKASYAPA. The renowned disciple of Buddha Sakyamuni, who arranged the metaphysical portion of the sacred writings called *Abhidharma.*

MAHER-SHALAL-HASH-BAZ. Hebrew, as in בז חש שלל מהר. Four Hebrew words which the prophet Isaiah was ordered to write upon a tablet, and which were afterward to be the name of his son. They signify, "make haste to the prey, fall upon the spoil," and were prognostic of the sudden attack of the Assyrians. They may be said, in their Masonic use, to be symbolic of the readiness for action which should distinguish a warrior, and are therefore of significant service in the system of Masonic Templarism.

MAIER, MICHAEL. A celebrated Rosicrucian and interpreter and defender of Rosicrucianism. He was born at Resinsburg, in Holstein, in 1568, and died at Magdeburg in 1620, Spence says 1622 (*Encyclopædia of Occultism,* 1920) though the former figure is usually given. He is said to have been the first to introduce Rosicrucianism into England. He wrote many works on the system, among which the most noted are *Atlanta Fugiens,* 1618; *Septimana Philosophica,* 1620; *De Fraternitate Rosoe Crucis,* 1618; and *Lusus Serius,* 1617. Some of his contemporaries having denied the existence of the Rosicrucian Order, Maier in his writings has refuted the calumny and warmly defended the Society, of which, in one of his works, he speaks thus: "Like the Pythagoreans and Egyptians, the Rosicrucians exact vows of silence and secrecy. Ignorant men have treated the whole as a fiction; but this has arisen from the five years probation to which

they subject even well-qualified novices before they are admitted to the higher mysteries, and within this period they are to learn how to govern their own tongues."

MAINE. Jeremy Gridley, Provincial Grand Master for Massachusetts, granted authority to Alexander Ross to constitute the first Lodge in Maine at Falmouth, afterwards Portland. Ross died November 24, 1768, and a petition signed by eleven Brethren was sent to John Rowe who succeeded Gridley. On March 30, 1769, he granted a new Charter, deputizing William Tyng to act as Master. In 1772 this Lodge resolved, as there was some dispute about the matter, to use the Antient and Modern Rituals on alternate evenings. Maine was admitted into the Union of the States in 1819, at which time there were thirty-one Lodges in the new State. Twenty-nine of these at a meeting called by Simon Greenleaf agreed to constitute a Grand Lodge. On June 1, 1820, twenty-four Bodies were represented and chose their Grand Officers. William King, Governor of the State, was elected the first Grand Master. The disappearance of Morgan in 1826 and the consequent anti-Masonic feeling caused a great number of the Lodges in Maine as in New York and Pennsylvania to cease work for a considerable period. In 1870, however, the Craft had grown so strong again that there were one hundred and fifty-four Lodges at work in the State.

The Grand Chapter of Massachusetts granted a Warrant to organize a Chapter in Portland, February 13, 1805, as Mount Vernon Chapter. Montgomery, New Jerusalem, Jerusalem and Mount Vernon Chapters met in Convention at Portland on February 7, 1821, and adopted provisionally the Constitution of the Grand Chapter of Massachusetts. Companion Charles Fox of Portland was elected Grand High Priest and Companion James Lorin Child of Augusta, Grand Secretary. The Grand Royal Arch Chapter of Maine, thus constituted, was incorporated by special Act of the State Legislature, approved by the Governor, January 22, 1822.

In the early days of Select Freemasonry in Maine a Council was organized, and worked under the General Grand Chapter. Later, when the General Grand Chapter gave up control of the Degrees, the Brethren organized three Councils—King Solomon, Mount Vernon and Jerusalem—all chartered by the Grand Council of Massachusetts and Rhode Island. Three representatives of each of these Councils with twenty other Companions met in Convention at Portland, May 3, 1855, to organize a Grand Council. Companion Robert P. Dunlap of Brunswick was chosen chairman and elected Grand Puissant.

The date of Maine Commandery, No. 1, at Gardiner, is recorded in the *Proceedings* of 1856 as March 17, 1827, but in the *Proceedings* of 1916 it appears as May 14, 1821. Maine, No. 1; Portland, No. 2, and Saint John's, No. 3, met in Convention and constituted on May 5, 1852, the Grand Commandery of Maine.

Portland saw the first introduction of the Ancient and Accepted Scottish Rite to the State. On May 14, 1857, were chartered the Yates Lodge of Perfection, the Portland Council of Princes of Jerusalem, and the Dunlap Chapter of Rose Croix. The Maine Consistory, Portland, was chartered May 22, 1862.

MAINWARING, COLONEL. Initiated into Freemasonry at Warrington, 1646, with his brother-in-law, Elias Ashmole.

MAISTRE, JOSEPH DE. Born at Chamberg, France, April 1, 1754; died February 26, 1821. Diplomat and man of letters. A Roman Catholic of orthodox extremes against the Revolution in France and supporting the infallibility of the Pope. He is mentioned in Albert Lantoine's *Histoire de la Franc-Maçonnerie*, 1925, as a Freemason (see page 179 and other references in above work; also *Joseph de Maistre, franc-mason*, Paul Vulliaud, Paris, 1926).

MAITRE. The French word meaning *Master* and freely used as a part of many names of Degrees (see *Master*).

MAITRE MAÇON. The name of the Third Degree in French.

MAITRESSE AGISSANTE. French, meaning *Acting Mistress*. The title of the presiding officer of a female Lodge in the Egyptian Rite of Cagliostro.

MAITRESSE MAÇON. The Third Degree of the French Rite of Adoption. We have no equivalent word in English. It signifies a *Mistress in Freemasonry*.

MAITRISE. This expressive word wants an equivalent in English, *Freeman's Right* and *Mastership* come nearest. The French use *La Maîtrise* to designate the Third or Master's Degree.

MAJOR. The Sixth Degree of the German Rose Croix.

MAJOR ILLUMINATE. The Latin term is *Illuminatus Major*. The Eighth Degree of the Illuminati of Bavaria.

MAJORITY. Elections in Masonic Bodies are as a general rule decided by a majority of the votes cast. A plurality vote is not admissible unless it has been provided for by a special by-law.

MAKE. "To make Masons" is a very ancient term; used in the oldest Charges extant as synonymous with the verb to initiate or receive into the Fraternity. It is found in the *Lansdowne Manuscript*, whose date is the latter half of the sixteenth century. "These be all the charges . . . read at the making of a Mason."

MALACH. מלאך. Hebrew word, meaning an *angel*. A significant word in the advanced Degrees. Lenning gives it as *Melek or Melech*.

MALACHI or MALACHIAS. The last of the prophets. A significant word in the Thirty-second Degree of the Ancient and Accepted Scottish Rite.

MALAY PENINSULA. The most southern part of continental Asia. The Grand Lodges of England and Scotland have each chartered several Lodges in this district, and Freemasonry flourishes in Singapore, Selangor, Penang, Ipoh, Malacca, Seremban, Taiping Perak, and Teluk Anson. The first Lodge ever established here was the Neptune Lodge at Penang, warranted September 6, 1809, but, after becoming dormant and then reviving, it finally became extinct in 1862.

MALCOLM CANMORE CHARTER. See *Manuscripts, Apocryphal*.

MALCOLM III. King of Scotland. Reported to have chartered the Lodge of Saint John of Glasgow in the year 1051.

MALLET. One of the Working-Tools of a Mark Master, having the same emblematic meaning as the Common Gavel in the Entered Apprentice's Degree.

It teaches us to correct the irregularities of temper, and, like enlightened reason, to curb the aspirations of unbridled ambition, to depress the malignity of envy, and to moderate the ebullition of anger. It removes from the mind all the excrescences of vice, and fits it, as a well-wrought stone, for that exalted station in the great temple of nature to which, as an emanation of the Deity, it is entitled.

The Mallet or Setting Maul is also an emblem of the Third Degree, and is said to have been the implement by which the stones were set up at the Temple. It is often improperly confounded with the Common Gavel.

The French Freemasons, to whom the word *Gavel* is unknown, uniformly use *maillet*, or mallet, in its stead, and confound its symbolic use, as the implement of the presiding officer, with the mallet of the English and American Mark Master.

MALTA. Anciently known as *Melita* (see Acts xxviii, 1). A small island in the Mediterranean Sea, which, although occupying only about 91 square miles, possessed for several centuries a greater degree of celebrity than was attached to any other territory of so little extent. It is now a possession of the British Government, but was occupied from 1530 to 1798 by the Knights Hospitalers, then called Knights of Malta, upon whom it was conferred in the former year by Charles V.

The Saint John's Lodge of Secrecy and Harmony is claimed to "have assembled as a Lodge since 30 June 1788" (see Lane's *Masonic Record*, page 220).

On July 2, 1788, Secrecy and Harmony Lodge was reopened and on March 30 the following year it was warranted as No. 539 by the Grand Lodge of England. In 1815 Brother Waller R. Wright was appointed Provincial Grand Master.

Gibraltar was at one time part of the Malta Masonic territory and in 1914 there were five English Lodges located there.

Tunis became part of the Malta District in 1869.

MALTA, CROSS OF. See *Cross, Maltese.*

MALTA, KNIGHT OF. See *Knight of Malta.*

MALTESE CROSS. See *Cross, Maltese.*

MAN. Among the several significances of this word are the following:

1. *Man* has been called the *Microcosm*, or little world, in contradistinction to the *Macrocosm*, or great world, by some fanciful writers on metaphysics, by reason of a supposed correspondence between the different parts and qualities of his nature and those of the universe. But in Masonic symbolism the idea is borrowed from Christ and the Apostles, who repeatedly refer to man as a symbol of the Temple.

2. A man was inscribed on the standard of the Tribe of Reuben, and is borne on the Royal Arch banners as appropriate to the Grand Master of the Second Veil. It was also the charge in the third quarter of the arms of the Atholl Grand Lodge.

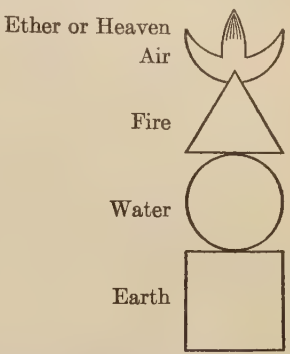
3. Der Mann, or *the man*, is the Second Degree of the German Union.

4. To be "a man, not a woman," is one of the qualifications for Masonic initiation. It is the first, and therefore the most important, qualification mentioned in the ritual.

MAN or PERFECTED CREATION. The symbol representing *perfected creation*, which is "very common on ancient Hindu monuments in China," embraces so many of the Masonic emblems, and so directly refers to several of the elementary principles taught in philosophic Freemasonry, that it is here introduced with its explanations. Forlong, in his *Faiths of Man*, gives this arrangement:

A—is the *Earth*, or foundation on which all build.
Wa—*Water*, as in an egg, or as condensed fire and ether.
Ra—*Fire*, or the elements in motion.
Ka—*Air*, or wind—Juno, or *Io ni;* a condensed element.
Cha—*Ether*, or Heaven, the cosmical *Former*.

The accompanying illustration shows a design that is frequently found in India.



MAN'S PERFECTED CREATION

As these symbols are readily interpretable by those conversant with Masonic hieroglyphs, it may be seen that the elements, in their ascending scale, show the perfected creation. Forlong remarks that:

As it was difficult to show the *All-pervading Ether*, Egypt for this purpose, surrounded her figures with a powder of stars instead of flame, which on Indra's garments were Yonis. This figure gradually developed, becoming in time a very concrete man, standing on two legs instead of a square base—the horns of the crescent, *Air*, being outstretched, formed the arms, and the refulgent Flame, the head, which, with the Greeks and Romans, represented the Sun, or *Fire*, and gives Light to all. To this being, it was claimed, there were given seven senses; and thus, perfect and erect, stood Man, rising above the animal state.

A discussion of the subject is to be found in *Chinese Thought*, by Brother Paul Carus, a treatise of decided interest.

The seven senses were seeing, hearing, tasting, feeling, smelling, understanding, and speech (see Ecclesiasticus, in the Apocrypha xvii, 1–5):

"The Lord created man," and "They received the use of the five operations of the Lord; and in the sixth place he imparted (to) them *understanding*, and in the seventh *speech*, an interpreter of the cogitations thereof."

The words "seven senses" also occur in the poem of Taliesin, called *Y Bid Mawr, or the Macrocosm* (*British Magazine*, volume xxi, page 30). See further the *Mysterium Magnum* of Jacob Boehmen, which teaches "how the soul of man, or his inward holy body," was compounded of the *seven properties* under the influence of the seven planets:

I will adore my Father,
My God, my Supporter,
Who placed, throughout my head,

The soul of my reason,
And made for my perception
My seven faculties
Of Fire, and Earth, and Water, and Air,
And mist, and flowers,
And the southerly wind,
As it were seven senses of reason
For my Father to impel me:
With the first I shall be animated,
With the second I shall touch,
With the third I shall cry out,
With the fourth I shall taste,
With the fifth I shall see,
With the sixth I shall hear,
With the seventh I shall smell.

MANDATE. From the Latin, meaning *That which is commanded.* The Benedictine editors of Du Cange define *mandatum* as "Breve aut Edictum Regium," that is, a Royal Brief or Edict, and *mandamentum* as "literae quibus magistratus aliquid mandat," meaning, letters in which a magistrate commands anything. Hence the orders and decrees of a Grand Master or a Grand Lodge are called Mandates, and implicit obedience to them is a Masonic obligation. There is an appeal, yet not a suspensive one, from the Mandate of a Grand Master to the Grand Lodge, but there is none from the latter.

MANGO. The branches of this tree are a prominent feature in all Eastern religious ceremonies. The *mango* is the apple-tree of India, with which man, in Indian tale, tempted Eve.

MANGOURIT, MICHEL ANGE BERNARD DE. A distinguished member of the Grand Orient of France. He founded in 1776, at Rennes, the Rite of *Sublimes Elus de la Vérité*, or *Sublime Elects of Truth*, and at Paris the androgynous, both sexes, society of Dames of Mount Thabor. He also created the Masonic Literary Society of Free Thinkers, which existed for three years. He delivered lectures which were subsequently published under the title of *Cours de Philosophie Maçonnique*, in 500 pages, quarto. He also delivered a great many lectures and discourses before various Lodges, several of which were published. He died, after a long and severe illness, February 17, 1829.

MANICHAEANS. Also termed Gnostics. A sect taking its rise in the middle of the third century, whose belief was in two eternal principles of good and evil. They derived their name from Manes, a philosopher of Persian birth, sometimes called Manichaeus. Of the two principles, Ormudz was the author of the good, while Ahriman was the master spirit of evil. The two classes of neophytes were, the true, *siddi kûn;* the listeners, *samma un.*

MANICHEENS, LES FRERES. A secret Italian Society, founded, according to Thory (*Acta Latomorum* i, 325), and Clavel (*Histoire Pittoresque*, page 407) in the eighteenth century, at which the doctrines of Manes were set forth in several grades.

MANITOBA. Northern Light Lodge was granted a Dispensation in 1864 by Brother A. T. Pierson, then Grand Master in Minnesota. The new Lodge was organized at Fort Garry (Winnipeg) with Brother Dr. John Schultz as Worshipful Master but it ceased to exist after a few years' work. When Red River Settlement, as it was then called, became the Province of Manitoba the Grand Lodge of Canada assumed Jurisdiction and chartered Prince Rupert's Lodge, Winnipeg, in December, 1870. Prince Rupert, Lisgar, and Ancient Landmark Lodges held a Convention on May 12, 1875, and formed the Grand Lodge of Manitoba with the Rev. Dr. W. C. Clarke as Grand Master. Until the Provinces of Alberta and Saskatchewan were established and created Grand Lodges of their own the Grand Lodge of Manitoba controlled the Craft in the Northwest Territories and the Yukon Territory as well as in Manitoba.

MANN, DER. German, meaning *the Man*, the second grade of the Deutsche Union.

MANNA, POT OF. Among the articles laid up in the Ark of the Covenant by Aaron was a Pot of Manna. In the Substitute Ark, commemorated in the Royal Arch Degree, there was, of course, a representation of it. Manna has been considered as a symbol of life; not the transitory, but the enduring one of a future world. Hence the Pot of Manna, Aaron's Rod that budded anew, and the Book of the Law, which teaches Divine Truth, all found together, are appropriately considered as the symbols of that eternal life which it is the design of the Royal Arch Degree to teach.

MANNINGHAM, THOMAS. Dr. Thomas Manningham was a physician, of London, of much repute in the eighteenth century. He took an active interest in the concerns of Freemasonry, being Deputy Grand Master of England, 1852–6. According to Oliver (*Revelations of a Square*, page 86), he was the author of the prayer now so well known to the Fraternity, which was presented by him to the Grand Lodge, and adopted as a form of prayer to be used at the initiation of a candidate. Before that period, no prayer was used on such occasions, and the one composed by Manningham, Oliver says with the assistance of Anderson, which is doubtful, as Anderson died in 1739, is here given as a document of the time. It will be seen that in our day it has been somewhat modified, Preston making the first change; and that, originally used as one prayer, it has since been divided, in this country at least, into two, the first part being used as a prayer at the opening of a Lodge, and the latter at the initiation of a candidate.

Most Holy and Glorious Lord God, thou Architect of Heaven and Earth, who art the Giver of all good Gifts and Graces; and hath promised that where two or three are gathered together in thy Name, thou wilt be in the Midst of them; in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our Undertakings: to give us thy Holy Spirit, to enlighten our minds with Wisdom and Understanding; that we may know and serve thee aright, that all our Doings may tend to thy Glory and the Salvation of our Souls. And we beseech thee, O Lord God, to bless this our present Undertaking, and to grant that this our Brother may dedicate his Life to thy Service, and be a true and faithful Brother amongst us. Endue him with Divine Wisdom, that he may, with the secrets of Masonry, be able to unfold the Mysteries of Godliness and Christianity. This we humbly beg, in the Name and for the Sake of Jesus Christ our Lord and Saviour, Amen.

Doctor Manningham rendered other important services to Freemasonry by his advocacy of healthy reforms and his determined opposition to the schismatic efforts of the Antient Freemasons. He died February 3, 1794. The third edition of the *Book of Constitutions* (1756, page 258) speaks of him in exalted terms as "a diligent and active officer." Two interesting letters written by Doctor Manningham are given at length in Gould's *Concise History of Free-*

masonry (pages 328–34); one dated December 3, 1756, and addressed to what was then the Provincial Grand Lodge of Holland, refusing leave for the holding of Scotch Lodges and pointing out that Freemasonry is the same in all parts of the world; and another dated July 12, 1757, also dealing with the so-called Scotch Freemasonry, and explaining that its orders of Knighthood were unknown in England, where the only Orders known are those of Masters, Fellow Crafts, and Apprentices.

We may add to the above article, written by Brother Hawkins, regarding the prayer, a further comment upon its age. With the addition of the word *new* preceding *Brother* it is found in the edition of the *Constitutions*, printed at Dublin, 1730, and reprinted by Brother Richard Spencer, 1870. This seems to antedate the activity of Doctor Manningham.

MANTLE. A dress placed over all the others. It is of very ancient date, being a part of the costume of the Hebrews, Greeks, and Romans. Among the Anglo-Saxons it was the decisive mark of military rank, being confined to the cavalry. In the medieval ages, and on the institution of chivalry, the long, trailing mantle was especially reserved as one of the insignia of knighthood, and was worn by the knight as the most august and noble decoration that he could have, when he was not dressed in his armor. The general color of the mantle, in imitation of that of the Roman soldiers, was scarlet, which was lined with ermine or other precious furs. But some of the Orders wore mantles of other colors. Thus the Knights Templar were clothed with a white mantle having a red cross on the breast, and the Knights Hospitaler a black mantle with a white cross. The mantle is still worn in England and other countries of Europe as a mark of rank on state occasions by peers, and by some magistrates as a token of official rank.

MANTLE OF HONOR. The mantle worn by a knight was called the *Mantle of Honor*. This mantle was presented to a knight whenever he was made by the king.

MANU. By reference to the *Book of the Dead*, it will be found that this word covers an ideal space corresponding to the word West, in whose bosom is received the setting sun (see *Truth*).

MANUAL. Relating to the hand, from the Latin *manus*, a hand. See the Masonic use of the word in the next two articles.

MANUAL POINT OF ENTRANCE. Freemasons are, in a peculiar manner, reminded, by the hand, of the necessity of a prudent and careful observance of all their pledges and duties, and hence this organ suggests certain symbolic instructions in relation to the virtue of prudence.

MANUAL SIGN. In the early English lectures this term is applied to what is now called the *Manual Point of Entrance*.

MANUSCRIPTS. Anderson tells us, in the second edition of his *Constitutions*, that in the year 1717 Grand Master Payne "desired any Brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to show the usages of ancient times, and several old copies of the Gothic Constitutions were produced and collated" (*Constitutions*, 1738, page 110); but in consequence of a jealous supposition that it would be wrong to commit anything to print which related to Freemasonry, an act of Masonic vandalism was perpetrated. For Anderson further informs us (page 111), that in 1720, "at some private Lodges, several very valuable manuscripts, for they had nothing yet in print, concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, particularly one written by Mr. Nicholas Stone, the Warden of Inigo Jones, were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands." The recent labors of Masonic scholars in England, among whom the late William James Hughan deserves especial notice, have succeeded in rescuing many of the old Masonic manuscripts from oblivion, and we are now actually in possession of more of these heretofore unpublished treasures of the Craft than were probably accessible to Anderson and his contemporaries (see *Records, Old*, and *Manuscripts, Old*).

MANUSCRIPTS, APOCRYPHAL. There are certain documents that at various times have been accepted as genuine, but which are now rejected, and considered to be fabrications, by most, if not by all, critical Masonic writers. The question of their authenticity has been thoroughly gone into by Brother R. F. Gould (*History of Freemasonry*, chapter xi), and he places them all "within the category of Apocryphal Manuscripts."

The first is the *Leland-Locke Manuscript* (see *Leland Manuscript*).

The second is the *Steinmetz Catechism*, given by Krause as one of the three oldest documents belonging to the Craft, but of which Gould says, "there appears to me nothing in the preceding 'examination' (or *catechism*) that is capable of sustaining the claims to antiquity which have been advanced on its behalf."

The third is the *Malcolm Canmore Charter*, which came to light in 1806, consequent upon the "claim of the Glasgow Freemen Operative Saint John's Lodge to take precedence of the other Lodges in the Masonic procession, at the laying of the foundation-stone of Nelson's Monument on Glasgow Green, although at that time it was an independent organization." According to the Charter, the Glasgow Saint John's Lodge was given priority over all the other Lodges in Scotland by Malcolm III, King of Scots, in 1051. The controversy as to the document was lively, but finally it was pronounced to be a manufactured parchment, and the Grand Lodge of Scotland declined to recognize it of value.

The fourth is that of Krause, known as *Prince Edwin's Constitution of 926*. Upon this unquestioned reliance had for decades been placed, then it came to be doubted, and is now little credited by inquiring Freemasons. Brother Gould closes with the remark:

> The original document, as commonly happens in forgeries of this description, is missing; and how, under all the circumstances of the case Krause could have constituted himself the champion of its authenticity, it is difficult to conjecture. Possibly, however, the explanation may be, that in impostures of this character, credulity, on the one part, is a strong temptation to deceit on the other, especially to deceit of which no personal injury is the consequence, and which flatters the student of old documents with his own ingenuity.

These remarks, says Brother Hawkins, who prepared this article, are specially quoted as relating to almost all apocryphal documents.

The fifth is the *Charter of Cologne*, a document in cipher, bearing the date June 24, 1535, as to which see *Cologne, Charter of*.

The sixth is the *Larmenius Charter*, or *The Charter of Transmission*, upon which rests the claims of the French Order of the Temple to being the lineal successors of the historic Knights Templar, for which see *Temple, Order of the*.

MANUSCRIPTS, OLD. The following is a list, arranged as far as possible in sequence of age, of the old Masonic Manuscripts, now usually known as the *Old Charges*. They generally consist of three parts—*first*, an opening prayer or invocation; *second*, the legendary history of the Craft; *third*, the peculiar statutes and duties, the regulations and observances incumbent on Freemasons. There is no doubt that they were read to candidates on their initiation, and probably each Lodge had a copy which was used for this purpose. The late Brother W. J. Hughan made a special study of these old Manuscripts, and was instrumental in discovering a great many of them; and his book *The Old Charges of British Freemasons*, published in 1895, has long been a standard work on the subject.

No.	*Name*	*Date*	*Owner*	*When and Where Published*
1.	Regius (also Halliwell)	*about* 1390	British Museum	By James O. Halliwell in 1840 and 1844; by H. J Whymper in 1889; by the Quatuor Coronati Lodge in 1889.
2.	Cooke	*about* 1450	British Museum	By Matthew Cooke in 1861; by the Quatuor Coronati Lodge in 1890.
3.	Dowland	1550	Unknown	By James Dowland, in *Gentleman's Magazine*, May, 1815; W. J. Hughan, *Old Charges*, 1872.
4.	Grand Lodge No. 1	1583	Grand Lodge of England	By W. J. Hughan, in *Old Charges*, 1872; by H. Sadler, in *Masonic Facts and Fictions*, 1887; in *History of Freemasonry and Concordant Orders*, 1891; by the Quatuor Coronati Lodge in 1892.
5.	Lansdowne	*about* 1600	British Museum	In *Freemasons' Quarterly Review*, 1848; in *Freemasons' Magazine*, 1858; in Hughan's *Old Charges*, 1872; by the Quatuor Coronati Lodge in 1890.
6.	York, No. 1	*about* 1600	York Lodge, No. 236	In Hughan's *Old Charges*, 1872; in *Masonic Magazine*, 1873; in *Ancient York Masonic Rolls*, 1894.
7.	Wood	1610	Prov. G. Lodge of Worcester	In *Masonic Magazine*, 1881; by the Quatuor Coronati Lodge in 1895.
8.	John T. Thorp	1629	J. T. Thorp, Leicester	In *Ars Quatuor Coronatorum*, volume ix, 1898; in *Lodge of Research Transactions*, 1898–99.
9.	Sloane, 3848	1646	British Museum	In Hughan's *Old Charges*, 1872; in *Masonic Magazine*, 1873; by the Quatuor Coronati Lodge in 1891.
10.	Sloane, 3323	1659	British Museum	In Hughan's *Masonic Sketches and Reprints*, 1871; by the Quatuor Coronati Lodge in 1891.
11.	Sloane, 3329	1640–1700	British Museum	*Voice of Masonry*, 1872.
12.	Grand Lodge, No. 2	*about* 1650	Grand Lodge of England	By the Quatuor Coronati Lodge in 1892.
13.	Harleian, 1942	*about* 1650	British Museum	In *Freemasons' Quarterly Review*, 1836; in Hughan's *Old Charges*, 1872; by the Quatuor Coronati Lodge in 1890.
14.	G. W. Bain	*about* 1650	R. Wilson, Leeds	In *Ars Quatuor Coronatorum*, volume xx, 1907.
15.	Harleian, 2054.	*about* 1660	British Museum	In Hughan's *Masonic Sketches and Reprints*, 1871; in *Masonic Magazine*, 1873; by the Quatuor Coronati Lodge in 1891.
16.	Phillipps, No. 1	*about* 1677	Rev. J. E. A. Fenwick, Cheltenham	By the Quatuor Coronati Lodge in 1894.
17.	Phillipps, No. 2	*about* 1677	Rev. J. E. A. Fenwick	In *Masonic Magazine*, 1876; in *Archaeological Library*, 1878; by the Quatuor Coronati Lodge in 1894.
18.	Lochmore	1650–1700	Prov. G. Lodge of Worcester	In *Masonic Magazine*, 1882.
19.	Buchanan	1650–1700	Grand Lodge of England	In Gould's *History of Freemasonry*, by Quatuor Coronati Lodge in 1892.
20.	Kilwinning	*about* 1665	Mother Kilwinning Lodge, Scotland	In Hughan's *Masonic Sketches and Reprints*, 1871; in Lyon's *History of the Lodge of Edinburgh*, 1873.
21.	Ancient Stirling	1650–1700	Ancient Stirling Lodge, Scotland	By Hughan in 1893.
22.	Taylor	*about* 1650	Prov. G. Lodge of West Yorkshire	In *Ars Quatuor Coronatorum*, volume xxi, 1908.
23.	Atcheson Haven	1666	G. Lodge of Scotland	In Lyon's *History of the Lodge of Edinburgh*, 1873.
24.	Aberdeen	1670	Aberdeen Lodge, No. 1 *tris*	In *Voice of Masonry*, Chicago, U. S. A., 1874; in *Freemason*, 1895.
25.	Melrose, No. 2	1674	Melrose Saint John Lodge, No. 1 *bis*, Scotland	In *Masonic Magazine*, 1880; in Vernon's *History of Free Masonry in Roxburgh, etc.*, 1893.

No.	Name	Date	Owner	When and Where Published
26.	Henery Heade	1675	Inner Temple Library, London	In *Ars Quatuor Coronatorum*, volume xxi, 1908.
27.	Stanley	1677	West Yorkshire Masonic Library	In *West Yorkshire Masonic Reproductions*, 1893.
28.	Carson	1677	E. T. Carson, Cincinnati	In *Masonic Review* (Cincinnati), 1890: in *Freemasons' Chronicle*, 1890.
29.	Antiquity	1686	Lodge of Antiquity, No. 2, London	In Hughan's *Old Charges*, 1872.
30.	Col. Clerke	1686	Grand Lodge of England	In *Freemason*, 1888; in Conder's *Hole Crafte, etc.*, 1894.
31.	William Watson	1687	West Yorkshire Masonic Library	In *Freemason*, 1891; in *West Yorkshire Masonic Reprints*, 1891; by the Quatuor Coronati Lodge in 1891.
32.	T. W. Tew	*about* 1680	West Yorkshire Masonic Library	In Christmas *Freemason*, 1888; in *West Yorkshire Masonic Reprints*, 1889 and 1892.
33.	Inigo Jones	*about* 1680	Worcestershire Masonic Library	In *Masonic Magazine*, 1881; by the Quatuor Coronati Lodge in 1895.
34.	Dumfries, No. 1	1675–1700	Dumfries Kilwinning Lodge, No. 53, Scotland	In Smith's *History of the Old Lodge of Dumfries*, 1892.
35.	Dumfries, No. 2	1675–1700	Dumfries Kilwinning Lodge, No. 53, Scotland	In Christmas *Freemason*, 1892; by Hughan, in 1892.
36.	Beaumont	1675–1700	Prov. G. Lodge, West Yorkshire	In *Freemason*, 1894.
37.	Dumfries, No. 3	1675–1700	Prov. G. Lodge, West Yorkshire	In Smith's *History of the Old Lodge of Dumfries*, 1892.
38.	Hope	1675–1700	Lodge of Hope, No. 302, Bradford, Yorkshire	In Hughan's *Old Charges*, 1872; in *West Yorkshire Masonic Reprints*, 1892.
39.	T. W. Embleton	1675–1700	West Yorkshire Masonic Library	In Christmas *Freemason*, 1889; in *West Yorkshire Masonic Reprints*, 1893.
40.	York, No. 5	*about* 1670	York Lodge, No. 236	In *Masonic Magazine*, 1881; in *Ancient York Masonic Constitutions*, 1894.
41.	York, No. 6	1675–1700	York Lodge, No. 236	In *Masonic Magazine*, 1880; in *Ancient York Masonic Constitutions*, 1894.
42.	Colne, No. 1	1675–1700	Royal Lancashire Lodge, No. 116, Colne, Lancashire	In Christmas *Freemason*, 1887.
43.	Clapham	*about* 1700	West Yorkshire Masonic Library	In *Freemason*, 1890; in *West Yorkshire Masonic Reprints*, 1892.
44.	Hughan	1675–1700	West Yorkshire Masonic Library	In *West Yorkshire Masonic Reprints*, 1892; in *Freemason*, 1892 and 1911.
45.	Dauntesey	*about* 1690	R. Dauntesey, Manchester	In *Keystone*, Philadelphia, 1886.
46.	Harris, No. 1	*about* 1690	Bedford Lodge, No. 157, London	In *Freemasons' Chronicle*, 1882.
47.	David Ramsey	*about* 1690	The Library, Hamburg	In *Freemason*, 1906.
48.	Langdale	*about* 1690	G. W. Bain, Sunderland	In *Freemason*, 1895.
49.	H. F. Beaumont	1690	West Yorkshire Masonic Library	In *Freemason*, 1894; in *West Yorkshire Masonic Reprints*, 1901.
50.	Waistell	1693	West Yorkshire Masonic Library	In *West Yorkshire Masonic Reprints*, 1892.
51.	York, No. 4	1693	York Lodge, No. 236	In Hughan's *Masonic Sketches and Reprints*, 1871; in *Ancient York Masonic Rolls*, 1894.
52.	Thomas Foxcroft	1699	Grand Lodge of England	In *Freemason*, 1900.
53.	Newcastle College Roll	*about* 1700	Newcastle College of Rosicrucians	By F. F. Schnitger in 1894.
54.	John Strachan	*about* 1700	Quatuor Coronati Lodge, No. 2076, London	In the *Transactions of the Lodge of Research*, 1899–1900.
55.	Alnwick	1701	Formerly Edwin T. Turnbull, Alnwick, now Newcastle College	In Hughan's *Masonic Sketches and Reprints*, 1871, and *Old Charges*, 1872, by the Newcastle College of Rosicrucians in 1895.
56.	York, No. 2	1704	York Lodge, No. 236	In Hughan's *Masonic Sketches and Reprints*, 1871; in *Ancient York Masonic Rolls*, 1894.

No.	Name	Date	Owner	When and Where Published
57.	Scarborough	1705	Grand Lodge of Canada	In *Philadelphia Mirror and Keystone*, 1860; in *Canadian Masonic Record*, 1874; in *Masonic Magazine*, 1879; by the Quatuor Coronati Lodge in 1894; in *Ancient York Masonic Rolls*, 1894.
58.	Wallace Heaton	1695–1715	Grand Lodge of England	In *Masonic Record*, London, July, 1927.
59.	Colne, No. 2	1700–25	Royal Lancashire Lodge, No. 116, Colne, Lancashire	Has not been reproduced.
60.	Papworth	*about* 1720	W. Papworth, London	In Hughan's *Old Charges*, 1872.
61.	Macnab	1722	West Yorkshire Masonic Library	In *West Yorkshire Masonic Reprints*, 1896.
62.	Haddon	1723	J. S. Haddon, Wellington	In Hughan's *Old Charges*, 1895.
63.	Phillipps, No. 3	1700–25	Rev. J. E. A. Fenwick, Cheltenham	By the Quatuor Coronati Lodge in 1894.
64.	Dumfries, No. 4	1700–25	Dumfries Kilwinning Lodge, No. 53, Scotland	In *Ars Quatuor Coronatorum*, volume v, 1893.
65.	Cama	1700–25	Quatuor Coronati Lodge, No. 2076, London	By the Quatuor Coronati Lodge in 1891.
66.	Songhurst	*about* 1725	Quatuor Coronati Lodge, No. 2076, London	Has not been reproduced.
67.	Spencer	1726	E. T. Carson, Cincinnati	In Spencer's *Old Constitutions*, 1871.
68.	Tho. Carmick	1727	P. F. Smith, Pennsylvania	In *Ars Quatuor Coronatorum*, volume xxii, 1909.
69.	Woodford	1728	Quatuor Coronati Lodge, No. 2076, London	A copy of the Cooke Manuscript.
70.	Supreme Council	1728	Supreme Council, 33°, London	A copy of the Cooke Manuscript.
71.	Gateshead	*about* 1730	Lodge of Industry, No. 48, Gateshead, Durham	In *Masonic Magazine*, 1875.
72.	Rawlinson	1725–50	Bodleian Library, Oxford	In *Freemasons' Monthly Magazine*, 1855; in *Masonic Magazine*, 1876; in *Ars Quatuor Coronatorum*, volume xi, 1898.
73.	Probity	*about* 1736	Probity Lodge, No. 61, Halifax, Yorkshire	In *Freemason*, 1886; in *West Yorkshire Masonic Reprints*, 1892.
74.	Levander-York	*about* 1740	F. W. Levander, London	In *Ars Quatuor Coronatorum*, volume xviii, 1905.
75.	Thistle Lodge	1756	Thistle Lodge, No. 62, Dumfries, Scotland	Has not been reproduced.
76.	Melrose, No. 3	1762	Melrose Saint John, No. 1 *bis*, Scotland	Has not been reproduced.
77.	Crane, No. 1	1781	Cestrian Lodge, No. 425, Chester	In *Freemason*, 1884.
78.	Crane, No. 2	1775–1800	Cestrian Lodge, No. 425, Chester	In *Freemason*, 1884.
79.	Harris, No. 2	*about* 1781	British Museum	By the Quatuor Coronati Lodge in 1892.
80.	Tunnah	*about* 1828	Quatuor Coronati Lodge, No. 2076, London	Has not been reproduced.
81.	Wren	1852	Unknown	In *Masonic Magazine*, 1879.

There are a number of manuscripts not included in the above list but which will be found under their respective titles elsewhere in this *Encyclopedia*. Some of these manuscripts are known only by copies or by references of one kind or another in various documents and publications. Of these we may here enumerate the *Wilson*, Nos. 1 and 2, of either the sixteenth or seventeenth century; the *Dermott* and *Morgan* of the sixteenth century; the *York*, No. 3, *Doctor Plot*, *Supreme Council*, No. 1, *Hargrove*, *Masons Company*, *Roberts*, *Briscoe*, *Baker*, *Cole*, *Dodd*, of probably the seventeenth century, and the *Batty Langley* and the *Krause* of the eighteenth.

MARCHESHVAN. מרחשון. The second month of the Jewish civil year. It begins with the new moon in November, and corresponds, therefore, to a part of that month and of December.

MARCONIS, GABRIEL MATHIEU, more frequently known as *De Negre*, from his dark complexion, was the founder and first Grand Master and Grand Hierophant of the Rite of Memphis, brought by Sam'l Honis, a native of Cairo, from Egypt, in 1814, who with Baron Dumas and the Marquis de la Rogne, founded a Lodge of the Rite at Montauban, France, on April 30, 1815, which was closed March 7, 1816. In a work entitled *The Sanctuary of Memphis*, by Jacques Etienne Marconis, the author—presumptively the son of G. M. Marconis—who styles himself the founder of the Rite of Memphis, thus briefly gives an account of its origin: "The Rite of Memphis, or Oriental Rite, was introduced into Europe by Ormus, a seraphic priest of Alexandria and Egyptian sage, who had been converted by Saint Mark, and reformed the doctrines of the Egyptians in accordance with the principles of Christianity. The disciples of Ormus continued until 1118 to be the sole guardians of ancient Egyptian wisdom, as purified by Christianity and Solomonian science. This science they communicated to the Templars. They were then known by the title of *Knights of Palestine*, or Brethren Rose Croix of the East. In them the Rite of Memphis recognizes its immediate founders."

The above, coming from the Grand Hierophant and founder, should satisfy the most scrupulous as to the conversion of Ormus by Saint Mark, and his then introducing the Memphis Rite. But Marconis continues as to the main object and the underlying intention of his Rite:

The Masonic Rite of Memphis is a combination of the ancient mysteries; it taught the first men to render homage to the Deity. Its dogmas are based on the principles of humanity; its mission is the study of that wisdom which serves to discern truth; it is the beneficent dawn of the development of reason and intelligence; it is the worship of the qualities of the human heart and the impression of its vices; in fine, it is the echo of religious toleration, the union of all belief, the bond between all men, the symbol of sweet illusions of hope, preaching the faith in God that saves, and the charity that blesses.

We are further told by the Hierophant founder that:

The Rite of Memphis is the sole depository of High Masonry, the true Primitive Rite, the Rite par excellence, which has come down to us without any alteration, and is consequently the only Rite that can justify its origin and the combined exercise of its rights by constitutions, the authenticity of which cannot be questioned. The Rite of Memphis, or Oriental Rite, is the veritable Masonic tree, and all systems, whatsoever they be, are but detached branches of this institution, venerable for its great antiquity, and born in Egypt. The real deposit of the principles of Freemasonry, written in the Chaldee language, is preserved in the sacred ark of the Rite of Memphis, and in part in the Grand Lodge of Scotland, at Edinburgh, and in the Maronite Convent on Mount Lebanon. . . . Brother Marconis de Negre, the Grand Hierophant, is the sole consecrated depositary of the traditions of this Sublime Order.

The above is enough to reveal the character of the father and reputed son for truth, as also of the institution founded by them, which, like the firefly, is seen now here, now there, but with no steady beneficial light (see *Memphis, Rite of*).

MARCONIS, JACQUES ETIENNE. Born at Montauban, January 3, 1795; died at Paris, November 21, 1868 (see the preceding article, also *Memphis, Rite of*).

MARDUK. A victorious warrior-god, described on one of the Assyrian clay tablets of the British Museum, who was said to have engaged the monster Tiamat in a cosmogonic struggle. He was armed with a namzar, grappling-hook; ariktu, lance; shibbu, lasso; qashtu, bow; zizpau, club; and kabab, shield, together with a dirk in each hand.

MARIA ORDER. A Norwegian secret society exclusively for women. The avowed purpose is to bind the members in a strong faithful body, to improve the consciousness of self, and to use familiar symbols for the furtherance of common ideals. The Freemasonry of Norway has had a friendly attitude toward this organization which was started officially in January, 1917, when the first Lodge was consecrated in Christiania; the second was dedicated in Bergen in April, 1922, and the third in Stavenger, in October, 1924. Above translated from the *Norwegian*, for *Palmer Templegram*, Milwaukee, Wisconsin, March, 1925.

MARIA THERESA. Empress of Austria, who showed great hostility to Freemasonry, presumably from religious leanings and advisers. Her husband was Francis I, elected Emperor of Germany in 1745. He was a zealous Freemason, and had been initiated at The Hague in 1731, at a Special Lodge, at which Lord Chesterfield and Doctor Desaguliers were present. He was raised at Houghton Hall, the same year, while on a visit to England. He assisted to found the Lodge *Drei Kanonen*, at Vienna, constituted in 1742. During the forty years' reign of Maria Theresa, Freemasonry was tolerated in Vienna doubtless through the intercession of the Emperor. It is stated in the *Pocket Companion* of 1754, one hundred grenadiers were sent to break up the Lodge, taking twelve prisoners, the Emperor escaping by a back staircase. He answered for and freed the twelve prisoners. His son, Emperor Joseph, inherited good-will to Freemasonry. He was Grand Master of the Viennese Freemasons at the time of his death.

MARK. The appropriate jewel of a Mark Master. It is made of gold or silver, usually of the former metal, and must be in the form of a keystone. On the obverse or front surface, the device or *Mark* selected by the owner must be engraved within a circle composed of the following letters: H. T. W. S. S. T. K. S. On the reverse or posterior surface, the name of the owner, the name of his Chapter, and the date of his advancement, may be inscribed, although this is not absolutely necessary. The *Mark* consists of the device and surrounding inscription on the obverse.

The Mark jewel, as prescribed by the Supreme Grand Chapter of Scotland, is of mother-of-pearl. The circle on one side is inscribed with the Hebrew letters חצבאשאמש, and the circle on the other side with letters containing the same meaning in the vernacular tongue of the country in which the Chapter is situated, and the wearer's mark in the center. The Hebrew letters are the initials of a Hebrew sentence equivalent to the English one familiar to Mark Masons. It is but a translation into Hebrew of the English mystical sentence.

It is not requisite that the device or Mark should be of a strictly Masonic character, although Masonic emblems are frequently selected in preference to other subjects. As soon as adopted it should be drawn or described in a book kept by the Chapter for that purpose, and it is then said to be "recorded in the Mark Book or Book of Marks," after which time it can never be changed by the possessor for any other, or altered in the slightest degree, but remains as his Mark to the day of his death.

This Mark is not a mere ornamental appendage of the Degree, but is a sacred token of the rites of friendship and brotherly love, and its presentation at any time by the owner to another Mark Master, would claim, from the latter, certain acts of friendship which are of solemn obligation among the Fraternity. A Mark thus presented, for the purpose of obtaining a favor, is said to be *pledged;* though remaining in the possession of the owner, it ceases, for any actual purposes of advantage, to be his property; nor can it be again used by him until, either by the return of the favor, or with the consent of the benefactor, it has been redeemed; for it is a positive law of the Order, that no Mark Master shall "pledge his Mark a second time until he has redeemed it from its previous pledge." By this wise provision, the unworthy are prevented from making an improper use of this valuable token, or from levying contributions on their hospitable Brethren.

Marks or pledges of this kind were of frequent use among the ancients, under the name of *tessera hospitalis* and *arrhabo*. The nature of the *tessera hospitalis*, or, as the Greeks called it, *σύμβολον*, cannot be better described than in the words of the Scholiast on the *Medea of Euripides* (v 613), where Jason promises Medea, on her parting from him, to send her the

symbols of hospitality which should procure her a kind reception in foreign countries. It was the custom, says the Scholiast, when a guest had been entertained, to break a die in two parts, one of which parts was retained by the guest, so that if, at any future period he required assistance, on exhibiting the broken pieces of the die to each other, the friendship was renewed.

Plautus, about two hundred years before Christ, in one of his comedies, gives us an exemplification of the manner in which these *tesseroe* or pledges of friendship were used at Rome, whence it appears that the privileges of this friendship were extended to the descendants of the contracting parties. Poenulus is introduced, inquiring for Agorastocles, with whose family he had formerly exchanged the *tessera*.

Ag. Siquidem Antidimarchi quaeris adoptatitium.
Ego sum ipsus quem tu quaeris.
Poen. Hem! quid ego audio?
Ag. Antidamae me gnatum esse.
Poen. Si its est, tesseram
Conferre si vis hospitalem, eccam, attuli.
Ag. Agedum huc ostende; est par probe; nam habeo domum.
Poen. O mi hospes, salve multum; nam mihi tuus pater,
Pater tuus ergo hospes, Antidamas fuit:
Haec mihi hospitalis tessera cum illo fuit.
—*Poenul.*, *act. v*, sc. 2, *ver.* 85.

Ag. Antidimarchus' adopted son,
If you do seek, I am the very man.
Poen. Ah! Do I hear aright?
Ag. I am the son
Of old Antidamus.
Poen. If so, I pray you
Compare with me the hospitable die
I've brought this with me.
Ag. Prithee, let me see it.
It is, indeed, the very counterpart
Of mine at home.
Poen. All hail, my welcome guest,
Your father was my guest, Antidamus.
Your father was my honored guest, and then
This hospitable die with me he parted.

These *tesseroe*, thus used, like the Mark Master's Mark, for the purposes of perpetuating friendship and rendering its union more sacred, were constructed in the following manner: they took a small piece of bone, ivory, or stone, generally of a square or cubical form, and dividing it into equal parts, each wrote his own name, or some other inscription, upon one of the pieces; they then made a mutual exchange, and, lest falling into other hands it should give occasion to imposture, the pledge was preserved with the greatest secrecy, and no one knew the name inscribed upon it except the possessor.

The primitive Christians seem to have adopted a similar practise, and the *tessera* was carried by them in their travels, as a means of introduction to their fellow Christians. A favorite inscription with them were the letters Π. Τ. Α. Π., being the initials of Πατηρ, Τιος, Αγιον Πνευμα, or Father, Son, and Holy Ghost. The use of these *tessarae*, in the place of written certificates, continued, says Doctor Harris (*Dissertations on the Tesserae Hospitalis*), until the eleventh century, at which time they are mentioned by Burchardus, Archbishop of Worms, in a visitation charge.

The *arrhabo* was a similar keepsake, formed by breaking a piece of money in two. The etymology of this word shows distinctly that the Romans borrowed the custom of these pledges from the ancient Israelites, for it is derived from the Hebrew *arabon*, meaning a *pledge*.

With this detail of the customs of the ancients before us, we can easily explain the well-known passage in Revelation ii, 17: "To him that overcometh will I give a white stone, and in it a new name written, which no man knoweth saving he that receiveth it." That is, to borrow the interpretation of Harris, "To him that overcometh will I give a pledge of my affection, which shall constitute him my friend, and entitle him to privileges and honors of which none else can know the value or the extent." The *White Stone* of Revelation ii, 17, has been understood as perhaps referring to the *Tessara Gladiatoria* given to the victor in the arena.

MARKHAM, EDWIN. Poet, born at Oregon City, Oregon, April 23, 1852, initiated, passed and raised in Acacia Lodge, No. 92, at Coloma, California, was in 1924 nominated in the Grand Lodge of Oregon for the position of Poet Laureate of the United States. Brother Markham has been farmer, sheep-herder, blacksmith, and superintendent of public schools. His splendid poem, *The Man with the Hoe*, made him internationally famous in 1899 though he already had written verses for years and has published books of poetry, essays, and other works.

MARK MAN. According to Masonic tradition, the Mark Men were the Wardens, as the Mark Masters were the Masters of the Fellow Craft Lodges, at the building of the Temple. They distributed the marks to the workmen, and made the first inspection of the work, which was afterward to be approved by the overseers. As a Degree, the Mark Man is not recognized in the United States. In England it is sometimes, but not generally, worked as preparatory to the Degree of Mark Master. In Scotland, in 1778, it was given to Fellow Crafts, while the Mark Master was restricted to Master Masons. It was not recognized in the regulations of the Supreme Grand Chapter of Scotland. Much of the esoteric ritual of the Mark Man has been incorporated into the Mark Master of the American System.

MARK MASTER. The Fourth Degree of the American Rite. The traditions of the Degree make it of great historical importance, since by them we are informed that by its influence each Operative Mason at the building of the Temple was known and distinguished, and the disorder and confusion which might otherwise have attended so immense an undertaking was completely prevented. Not less useful is it in its symbolic signification. As illustrative of the Fellow Craft, the Fourth Degree is particularly directed to the inculcation of order, regularity, and discipline. It teaches us that we should discharge all the duties of our several stations with precision and punctuality; that the work of our hands and the thoughts of our hearts should be good and true—not unfinished and imperfect, not sinful and defective—but such as the Great Overseer and Judge of heaven and earth will see fit to approve as a worthy oblation from his creatures.

If the Fellow Craft's Degree is devoted to the inculcation of learning, that of the Mark Master is intended to instruct us how that learning can most usefully and judiciously be employed for our own honor and the profit of others. And it holds forth to the

desponding the encouraging thought that although our motives may sometimes be misinterpreted by our erring fellow mortals, our attainments be underrated, and our reputations be traduced by the envious and malicious, there is one, at least, who sees not with the eyes of man, but may yet make that stone which the builders rejected, the head of the corner. The intimate connection then, between the Second and Fourth Degrees of Freemasonry, is this, that while one inculcates the necessary exercise of all the duties of life, the other teaches the importance of performing them with systematic regularity. The true Mark Master is a type of that man mentioned in the sacred parable, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matthew xxv, 21).

In America, the Mark Master's is the first Degree given in a Royal Arch Chapter. Its officers are a Right Worshipful Master, Senior and Junior Wardens, Secretary, Treasurer, Senior and Junior Deacons, Master, Senior and Junior Overseers. The Degree cannot be conferred when less than six are present, who, in that case, must be the first and last three officers above named. The working tools are the *Mallet* and *Indenting Chisel*, which see. The symbolic color is purple. The Mark Master's Degree is now given in England under the authority of the Grand Lodge of Mark Masters, which was established in June, 1856 and is a Jurisdiction independent of the Grand Lodge. The officers are the same as in America, with the addition of a Chaplain, Director of Ceremonies, Assistant Director, Registrar of Marks, Inner Guard or Time Keeper, and two Stewards. Master Masons are eligible for initiation. Brother Hughan says that the Degree is virtually the same in England, Scotland, and Ireland. It differs, however, in some respects from the American Degree.

In a letter to the *Masonic Home Journal*, Louisville, Kentucky (see *Proceedings*, Grand Chapter, Royal Arch Masons, Michigan, 1920), Companion Alfred A. A. Murray offers the following note to correct an error relating to the Mark Degree in Scotland·

> As regards the Mark Degree itself it was not worked in the Fellow Craft Lodges, but there were really two Degrees, namely, that of Mark Man, which was given to a Fellow Craft, and that of Mark Master, which was given to a Master Mason. The Degree of Mark Man was worked down to within fifty years ago by various Craft Lodges, and given to Fellow Crafts. The Degree of Mark Master was conferred as a separate Degree in the same way as the Royal Arch, and was expressly cut off by the Grand Lodge of Scotland, about 1800, in the same way that the Royal Arch and the Temple were cut off. Before that date they used to be worked by an inner circle of the Lodge as a sort of side issue not under the Grand Lodge of Scotland at all. The Royal Arch and the Temple were, after 1800, organized as governing Bodies, and then the Mark Master Degree was taken under the sole control of the Supreme Grand Chapter, and continued so 'til, as I say, about fifty years ago, when an agreement was made between the Grand Lodge and the Supreme Chapter that the two Degrees of Mark Man and Mark Master were to be amalgamated, and were to be conferred under the authority of either Body, but only upon Master Masons. It is wise to get a clear statement made upon this point, because I observe a very large amount of mistaken information is being printed from time to time, which is derived from confusion of thought and want of knowledge, and results sometimes in mistaken action.

Brother W. J. Hughan (*Trestle Board*, California, volume xxii, No. 4, October, 1919) wrote:

> During the centuries which immediately preceded the establishment of the premier Grand Lodge of England and the World, the *mark* was directly connected with operative and speculative Freemasonry, and from time immemorial, it has been the custom for the skilled Craftsman to chisel his distinctive Mark on the stones he fashioned, so as to indicate his workmanship. It is this fact that differentiates the Mark Degree from all other ceremonies additional to the first three, and justified the formation of the Mark Grand Lodge, nearly fifty years ago, so as to take under its wing those lodges which worked with interesting and suggestive ceremony, the English Craft agreement excluding it from the formally recognized series, according to the Articles of Union of A.D. 1813–4.
>
> The antiquity of Mark Masonry cannot be doubted. Operatively considered and even speculatively, it has enjoyed special prominence for centuries; records of the custom being followed by speculative Brethren, according to existing records, dating back to 1600, in which year, on June 8, "Ye principal warden and chief master of maisons, Wm. Schaw, master of work to ye Kingis Maistie," met members of the Lodge of Edinburgh—now No. 1—at Holyrood House, at which meeting the Laird of Auchinleck was present, and attested the Minutes of the Assembly by his Mark, as did the Operatives, in accordance with the Schaw Statutes of December 28, 1598, which provided: "That the day of reassauying, or *receiving*, of said fallow of craft or master be ord'lie buikit and his name and Mark insert in the said buik."
>
> That theoretical Masons selected their Marks just as the Operatives did, during the seventeenth century, is abundantly manifest, by an examination of the old Scottish records of that period. One of the most noteworthy instances out of many is the Mark Book of the Lodge of Aberdeen—now No. 1 *tris*—which started in 1670 A.D., and is signed by forty-nine members, all of whom but two have their Marks inserted opposite their names. The Master of the 'Honorable Lodge of Aberdeen' in that year was Harrie Elphingston, Tutor of Airth and Collector of the King's Customs, and only a fourth part of the members were Operative Masons, the roll of Brethren including the Earl of Findlater, the Earl of Dumferline, Lord Pitsligo, the Earl of 'Errolle,' a professor of mathematics, several ministers, doctors and other professional men and tradesmen, such as wrights, or *carpenters*, slaiters, glaziers, etc. The names of the apprentices were entered in another list, the Marks chosen by such being evidently similar to the fathers' in several instances (see *Marks of the Craft*).
>
> When the special and elaborate ceremony, with a distinctive legend, was first used it is not possible to decide, but probably about the middle of the eighteenth century, soon after the arrangement of the Royal Arch as a separate Degree. The oldest preserved records date from the year 1769, and there is no lack of evidence as to the observance of the custom in Speculative Lodges during that century and later, either in separate Lodges or under the wing of the Royal Arch. The Mark continued to be worked in England as an unauthorized ceremony until the year 1856, when the Mark Grand Lodge was founded and has proved a conspicuous success, having ultimately secured the support of all the 'time immemorial' and other Lodges in the country, besides having warranted several hundreds of Lodges to work the Degree in England and the Colonies and dependencies of the British Crown. The ceremony is very popular, especially in North America, and is recognized by all Grand Chapters of Royal Arch Masons there and elsewhere, excepting in England. The Grand Lodge of Ireland includes it with the additional Degrees belonging to the other Masonic Grand Bodies recognized in it, and acting in union with it, and the Grand Lodge of Scotland authorizes the Mark to be conferred on Master Masons, and the secrets only to be communicated in presence of those who have taken the step in a Lodge entitled to grant it. The Mark Grand Lodge in recent years has incorporated the Mark Man with the Mark Master; and wisely so, as it was the former that was conferred on Fellow Crafts, and the latter on Master Masons during the eighteenth century.

MARK MASTER'S WAGES. Companion George W. Warvelle commented thus upon the long-established custom of a penny a day paid as the wages of a Mark Master:

This ridiculously low wage scale seems to have been the work of the early American ritualists. I have in my possession two old English rituals, of Mark Man and Mark Mason, in both of which there is a specification of wages. In the former the rate was 'nine shekels, equal to one pound, two shillings, six pence of our money,' and in the latter it was 'twenty-five shekels, equal to three pounds, two shillings, six pence of our money.' What the present rate may be in England I am unable to say, but no Englishman would work for the beggarly stipend paid in the American Mark Lodges. I am inclined to believe, however, that our English Brethren have fixed these abnormally high prices to make up for the actual wages formerly paid in England to the Operative Craft. As late as the year 1689 the wages of Freemasons were prescribed by law at one shilling and four pence a day. To demand more subjected them to severe penalties. In fact, it was really the passing of restrictive laws commencing say, about 1356, that led to the present speculative institution, and Masonic scholars of eminence assign the year 1424 as the cessation of English Freemasonry as a strictly operative association (from *Tyler Keystone*, Michigan, December, 1914).

MARK OF THE CRAFT, REGULAR. In the Mark Degree there is a certain stone which is said, in the instructions, not to have upon it *the regular mark of the Craft*. This expression is derived from the following tradition of the Degree. At the building of the Temple, each workman placed his own mark upon his own materials, so that the workmanship of every Freemason might be readily distinguished, and praise or blame be justly awarded. These marks, according to the lectures, consisted of mathematical figures, squares, angles, lines, and perpendiculars, and hence any figure of a different kind, such as a circle, would not be deemed "the Regular Mark of the Craft." Of the three stones used in the Mark Degree, one is inscribed with a square and another with a plumb or perpendicular, because these were marks familiar to the Craft; but the third, which is inscribed with a circle and certain hieroglyphics, was not known, and was not, therefore, called *regular* (see also *Marks of the Craft*).

Companion Alfred A. A. Murray, submitted a Memorandum in 1919 to the Supreme Grand Royal Arch Chapter of Scotland, which was in part as follows:

A clear statement has frequently been requested as to the exact rules governing the form of Marks. In particular, a prominent Chapter has specially asked to be provided with a definite rule. In consequence the following Memorandum was submitted to Supreme Grand Committee for the purpose of information so that they might consider the subject and, if so advised, give an official ruling on the meaning of the Committee on Marks, and in the interval the Memorandum has been revised and corrected.

In Ireland there are no definite rules, and the Marks are accepted just as they are sent in. No attention is paid practically to the matter, and not one Mark Mason in twenty adopts a Mark of any kind. Those who do frequently select designs quite unsuitable for the purpose, such as crests or monograms, but they are all registered in Grand Chapter books without question.

I am informed that by a resolution of the Grand Mark Lodge of England, on 14th December, 1864, the regulation confining Speculative Masons' Marks to any specified number of points was abrogated. But straight lines are imperative.

In America, so far as can be ascertained, there is no rule specifying what should be selected as a Mark, this being left entirely to the candidate himself to determine.

The Grand Lodge of Scotland has never, so far as can be ascertained, laid down any rule whatever, and disclaims any responsibility for any ritual on the subject.

The way, therefore, appears to be quite open to this Committee to suggest a definite ruling for themselves, and to let others follow it or not as they choose. The instructions as they stand at present substantially consist of a direction that any Mark adopted by a candidate and member must consist of *any number of odd points connected by lines*, with the exception of one special figure containing three points. The old manuscript copy of the working, in the possession of Supreme Grand Chapter, says, "3, 5, 7, 9 or 11 points joined together to form any figure they please except, etc." It may be interesting to add, in parenthesis, that according to the old independent Yorkshire working early last century, the members present had also to be 3, 5, 7, 9, etc., and the fee was "one mark, 1s 1½d., neither more nor less."

The theory held by some is that the Mark was, and is still supposed to be, made by the workman with the edge of a chisel, not by its corner point, so that each stroke therefore will make nothing but a *straight* line. This would apply to the Mark on the blade of the chisel, but I should rather think the Mark cut on a stone would be made by a pointed chisel, and therefore that so far it would be conveniently possible to form a curved figure. As the Mark was reproduced on the hewn stones, it should have been the same as that which was struck on the blade of the Mason's own tools to identify them in the boxes, or when returned from sharpening, or for any other necessary purposes. While the actual wording of the instructions do not expressly say *straight* lines, this is commonly understood to be implied. The old ritual of Chapter Esk, No. 42, however, expressly says, "straight or curved lines." There may be others giving the same reading. Among the Operative Masons of Scotland for centuries genuine curved Marks are by no means unknown, but are very few. For instance, at Fortrose Cathedral out of 265 Marks there is only one with curved lines—representing a vessel. A heart is also an emblem not uncommon. But, on the whole, out of the many thousand specimens from the thirteenth century downwards, it is almost unusual to find a Mark with curved lines. The Speculative Masons are lineal descendants of the Operative Craft, though not the only branch, and theoretically they are subject to the same rules of work and interpretation as the Body from which they sprang.

The first question which arises is as to the regulation about the *number* of points. This regulation may hold with the present speculative systems, but it has nothing whatever to do with King Solomon's Temple, where not a single Mason's Mark has ever been found. Indeed, there are no Mason's Marks on any known historic and ancient Jewish building, or at least if so I am not aware of it. The story about a Mark of approval made by an equilateral triangle and about juxtaposition Marks is apocryphal. The regulation has no sanction or foundation in the practice of the Operative Craft. No system of counting will ever prove that such a rule existed operatively. Numberless specimens prove the contrary.

There used to be a story current in the Craft some thirty years ago that there was a distinction between the Mark of a Fellow of Craft and that of a Master Mason, the former having an even number of points and the latter an odd number. The idea was a fad of some theorists and had no foundation in fact, except that when the agreement between the Grand Lodge of Scotland and the Supreme Grand Chapter of Scotland regarding the Mark Degree was entered into, it evidently ignored the fact that the Mark Man and the Mark Master were two separate Degrees—the former worked after the second Degree and the latter after the third. But the Mark was chosen by the *Mark Man*, and the indiscriminate use of any number of Points for a Mark, odd or even, is therefore, according to the basis of the theory mentioned, correct. Incidentally, it may be added that the part of our present ritual referring to the infliction of the penalty is incorrectly expressed. It was the Entered Apprentice who suffered, because he had no Mark to present, not the Fellow Craft who pre-

sented his own Mark. It is absurd to suppose that he suffered because he used the triangle instead of his proper Mark. The American ritual I have seen solves this difficulty by making the Mark Master present and withdraw his hand in a different way to that of his workmen.

Assuming, however, that the rule according to the ritual is to be observed, a difficulty arises as to what precisely is meant by a *point* which has to be counted. The instruction is that the Mark must have a certain number of odd points connected by straight lines. Now every straight line consists of an innumerable number of points. Logically, therefore, the definition means and implies that *every* point in a straight line is not to be counted solely because it is in that line. Any point to be counted must be selected for some other reason. Now, according to the definition, it is quite clear that the end points of a straight line must be and are intended to be counted because they are the points which are connected by a straight line. It is therefore beyond question that any point which is the beginning, or ending, of one or more straight lines must be a point to be counted according to the rules of the Degree.

The difficulty arises as to the counting when two straight lines intersect, or rather when they not merely intersect but cross one another. In such a case is the point of intersection a point within the meaning of the instructions for the Degree? Varying opinions have for the past half-century been held among Freemasons about this, but the old records rather support the rule that a mere intersection or crossing does not constitute a point. The point is and must be the end of a line and not merely a part of it in the middle.

In the petition to Lodge Mother Kilwinning in 1677, on which the Warrant to Lodge Canongate Kilwinning was granted, nine out of the twelve petitioners append their Marks. They are all composed of straight lines connected together. If crossings are not counted, there were eight even and one odd. If crossings are counted, there were three even and six odd. One of them was even and had no crossing point. In the first Minute-Book of the Lodge of Edinburgh, if crossings are not counted, about two-thirds of the Marks are odd and the remaining one-third even. If crossings are counted, there is a slight preponderance of odd points. Robert Burns' Mark had eleven points, but if the crossing is counted it had twelve.

In the Mark Book of Chapter Edinburgh for the first fifty years or so, if crossings are not counted, there are thirty-three odd and forty even. If crossings are counted, the same proportion remains. But one hundred and thirty-four out of two hundred and thirty-three Marks transgress the rules that straight lines only must be counted. The use of curved lines has, however, in this case ceased for several decades. As in the case of the Roman Eagle Lodge, when the Mark Degree was introduced in 1785, a large number of the transgressing Marks are not Marks at all, but representations of Masonic symbols and emblems such as the hive, the irradiated sun, the ladder, the skull and cross-bones, the heart, and so on. There are Jewish and other letters, a hand grasping an arrow, or a sword, or a pen, or a musket. There is a horse vaulting a gate, and a lion passant, a clam shell, a stag's head, a man in the moon, a harp, the Volume of the Sacred Law, an irradiated star, and a laurel branch, etc., all drawn illustratively. There are also several Marks with points alone and no lines at all. There are also instances of, say, a shield with a triangle or a cross, or some entirely separate figure within it. Latterly, it is only too common to find puerile attempts to combine initials.

To sum up, the main points for decision are:

1. Whether a *point*—a mere dot—can be counted if it is shown alone and not as part of a line.
2. Whether a point means the end of a separate and distinct line or a free salient angle.
3. Whether the lines must be straight or may be curved.
4. Whether the lines must all be connected or whether they may be disconnected as, for example, a triangle within a shield, or dots or a small or large circle.
5. Whether the points must be odd in number.
6. Whether in this case a crossing point must be counted.
7. Whether in the same case a crossing point need not be counted unless desired, and, if one is counted, must all in the same figure be counted.
8. Whether the points may be odd or even in number.

In this case it is not necessary to trouble about crossing points, because they can make no difference to the ultimate result.

As a closing remark it ought to be added that, looking at the number of different Marks required for the large number of members now being admitted, if any mere point of intersection is allowed to be counted it will make it greatly easier to multiply the available number of possible Marks. If such a point of mere intersection is not to be counted and is ruled out, the number of available Marks with a reasonable number of lines will be cut down probably by one-fourth. This is admittedly an argument *ad convenientiam*, but in certain cases expediency rises to the height of principle. The rule suggested is simply that all Marks in future must be composed of straight lines joined together, and the counting of points be discontinued. If this rule be adopted no further question can apparently arise, and the simplicity of the rule is greatly in its favour. It would involve, however, that the ritual should be subject to a slight correction to bring it into conformity with the rule, but this can easily be done.

Further information will be found in Doctor Mackey's revised *History of Freemasonry*, some sixty-five

THE MASONIC MARK OF ROBERT BURNS, SCOTLAND'S FAMOUS POET

items being indexed. Many valuable references to the subject are in the Appendix to the *Proceedings* (Grand Chapter, Royal Arch Masons, Michigan, 1920), contributed by Companion Charles A. Conover, General Grand Secretary. Additional references are in a paper read by Professor George Godwin, Royal Institute of British Architects, 1868; four articles by John E. Dove, *Builder*, London, April 4 and 18, June 6, and July 11, 1863, also a paper on *Masonry and Masons' Marks*, Brother T. Hayter Lewis, *Transactions*, Quatuor Coronati Lodge (volume iii, 1890).

MARK TWAIN. The pen name of Samuel Langhorne Clemens, famous American humorist, born November 30, 1835, at Florida, Missouri. He petitioned Polar Star Lodge No. 79 of St. Louis under date of December 26, 1860, as follows:

> The subscriber, residing in Saint Louis, of lawful age and by occupation a Pilot, begs leave to state that unbiased by friends and uninfluenced by mercenary motives he freely and voluntarily offers himself as a candidate for the mysteries of Masonry and that he is prompted to solicit this privilege by a favorable opinion conceived of the Institution, a desire of knowledge and sincere wish of being serviceable to his fellow creatures. Should his petition be granted he will cheerfully conform to all the ancient established usages and customs of the Fraternity.
>
> Recommended by John M. Leavenworth, Tom Moore. Committee: H. T. Taylor, Defreiz, Wannall.
>
> (Signed) Sam L. Clemens.

The petition was received on the same day and the Committee made a favorable report February 18, 1861. He was Initiated May 22, 1861, Passed, June 12, 1861, and Raised July 10, 1861. On June 12, he paid the Lodge $20 cash and made a further payment of $10 on July 10. During a trip that he

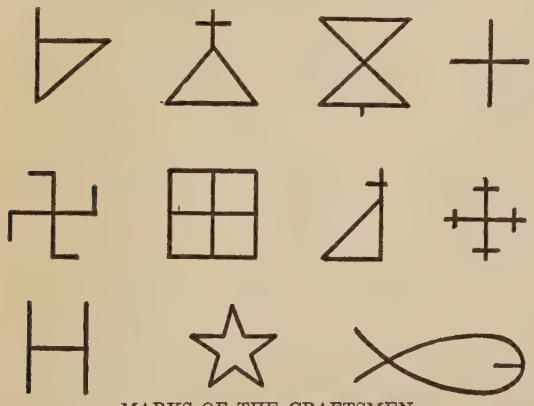
made to Palestine he sent his Lodge at St. Louis a mallet accompanied by the following memorandum:

This Mallet is of Cedar cut in the Forest of Lebanon, whence Solomon obtained the Timbers for the Temple. The handle was cut by Brother Clemens himself from a cedar planted just outside the walls of Jerusalem by Brother Godfrey DeBoullion, the first Christian Conqueror of that City, nineteenth of July, 1099.

This gavel in its present form was made at Alexandria, Egypt, by order of Brother Clemens.

From Brother Sam'l L. Clemens
(Mark Twain)
to
J. H. Pottenger, M.D.
March 25, 1868
Presented to Polar Star Lodge No. 79
By J. H. Pottenger, W.M.
April 8, 1868.

In 1869 he asked for a dimit but this is not known to have ever been presented to any Lodge.



MARKS OF THE CRAFTSMEN

Mark Twain has many racy books of travel and adventure, as well as a number of humorous autobiographical novels to his credit. He received the degree of Doctor of Literature from Oxford. For many years he was considered the most outstanding and popular American personality in the world of letters. During the later years of his life he was able to amass a considerable fortune although most of his life was harassed by a constant struggle against poverty. He died at Redding, Connecticut, on April 21, 1910.

MARKS OF THE CRAFT. In former times, Operative Masons, the *Steinmetzen*, or *Stone Cutters*, of Germany, were accustomed to place some mark or sign of their own invention, which, like the monogram of the painters, would seem to identify the work of each. They are to be found upon the cathedrals, churches, castles, and other stately buildings erected since the twelfth century, or a little earlier, in Germany, France, England, and Scotland. As Professor George Godwin has observed in his *History in Ruins*, it is curious to see that these marks are of the same character, in form, in all these different countries. They were principally crosses, triangles, and other mathematical figures, and many of them were religious symbols. Specimens taken from different buildings supply such forms as are here illustrated.

The last of these is the well-known *vesica piscis*, the symbol of Christ among the primitive Christians, and the last but one is the Pythagorean pentalpha. A writer in the *London Times* (August 13, 1835) is incorrect in stating that these marks are confined to Germany, and are to be found only since the twelfth or thirteenth centuries. More recent researches have shown that they existed in many other countries, especially in Scotland, and that they were practised by the builders of ancient times. Thus Ainsworth, in his *Travels* (ii, 167), tells us, in his description of the ruins of Al-Hadhv in Mesopotamia, that "every stone, not only in the chief building, but in the walls and bastions and other public monuments, when not defaced by time, is marked with a character which is for the most part either a Chaldean letter or numeral."

M. Didron, who reported a series of observations on the subject of these Masons' Marks to the *Comité Historique des Arts et Monuments* of Paris, believes that he can discover in them references to distinct schools or Lodges of Freemasons. He divides them into two classes: those of the overseers, and those of the men who worked the stones. The marks of the first class consist of monogrammatic characters; those of the second are of the nature of symbols, such as shoes, trowels, mallets, etc.

A correspondent of the *Freemasons Quarterly Review* states that similar marks are to be found on the stones which compose the walls of the fortress of Allahabad, which was erected in 1542, in the East Indies. He says:

> The walls are composed of large oblong blocks of red granite, and are almost everywhere covered by Masonic emblems, which evince something more than mere ornament. They are not confined to one particular spot, but are scattered over the walls of the fortress, in many places as high as thirty or forty feet from the ground. It is quite certain that thousands of stones on the walls, bearing these Masonic symbols, were carved, marked, and numbered in the quarry previous to the erection of the building.

In the ancient buildings of England and France, these marks are to be found in great abundance. In a communication, on this subject, to the London Society of Antiquaries, Professor George Godwin states that, "in my opinion, these marks, if collected and compared might assist in connecting the various bands of operatives, who, under the protection of the Church—mystically united—spread themselves over Europe during the Middle Ages, and are known as Freemasons." Professor Godwin describes these marks as varying in length from two to seven inches, and as formed by a single line, slightly indented, consisting chiefly of crosses, well-known Masonic symbols, emblems of the Trinity and of eternity, the double triangle, trowel, square, etc. The same writer observes that, in a conversation, in September, 1844, with a mason at work on the Canterbury Cathedral, he "found that many Masons, *all* who were Freemasons, had their mystic marks handed down from generation to generation; this man had his mark from his father, and he received it from his grandfather."

> They're traced in lines on the Parthenon,
> Inscribed by the subtle Greek;
> And Roman legions have carved them on
> Walls, roads and arch antique;
> Long ere the Goth, with vandal hand,
> Gave scope to his envy dark,
> The Mason Craft in many a land
> Has graven its *Mason Mark*.

The obelisk old and the pyramids,
Around which a mystery clings,—
The hieroglyphs on the coffin lids
Of weird Egyptian kings,—
Syria, Carthage and Pompeii,
Buried and strewn and stark,
Have marble records that will not die,
Their primitive *Mason Mark.*

Upon column and frieze and capital,
In the eye of the chaste volute,—
On Scotia's curve, or an astragal,
Or in triglyp's channel acute,—
Cut somewhere on the entablature,
And oft, like a sudden spark,
Flashing a light on a date obscure,
Shines many a *Mason Mark.*

These Craftsmen old had a genial whim,
That nothing could e'er destroy,
With a love of their art that naught could dim,
They toiled with a chronic joy;
Nothing was too complex to essay,
In aught they dashed to embark;
They triumphed on many an Appian Way,
Where they'd left their *Mason Mark.*

Crossing the Alps like Hannibal,
Or skirting the Pyranees,
On peak and plain, in crypt and cell,
On foot or on bandaged knees;—
From Tiber to Danube, from Rhine to Seine,
They needed no "letters of marque";—
Their art was their passport in France and Spain,
And in Britain their *Mason Mark.*

The monolith gray and Druid chair,
The pillars and towers of Gael,
In Ogham occult their age they bear,
That time can only reveal.
Live on, old monuments of the past,
Our beacons through ages dark!
In primal majesty still you'll last,
Endeared by each *Mason Mark.* —*Anonymous.*

MARQUESAS ISLANDS. See *Oceania.*

MARROW IN THE BONE. An absurd corruption of a Jewish word, and still more absurdly said to be its translation. It has no appropriate signification in the place to which it is applied, but was once religiously believed in by many Freemasons, who, being ignorant of the Hebrew language, accepted it as a true interpretation. It is now universally rejected by the intelligent portion of the Craft.

MARSEILLES, MOTHER LODGE OF. A Lodge was established in 1748, at Marseilles, in France, Thory says, by a traveling Freemason, under the name of Saint Jean d'Ecosse. It afterward assumed the name of Mother Lodge of Marseilles, and still later the name of Scottish Mother Lodge of France. It granted Warrants of its own authority for Lodges in France and in the Colonies.

MARSHAL. An officer common to several Masonic Bodies, whose duty is to regulate processions and other public solemnities. In Grand Bodies he is called a Grand Marshal. In the American Royal Arch System, the Captain of the Host acts on public occasions as the Marshal. The Marshal's ensign of office is a baton or short rod. The office of Marshal in State affairs is very ancient. It was found in the court of the Byzantine emperors, and was introduced into England from France at the period of the conquest. His badge of office was at first a rod or verge, which was afterward changed to the baton, for, as an old writer has observed, Thinne, "the verge or rod was the ensign of him who had authority to reform evil in warre and in peace, and to see quiet and order observed among the people."

MARSHALL, JOHN. Born in Virginia, September 24, 1755; died July 6, 1835. Secretary of State, 1800, then first Chief Justice of the United States, serving for thirty-four years, and had been an officer, lieutenant and then captain, in the American Revolution. He was a famous Freemason, a member of Lodge No. 13 at Richmond and instrumental with Edmund Randolph, Governor of Virginia, 1786, and also Grand Master, in establishing the two Lodges, Richmond No. 10, and Richmond-Randolph No. 19, the latter Lodge performing the Masonic rites at Brother Marshall's funeral. He served as Deputy Grand Master of Virginia and from October 28, 1793, was Grand Master for two terms during which nine Communications were held (see *Washington, the Man and the Mason*, Charles H. Callahan, 1913, pages 261–2, and *New Age*, July, 1924).

MARTEL. Charles Martel, or Charles the Hammer, born in 688, died in 741, although not actually King, was the ruler and reigned over France under the title of Mayor of the Palace. He was a notable soldier, defeating the Saracens at Poitiers in 732, and again in 737 driving them from Languedoc. Rebold (*History*, page 69) says that "at the request of the Anglo-Saxon kings, he sent workmen and Masters into England." The Operative Masons of the Middle Ages considered him as one of their patrons, and give the following account of him in their Legend of the Craft (see *Grand Lodge Manuscript* No. 1, Quatuor Coronati Lodge Reprints, volume iv).

Curious Craftes men walked about full wyde in Dyu's Countries soome to learn more Crafte and conning & some to teache them that had but little conning and so yt befell that their was on' Curious Masson that height Naymus grecus that had byn at the making of Sallomons Temple & he came into ffraunce and there he taught the Science of massonrey to men of ffraunce And there was one of the Regall lyne of ffraunce that height Charles Martell. And he was A man that Loved well suche A Crafte and Drewe to this Naymus grecus and Learned of him the Crafte And to vppon him the Chardges & ye mann's. And afterward by the grace of god he was elect to be Kyng of ffraunce. And when he was in his Estate he tooke Massons and did healp to make men Massons yt weare none & sett them A woorke and gave them bothe the Chargs & mann's and good paye that he had learned of other Massons And confirmed them A Charter from yere to yeare to holde their assembly wheare they woulde, And churrishe them right muche And thus came the Crafte into ffraunce.

MARTHA. The Fourth Degree of the Eastern Star; a Rite of American Adoptive Freemasonry.

MARTINISM. The Rite of Martinism, called also the *Rectified Rite*, was instituted at Lyons, by the Marquis de Saint Martin, a disciple of Martinez Paschalis, of whose Rite it was pretended to be a reform. Martinism was divided into two classes, called *Temples*, in which were the following Degrees:

First Temple. 1. Apprentice; 2. Fellow Craft; 3. Master Mason; 4. Past Master; 5. Elect; 6. Grand Architect; 7. Freemason of the Secret.

Second Temple. 8. Prince of Jerusalem; 9. Knight of Palestine; 10. Kadosh.

The Degrees of Martinism abounded in the reveries of the Mystics (see *Saint Martin*).

MARTINIST ORDER, AMERICAN RECTIFIED. See *American Rectified Martinist Order.*

MARTIN, LOUIS CLAUDE DE SAINT. See *Saint Martin.*

MARTYR. A title bestowed by the Templars on their last Grand Master, James de Molay. If, as Du Cange says, the Church sometimes gives the title of martyr to men of illustrious sanctity, who have suffered death not for the confession of the name of Christ, but for some other cause, being slain by impious men, then De Molay, as the innocent victim of the malignant schemes of an atrocious Pope and King, was clearly entitled to the appellation.

MARTYRS, FOUR CROWNED. See *Four Crowned Martyrs.*

MARYLAND. There are no known records from the earliest Lodge in Maryland but a reference to it among the documents of the Grand Lodge of Massachusetts states that it was chartered by Thomas Oxnard, Provincial Grand Master, on August 12, 1750, at Annapolis. On June 17, 1783, the Lodges on the Eastern Shore met at Talbot Court House and determined to petition the Grand Lodge in Philadelphia for a Warrant to open the Grand Lodge of Maryland. Five Lodges were represented by Deputies and the meeting was adjourned until July 31. On that date the same Lodges attended with the exception of No. 37, of Somerset County, which was not represented, and No. 6, of Georgetown, which appeared for the first time. Grand Officers were elected and the meeting was adjourned until December 18, 1783. The next meeting was not until nearly three years later but the subordinate Lodges maintained their allegiance and were not represented at any other Grand Lodge.

Royal Arch Chapters were probably attached to most of the Lodges in Maryland, but the first known was Washington Chapter instituted in 1787 by Warrant of Lodge No. 7, at Chestertown, and attached to Lodge No. 15, afterwards Washington, No. 3. The first Independent Grand Chapter in the United States was organized on June 24, 1897. It became inactive in 1803, but was revived in 1807, when a Convention was held in the City of Washington on January 21 of representatives of Washington, Concordia, Saint John's, Federal, Washington Naval and Potomac Chapters. It was resolved unanimously to organize a Grand Chapter for the State of Maryland and the District of Columbia, and this was opened in Ample Form. On May 9, 1814, Chapters Nos. 1, 2, and 3 met at Baltimore, adopted a Constitution and elected Grand Officers. On August 30, 1822, by the authority of the General Grand Chapter, the Chapters in the District of Columbia, with the exception of Potomac, No. 8, at Georgetown, withdrew from the Jurisdiction of Maryland. For the next twenty years these Columbia Chapters had no grand authority. From 1841 until May 7, 1867, they were put under the control of the Grand Chapter of Maryland. On that date the Grand Chapter of the District of Columbia was duly constituted.

Until 1872 the Select Degrees were conferred by Chapters, but in that year the Grand Chapter made this illegal and independent Councils were formed. Six of these Councils, Concordia, Jerusalem, Adoniram, Salem, Tadmor, and Druid were represented at a Convention which met on May 12, 1874, at Baltimore to organize a Grand Council.

The first Commandery was Maryland, No. 1, at Baltimore, to which a Charter of Recognition was issued on May 2, 1814, admitting the year 1790 to be the date of the complete organization of the Encampment. It was resolved on July 12, 1870, to organize a Grand Commandery for the State. Delegates from Maryland, No. 1; Baltimore, No. 2, and Monumental, No. 3, met in Baltimore, Maryland, on December 12, 1870, for this purpose. A Warrant was issued by the Grand Master dated January 3, 1871, and on January 23, the Grand Commandery was dedicated in Ancient Form to Saint John the Almoner.

A Lodge of Perfection was established at Baltimore in 1792 by Henry Wilmans, Master of Concordia Lodge in 1793. On December 9, 1882, the Meredith Chapter of Rose Croix, No. 1, and the Maryland Council of Kadosh, No. 1, were constituted, and on May 15, 1885, the Chesapeake Consistory, No. 1, was opened under the Supreme Council, Southern Jurisdiction.

MASON CROWNED. The French expression is *Maçon Couronne.* A Degree in the nomenclature of Fustier.

MASON, DERIVATION OF THE WORD. The search for the etymology or derivation of the word *Mason* has given rise to numerous theories, some of them ingenious, but many of them very absurd. Thus, a writer in the *European Magazine* for February, 1792, who signs his name as "George Drake," Lieutenant of Marines, attempts to trace the Masons to the Druids, and derives *Mason* from *May's on, May's* being in reference to *May-day,* the great festival of the Druids, and *on* meaning *men,* as in the French *on dit,* for *homme dit.* According to this, *May's on* therefore means the *Men of May.* This idea is not original with Drake, since the same derivation was urged in 1766 by Cleland, in his essays on *The Way to Things in Words,* and on *The Real Secret of Freemasons.*

Hutchinson, in his search for a derivation, seems to have been perplexed with the variety of roots that presented themselves, and, being inclined to believe that the name of *Mason* "has its derivation from a language in which it implies some strong indication or distinction of the nature of the society, and that it has no relation to architects," looks for the root in the Greek tongue. Thus he thinks that *Mason* may come from Μαω Σαον, *Mao Soon,* "I seek salvation," or from Μυστης, *Mystes,* "an initiate"; and that *Masonry* is only a corruption of Μεσουρανεω, *Mesouraneo,* "I am in the midst of heaven"; or from Μαζουρουθ, *Mazourouth,* a constellation mentioned by Job, or from Μυστηριον, *Mysterion,* "a mystery."

Lessing says, in his *Ernst und Falk,* that *Masa* in the Anglo-Saxon signifies a *table,* and that *Masonry,* consequently, is *a society of the table.*

Nicolai thinks he finds the root in the Low Latin word of the Middle Ages *Massonya,* or *Masonia,* which signifies an exclusive society or club, such as that of the Round Table.

Coming down to later times, we find Brother C. W. Moore, in his *Boston Magazine,* of May, 1844, deriving *Mason* from Λιθοτομος, *Lithotomos,* a Stone Cutter. But although fully aware of the elasticity of etymological rules, it surpasses our ingenuity to get *Mason* etymologically out of *Lithotomos.*

Brother Giles F. Yates sought for the derivation of *Mason* in the Greek word Μαζονες, *Mazones,* a festival of Dionysus, and he thought that this was another

proof of the lineal descent of the Masonic Order from the Dionysiac Artificers.

Brother William S. Rockwell, who was accustomed to find all his Freemasonry in the Egyptian Mysteries and who was a thorough student of the Egyptian hieroglyphic system, derives the word *Mason* from a combination of two phonetic signs, the one being *Mai*, and signifying *to love*, and the other being *Son*, which means *a brother*. Hence, he says, "this combination, *Maison*, expresses exactly in sound our word *Mason*, and signifies literally *loving brother*, that is, *philadelphus*, *brother of an association*, and thus corresponds also in sense."

But all of these fanciful etymologies, which would have terrified Bopp, Grimm, or Müller, or any other student of linguistic relations, forcibly remind us of the French epigrammatist, who admitted that *alphina* came from *equus*, but that, in so coming, it had very considerably changed its route."

What, then, is the true derivation of the word *Mason?* Let us see what the orthoepists, who had no Masonic theories, have said upon the subject.

Webster, seeing that in Spanish *masa* means *mortar*, is inclined to derive *Mason*, as denoting one that works in mortar, from the root of *mass*, which of course gave birth to the Spanish word.

In Low or Medieval Latin, *Mason* was *machio* or *macio*, and this Du Cange derives from the Latin *maceria, a long wall.* Others find a derivation in *machinoe*, because the builders stood upon machines to raise their walls. But Richardson takes a common-sense view of the subject. He says, "It appears to be obviously the same word as *maison*, a house or *mansion*, applied to the person who builds, instead of the thing built. The French *Maisoner* is to build houses; *Masonner*, to build of stone. The word *Mason* is applied by usage to a builder in stone, and *Masonry* to work in stone."

Carpenter gives *Massom*, used in 1225, for a building of stone, and *Massonus*, used in 1304, for a *Mason;* and the Benedictine editors of Du Cange define *Massoneria* "a building, the French Maçonnerie, and *Massonerius*," as Latomus or a Mason, both words in manuscripts of 1385.

Doctor Murray, in the *New English Dictionary*, says of the word *Mason:* "the ulterior etymology is obscure, possibly the word is from the root of Latin *maceria, a* wall.

As a practical question, we are compelled to reject all those fanciful derivations which connect the Freemasons etymologically and historically with the Greeks, the Egyptians, or the Druids, and to take the word *Mason* in its ordinary signification of a worker in stone, and thus indicate the origin of the Order from a society or association of practical and operative builders. We need no better root than the old French and Latin *Maçonner, to build*, or *Maçonetus, a builder* (see *Freemason* and *Maçon*).

MASONEY. Used in the Strassburg Constitutions, and other German works of the Middle Ages, as equivalent to the modern Freemasonry. Kloss translates it by *Masonhood.* Lessing derives it from *masa*, Anglo-Saxon, a *table*, and says it means a Society of the Table. Nicolai deduces it from the Low Latin *massonya*, which means both a *club* and a *key*, and says it means an exclusive society or club, and so, he thinks, we get our word *Masonry.* Krause traces it to *mas*, *mase*, food or a banquet. It is a pity to attack these speculations, but we are inclined to look at *Masonry* as simply a corruption of the English *Masonrie.*

MASON HERMETIC. The French is *Maçon Hermétique.* A Degree in the Archives of the Mother Lodge of the Eclectic Philosophic Rite.

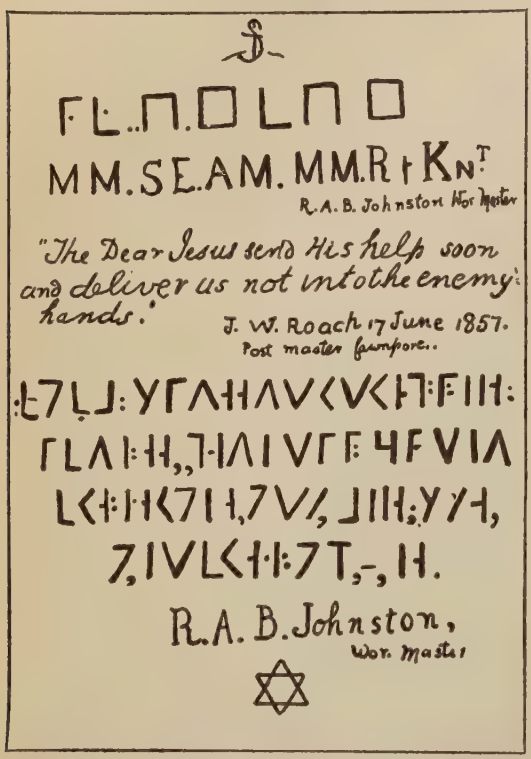
MASONIC ARCHEOLOGICAL INSTITUTE. This was the title of a Society founded in England about 1871. Brother Walter Besant was the Secretary though he was not an original member of the Society which was probably founded by Brother William Smith, C. E., once Editor of the *Freemason* or *Freemasons Magazine.* The objects of the Society were the advancement of those branches of archeological knowledge and research which either directly or indirectly bear upon Freemasonry. Besides the study of Freemasonry proper, the Institute was to have papers read and discuss subjects connected with mysticism and allegorical teachings in literature and philosophy; symbolism in religion and art; the development and progress of architecture; the history of secret sects, associations and brotherhoods; and similar subjects. It was understood that no papers would be published whose subjects rendered them unsuitable for the reading of those who were not Freemasons. Later on Brother Besant became Treasurer and R. G. Haliburton the Secretary. The latter was a Freemason of Saint John's Lodge, Nova Scotia, and was the son of Judge Haliburton, author of *Sam Slick.* The Society was not of long life but is particularly noteworthy because several of its early members were connected with the founding of Quatuor Coronati Lodge.

MASONIC BAPTISM. See *Baptism, Masonic, Clean Hands*, and *Lustration.*

MASONIC CIPHER MESSAGE. At Cawnpore, India, in July, 1857, occurred the massacre of hundreds of men, women and children. Of this butchery there is a pathetic record in the message of a Masonic character that was written on the wall of the Chamber of Blood. This inscription appearing in a recent issue of the *Controlling Officers' Journal*, was reprinted in the *Transactions*, Leicester Lodge of Research, 1912–3 (page 107) and as the Masonic cipher was not understood an invitation was extended the Craft to submit a clue to its meaning (see *Cipher Writing*). Brother W. John Songhurst offered in reply the comment that the reproduction corresponded fairly with a photograph in his possession. But there were one or two small differences proving that they were not taken direct from the same original. For instance, the photograph shows that a blot had been erased at the word *hands*, and that an alteration had been made at the word *Post* which looks as though it had been first written *Past.* It is headed "The writing on the Wall in Sir H. Wheeler's Room." Brother Songhurst had been able to trace other copies, all having many features in common, but none corresponding exactly, and with some the differences are important. He proceeded in *Transactions*, 1913–4 (pages 76–83) to discuss the circumstances thus:

> At the outbreak of the Mutiny in May, 1857, Major General Sir Hugh Wheeler was in command of the Cawnpore division of the Indian Army. He at once

ordered entrenchments to be constructed, and by the 21st of May these were occupied by the women and non-combatants. It is stated that there were about one thousand Europeans in the town, of whom more than half were women and children. In a letter written by General Wheeler on 1st June, he says, "I have left my house, and am residing day and night in my tent." On the 6th of June the siege commenced, and the defenders gallantly held out for three weeks. The attack was led by the adopted son of the former chief of the Mahrattas, known in history as Nana Sahib, whose claims to succession the British Government had refused to recognize. General Wheeler had with him his wife, who was of mixed blood, his son and two daughters. The son, Lieutenant Wheeler, was his Aide-de-Camp, and being severely wounded during the siege, he was carried to a



MESSAGE IN MASONIC CIPHER FROM THE CAWNPORE INDIAN MASSACRE

room in the barracks. Here, in the presence of the whole family—father, mother and sisters—he was killed by a cannon-ball, which, entering the building, took off his head.

On the 26th of June, Captain Moore, Captain Whiting and Mr. Roche, the postmaster, went from the trenches to arrange for capitulation, and eventually received the promise of safe conduct for all to Allahabad. Preparations were quickly made. Sepoys accompanied the fugitives to the banks of the river, but even before all were embarked in the boats, a murderous musket-fire was opened upon them, and according to one account, only four men escaped. It seems certain that General Wheeler, his wife and elder daughter were among the killed. About one hundred and twenty-five women and children were carried back to Cawnpore, including the general's youngest daughter, who was taken by one of Nana's troopers, some say by Nana himself, and died a natural death in Nepal some years afterwards. The others were put into two rooms, about twenty feet by ten feet each, in a small building formerly occupied by a native clerk, close to Nana's house. Meanwhile General Havelock was hurrying to the relief. He arrived on the 16th of July, only to find that all the prisoners had been massacred by Nana's orders, and hurled, dead and dying, into a well. Sir George Trevelyan in his *Cawnpore*, published in 1865, says that this took place "within call of the theatre, the assembly-rooms and the Masonic Lodge." Other accounts from which I have taken these particulars are *The Story of Cawnpore*, London, 1859, by Captain Mowbray Thomson, and *A Personal Narrative of the Outbreak and Massacre at Cawnpore*, Lucknow, 1879, by W. J. Shepherd. Both of these men escaped from the garrison. Thomson swam from the boats and managed to land lower down the river; Shepherd went out disguised during the siege, and was not able to return until after Havelock's occupation of the town. The cipher inscription is not mentioned in either of these narratives but Shepherd says that during the siege both he and Captain Seppings wrote messages upon the walls of the barracks in pencil. There were two barracks within the entrenchments. One is described as the Thatched Barrack, and it was burned down by the rebels. The other was called the Masonry Barrack, or the Flat-roofed Barrack, and it seems that it was in this building General Wheeler had his quarters, and in which his son was killed. Seppings was also in the Masonry Barrack, and wrote as follows:

"The following were in this barrack on 11th June, 1857, Captain Seppings, Mrs. Ditto, 3 children, Mrs. Wainwright, Ditto infant, Mr. Cripps, Mrs. Halliday."

Shepherd's inscription in the Thatched Barrack was:

"Should this meet the eyes of any who were acquainted with us, in case we are all destroyed, be it known to them that we occupied this room for eight days under circumstances so distressing as have no precedent. The destruction of Jerusalem could not have been attended with distress as severe as we have experienced in so short a time. W. J. Shepherd (wounded in the back), his wife and two children, Rebecca and her infant, Emelina, Martha, old Mrs. Frost, Mrs. Osborne, Daniel, The Khoorranee, Conductor Bethell, his wife and daughter, together with other friends. 11th June, 1857."

The writing in cipher was first brought to Masonic notice in May, 1862, by a copy in the *Indian Freemason's Friend*, the correspondent asking if any reader could furnish an explanation. This brought a letter signed "Tatnai," dated from Lucknow, 27th July, in which it is said, that the inscription is "in many parts a string of characters devoid of significance." This fact "Tatnai" attributes to errors made by the original writer, to errors made by the copyist, and to chips of whitewash having fallen from the wall, before the copy was made. He then gives the cipher portion of the writing as it had appeared in the *Journal*, and adds a suggested restoration. The letter mentions "the few lines signed by J. W. Roche, just above R. A. B. Johnstone" written in plain English, and says that these include the words "nasty wound," which in a copy of his possession were written "mortally wounded." These particulars about Roche (called also Roach and Roache) do not appear in the photograph, but we find them in a copy made by R. MacCrea, of the O. and R. Railway, dated 20th July, 1887. Shepherd mentions that Roche had been wounded four times in the entrenchments, but they were only flesh wounds. He was killed on 27th of June. The same journal also printed a translation of the cipher, made by Colonel E. K. Money, which is as follows:

"Dear Jesus send His help soon and deliver us not into the enemy's hands.
The General's daughter is in this corner.
May God reward them according to the bloody deeds done to this innocent girl.
This is the corner General Wheeler occupied in his distress.
The General's wife is in this corner.
The P.M. in this.
This is the place where two soldiers (unintelligible)
Remember the innocent."

As both of the General's daughters survived the siege, there must be some mistake in this translation, on which a critic, possibly "Tatnai" himself, writes: "Colonel Money has misinterpreted the gender of the symbol, it was the general's son who was wounded, when a cannon-ball, in passing through the room, carried away the head of Lieutenant Wheeler in the presence of his parents and sisters. Colonel Mowbray Thomson states this . . . and Colonel Williams, the special Commissioner, states that

Lady Wheeler and her two daughters were brought down to the Ghaut on an elephant. One of the daughters was carried away by a Sowar. The remark 'unintelligible' . . . must refer to the spot where the two soldiers laid Lieutenant Wheeler down. Mr. Shepherd says that the two daughters occupied the adjoining room when he saw the General on the 24th June, 1857." I have mentioned that MacCrea's printed leaflet is dated July, 1887. It purports to have been "copied by W. J. Shepherd in July, 1857," and it contains the following which I have not found elsewhere, though in part it is referred to by "Tatnai":

"T. W. Roach wounded in right foot, shin bone fractured by shell, knee cap fractured, musket shot behind, nasty wound, musket shot in right breast. 17th June, 1857.

"Adjutant Halliday, 56th N. I., killed by a round shot, 9th June, 1857."

Only three lines of cipher are given, and these with all else which could not be printed in type, are inserted with pen and ink. Some notes are added, but they are not reliable, as they contain, for instance, the statement that the translation by Colonel Money appeared in the *Masonic Herald* for 1858, while as a matter of fact that periodical was not in existence until about 1870, and as I have said, the translation was printed in the *Indian Freemason's Friend* in 1862. While I cannot say that I am satisfied with Colonel Money's translation, I am not able to supply another. The absence of the original writing, or an authoritative copy, renders any serious attempt at deciphering practically impossible. We do not even know for certain where it was written. If, as seems most likely, it was on a wall in the Thatched Barrack, it could scarcely have referred to General Wheeler and his family, and we know that this building was burned during the siege; while the Masonry Barrack in which General Wheeler had his quarters, was destroyed soon after Havelock's entry. "Tatnai," writing within five years of the massacre, says that the building was not then in existence, and his suggestion is that the writer had concealed something in a certain place, and hoped that after his death some Brother might be able to recover it.

There were two English Lodges at Cawnpore at the time—Sincerity, constituted in 1819 and erased in 1858; and Harmony, constituted in 1836, which still exists as No. 438. It seems likely that Johnston may have been the Master of Sincerity, but unfortunately no names were registered at Grand Lodge after 1845. Shepherd mentions a Mr. A. R. Johnston, of the E. I. Railway, who with his wife and children was killed during the siege. James Williamson Roche, postmaster, was initiated in Harmony in December, 1856, and his is the only name I am able to trace in the lists at Freemasons' Hall. It is quite possible that the Brother who wrote the cipher was a Scotch Mason. The device at the head undoubtedly indicates the Red Cross of Babylon, which the second line ends with letters referring to the same Degree (Red Cross Knight), and one would not expect this to have been put forward prominently, in an English Lodge, at so late a date. On the other hand a Scotch Master would probably have been described as R.W.M. The interlaced triangles which appear sometimes at the foot, and sometimes in the centre of the copies, may be taken as referring to the Royal Arch, but it is not impossible that they may also indicate the key to the cipher. Colonel Money's translation seems to imply that the prayer was also written in cipher, while MacCrea's version points to a series of inscriptions in the form of a diary, or record of events, during the siege, and Shepherd's statements rather bear out this view. It may be merely a coincidence that on the 17th of June, the date given on the photograph, a daughter of Shepherd was killed by a chance musket shot. If Colonel Money was right in his translation of "daughter" there is just a possibility that this is the incident referred to. In any case it seems that the mystery will not be cleared up, unless and until we have before us a correct copy of the writing as it originally appeared. Only one thing can be stated with certainty: that it had no reference whatever to either of the two massacres, but to occurrences which took place before the attempted escape by the boats.

MASONIC CLUBS, NATIONAL LEAGUE OF.

Brother Edgar A. Guest, 33°, says of the club ideal:

A Club of Masons, tried and true, beneath a kindly sky of blue.
A Club of Ma ons, pledged to good, an everlasting Brotherhood.
A Club of Masons, triple-bound to God and Man; where could be found
A happier place for mirth and play or sweeter rest at close of day?
Where could friendship firmer grow or life a rarer influence know?

The National League of Masonic Clubs is a brotherhood of clubs which consists exclusively of Master Masons in good standing in Lodges under the Jurisdiction of regular Grand Lodges. In March, 1905, Brother S. R. Clute, Secretary of the Masonic Club of Syracuse, New York, with the consent and cooperation of his club, decided to send out a call to the Masonic Clubs then in existence in New York State asking them to appoint representatives to a meeting in Syracuse to consider the advisability of working out a plan to provide for the interchange of courtesies to visiting members of Masonic Clubs in the State. Pursuant to this call there assembled at Syracuse, April 20, 1905, in the rooms of the Masonic Temple Club, representatives from several clubs as follows: Brother E. M. Brown, President, and S. R. Clute, Masonic Temple Club, Syracuse; Worshipful Brother George W. Arnold, Secretary, Masonic Club, New York; Worshipful Master Judson Bridenbecker and Brother A. T. Smith of Herkimer Lodge No. 423, Herkimer; Brother Andrew Ludolph, Secretary, Masonic Club of Auburn; Right Worshipful Fred M. Hart, President, and Brother F. D. Clark, Secretary of the Oswego Masonic Club, Oswego. Brother Clute called the Brethren to order and stated the object of the meeting, namely: To discuss and agree upon general measures for increasing good fellowship among the various Masonic Clubs of the State and particularly to adopt a traveling card to enable its possessor to secure Masonic Club privileges not only in his own Club, but throughout the State. Brother Clute was chosen temporary President and Brother Clark temporary Secretary. The following resolutions were adopted:

That we, the representatives of the Masonic Clubs of Syracuse, New York City, Rochester, Oswego, Herkimer and Auburn, do hereby constitute an organization to be known as *The League of Masonic Clubs*, with headquarters at Syracuse, and that we meet annually on the third Thursday in April, with the Masonic Temple Club of Syracuse.

That the purpose of this League shall be the promotion of fraternal relations between the Masonic Clubs comprising it and to facilitate the interchange of courtesies to visiting members.

That it is the sense of this organization that the several clubs forming this League may issue, to members in good standing, traveling cards signed by the Secretaries of the Clubs and countersigned by the members to whom they are issued, and entitling said members to the courtesies of the Clubs comprising the League for a period not to exceed six months from the date of issue—the foregoing, however, subject to ratification by the Clubs forming the League.

Brother S. R. Clute was elected President and Brother F. D. Clark, Secretary and Treasurer. The First Annual Convention was held at The Masonic Temple Club, Syracuse, New York, April 19, 1906. Representatives were present from many clubs in the State. It was at this Convention that the name of the organization was changed to The National League

of Masonic Clubs, that the League may include clubs other than those in New York State.

MASONIC COLORS. The colors appropriated by the Fraternity are many, and even shades of the same color. The principal ones are *blue*, to the Craft Degrees; *purple* and *scarlet*, to the Royal Arch; *white* and *black*, to the Order of the Temple; while all colors are used in the respective Degrees of the Ancient and Accepted Scottish Rite: notably, the nine-colored girdle, intertwined with a tenth, worn in the Fourteenth Degree of the last-named system (see *Colors, Symbolism of*).

MASONIC GRAND COUNCIL. On March 24, 1925, the Grand Lodge of Michigan officially approved the creation of a Masonic Grand Council in every city in that State where there were two or more Constituent Bodies. These new organizations were to be fashioned after the Masonic Grand Council of Michigan, created at Grand Rapids on July 18, 1924, by the respective presiding officers of the Grand Lodge, Grand Chapter, Grand Council, Grand Commandery and the Council of Deliberation, Ancient and Accepted Scottish Rite of the State of Michigan, and to be subservient to it.

The purpose and function of the Masonic Grand Council was to encourage the co-ordination of interests in all the Masonic Bodies, and in every way to further their welfare. It was not to legislate, prescribe or designate the procedure of any local or Grand Body within its Jurisdiction. It assumed no judicial or administrative duties beyond that of mutual counsel. It was planned to be essentially an Advisory Board of Directors for the Masonic Bodies of each of the several cities where such a Body should be established and act only in such matters as involve the active interests of Freemasonry as a progressive Institution. The definite activities in which these Councils can assist were outlined in the *Palestiner*, May, 1925, as follows:

1. The dissemination of educational matter, information and data now unavailable to Freemasons. The publication of Masonic activities and exchange of views between the various Bodies and rites.
2. To outline greater activities for the Masonic Home at Alma, and such other institutions as exist or may come into being bearing Masonic identification.
3. To plan and put into effect more efficient methods of handling Masonic charities, eliminating the possibility of oversight, delay and duplications.
4. To promote greater interest and support of the DeMolay movement for boys.
5. To promulgate and practice Masonic ideals and universally to appeal for law observation and enforcement by Freemasons.

MASONIC GRAND SECRETARIES GUILD. Brother Henry B. Grant, Grand Secretary of Kentucky, requested Brother Theodore S. Parvin to ask all the Grand Secretaries who were in attendance at the General Grand Chapter at Minneapolis, Minnesota, in 1891, to meet for consultation. Accordingly, on the evening of Wednesday, July 22, there were in attendance the following Grand Secretaries: Theodore S. Parvin of Iowa, John H. Brown of Kansas, William R. Bowen of Nebraska, Gilbert W. Barnard of Illinois, Richard Lambert of Louisiana, William H. Mayo of Missouri, James A. Henry of Arkansas, Andrew M. Wolihin of Georgia, Thomas Montgomery of Minnesota, Thomas J. Wilder of North Dakota, Henry W. Mordhurst of the General Grand Council, and others, with these writers of reports on Foreign Correspondence: Edward T. Schultz of Maryland, James S. Staton of Kentucky, John Haigh of Massachusetts, S. Stacker Williams of Ohio, and others, who proceeded to form an Association for mutual improvement in Freemasonry. Brother John H. Brown, of Kansas, was chosen President and Brother William R. Bowen, of Nebraska, Secretary.

Sundry matters were considered at this first meeting resulting in conclusions that dimits should merely state facts without commendatory clause; that a dimitted Freemason should be denied all rights and benefits except the right to petition a Lodge for membership; that as a general rule the conferring of Degrees should make the candidate a member of the Lodge; that signing the By-laws is not essential to membership in the Lodge; that reports of Grand Officers and of Committees on Foreign Correspondence should be printed in advance of the sessions of Grand Bodies and separate from their journals; that we join in petitioning for the restoration of a certain old worker in Freemasonry; that this organization be permanent, with meetings at each Triennial of the General Grand Chapter and the Grand Encampment.

A circular sent out from the Secretary's office at Omaha, September 4, 1891, giving these particulars is headed *Secretaries Guild of Freemasonry for North America.*

A call was sent out by the President, July 20, 1892, for a meeting to be held on Tuesday, August 9, of that year when there were present in the Masonic Temple at Denver, Colorado, President John H. Brown, Secretary William R. Bowen, and Brothers John J. Mason of Ontario, Loyal L. Munn of Illinois, John H. Miller of Maryland, Charles E. Meyer of Pennsylvania, S. Stacker Williams of Ohio, Yancey C. Blalock of Washington, Edward C. Parmelee of Colorado, Warren G. Reynolds of Vermont, Charles Bechtel of New York, William H. Mayo of Missouri, William P. Innes of Michigan, and others.

This organization did not live long and Brother Grant again took the initiative by requesting the Grand Secretaries and Grand Recorders who were in attendance upon the General Grand Chapter at Cincinnati in 1901 to meet there when the Masonic Grand Secretaries' Guild was organized.

The objects of the Guild, as stated in the Regulations, are "to become personally acquainted; to agree, if possible, upon the best forms and methods, and in general, to consult touching specific and other interests of Grand Secretaries offices and duties."

MASONIC HALL. See *Hall, Masonic.*

MASONIC HERO. Brother J. E. S. Tuckett contributes to the *Transactions* of Quatuor Coronati Lodge, 1913 (volume xxvi, page 299), the following information:

In 1810 there was published by T. Hookham, Jr., and E. T. Hookham, an interesting little work, *A Picture of Verdun, or the English Detained in France.* The following appears at page 101 of the first volume:

Lieutenant Barker being confined by a severe illness to his apartment, the windows of which look upon the river, saw a little child fall into the water. Notwithstanding his ill state of health, he doff't his coat, ran down stairs, sprang into the stream, swam after the infant and saved its life. The whole town and neighborhood, both French and English, had not ceased to talk

Moses Smiting the Rock of Flint

of this gallant achievement, when, some months afterwards, he saw a *Gendarme* fall into the Meuse, and stifling the antipathy which every free-born Briton must feel at the idea of one of these base minions of oppression, he only saw a fellow creature in danger; he sprang after him and saved him also. The noise that this second feat occasioned was excessive. The Lodge of Freemasons invited Mr. Barker to a fraternal banquet at which their Orator thanked him in the name of humanity; the Prefect of the Department, who usually resides at Bar, when he came to Verdun, paid him a visit of ceremony, to offer him his services if he could be of any use to him; and the papers not only of the neighboring Departments but of the capitol, did him justice in the highest panegyrics. Yet Lieutenant Barker was, during three years, unable to procure his exchange; and last year, when the death of his father required his presence in England, he was refused the permission of returning home for three months on his parole. It is with infinite regret that we add to the above, that this gallant officer has, according to the latest accounts from Verdun, fallen in a duel since the beginning of 1810.

Brother Tuckett comments as follows:

This worthy Brother Barker was a Lieutenant in the Royal Navy. He was President of the most exclusive of the many clubs organized by the English prisoners at the Depot of Verdun—the Cafe Caron Club. He got into trouble with the Governor, General Wirion, in 1807, the charge being *lèse-majesté* based upon the possession by the Club of an English-French dictionary with the following as an English equivalent of the word "*Spoliateur* —Despoiler, one who despoils and lays waste to everything, a Buonaparte." It is gratifying to know that the gallant officer was acquitted. It is known that Masonic Lodges were held by the prisoners at Verdun, but the Lodge mentioned above was presumably a French one for a Brother Orator was not a recognized officer in an English Lodge.

MASONIC HOMES OF THE UNITED STATES AND CANADA. The reader in this connection may look over the allied items dealing with *Charity, Orphans, Masonic Relief Association of the United States and Canada, Children's Exchange Bureau, Shrine Hospitals for Crippled Children,* each of which will contribute some information as to the Masonic urge to provide systematic loving care for the dependent. The Masonic Home and its adjuncts, as the Infirmary in Nebraska and the Sanitarium in Iowa, hold an honored place in Masonic activities. Their beneficiaries are guests of the Fraternity and the several branches of the organization have given generously toward the success of this worthy object. *Brotherly love* is the proper expression of the attitude of the Brethren to the occupants of Masonic Homes, and this term is preferable to the word *Charity* with the meaning often associated with it. Obviously the treatment of Masonic Homes must be condensed for such a purpose as ours. Only the leading facts can be included and these must lag behind the actual attainments as, every month in the year, some one or more Grand Lodges are receiving annual reports on Masonic Homes and enlarging their service. Brother Frank S. Moses, Past Grand Master of Iowa, prepared in 1923 a report of the activities in Masonic Homes, Brother Jesse M. Whited in his Correspondence Report of the Grand Lodge of California has also summarized the situation, and these general surveys of the field have been supplemented by numerous local articles at various times. These items have been checked with the co-operation of the various officials throughout the country.

Alabama. Alabama has men, women, boys and girls as guests at a Masonic Home and School near Montgomery. The Grand Lodge has here 275 acres of land, 40 of which are in a beautiful grove, 100 in pasture and the balance devoted to the raising of food crops and carried on at a profit. The property includes a library, auditorium, a main building, cottages for the guests, hospital building, operating room, dental parlor, nurses' quarters, school building, a separate infirmary for old men and many other structures representing an investment of $450,000 and a large sum has been invested in beautifying the grounds, driveways, etc. The Grand Lodge dues annually are $1 for each Master Mason in good standing, 90 cents of which goes to the Home and 10 cents is applied to maintaining old Freemasons and their wives and widows on the monthly pension system administered by the Local Lodges. Three dollars is also obtained for the maintenance or normal income of the Home for each Fellow Craft passed during the year; the Grand Chapter donates annually $25 per capita for every Royal Arch Mason; the Grand Commandery usually gives $2,000 a year. The Lodges also take up a voluntary contribution just before each annual meeting. The total income of the Home is about $75,000 a year and expenses have averaged $6,000 per month. Alabama has also inaugurated an Endowment Fund amounting to about $10,000 to be materially increased each year.

Arizona. Arizona assesses $10 from every initiate and affiliate for the Masonic Home Endowment Fund, and 50 cents every year is collected and paid into the Masonic Home General Fund for each Brother on the roll of membership on December 31. The combined funds were $202,624; $114,372 being in the Masonic Home Endowment Fund, and $88,252 in the Masonic Home General Fund. There is a Sanitoria for the care of tubercular patients at Oracle, a summer resort village in the foothills of the Santa Catalina Mountains, forty miles from Tucson. The site of sixty acres and the house with sixteen rooms are valued at $60,000. Grand Lodge Committee spent a further $8,000 erecting three four-room cottages and improving the main building. This Home has had no facilities, however, for giving medical or nursing care or for handling bedridden patients, only those being able to care for themselves being received as guests.

Arkansas. Arkansas maintains an Orphans Home and also a Relief and Pension Fund for Widows. It has had guests at the Home at an annual expense of $425 each. It derives funds from $1 per member, $11 fee and interest on investments of $200,000. The Orphans Home received 50 cents per member and $8 for fees of the Three Degrees out of the above, aggregating approximately $40,000 per annum. Pension and Relief Fund is made up by a $7,000 appropriation by Grand Lodge and approximately $5,000 voluntary contributions by Lodges annually.

California. California maintains two Masonic Homes, one at Decoto, Alameda County, which was dedicated in 1898, and is a Home for Aged Freemasons and their adult dependents, and the other located at Covina, Los Angeles County, for Dependent Children of Freemasons. By 1910 their Permanent Improvement Fund had risen to $17,000 and the previous year, 1909, Jacob Hart Nebb died, leaving the residue of his estate, amounting to $12,688 to the Decoto Home. The balance in the Permanent

Improvement Fund was added to this, the two being called a Permanent Endowment Fund, which has now gone over the $480,000 mark. The capital is not touched, only the interest on investments being used. These Homes include hospital units and guests have been maintained at these Homes for $500 each yearly. The hospital may accommodate 70 patients, largely those that are helpless from the infirmities of age. The cost of maintaining children in the Home at Covina has been $600 per year each. The two Institutions represent an investment of some $1,621,689. Funds are raised from a $20 fee for each initiate or affiliate and 25 cents each year from each member.

Colorado. The Colorado Masons Benevolent Fund Association is practically a Committee of the Grand Lodge and has been in existence since 1902 and has accumulated in twenty-three years approximately $86,000. Lodges pay as dues to the Grand Lodge $1 annually for every member under sixty years of age and 10 per cent of that amount goes to the Benevolent Fund. The Grand Chapter of Royal Arch Masons of Colorado annually contributes to this fund 5 cents for every Royal Arch Mason. Only the income from the fund may be used for relief work. Grand Lodge created another fund of $40,000 for the relief of Freemasons who were in the military or naval service of the United States or for their relatives, and such relief is extended upon the recommendation of the Master of the Lodge where the Brother held membership. There is also a Grand Lodge Committee which cares for Freemasons in the two Government Hospitals in the State. One of these, near Denver, is for tubercular cases and has patients from all over the country. The other is at Las Animas. The funds necessary for this Committee are provided by the Grand Lodge, Grand Chapter and Grand Commandery to the amount of $5,000 yearly. Members of the Committee visit these Brethren in hospitals every Sunday with flowers and they furnish entertainment every week. Their families are assisted with advice and money when necessary and much valuable work has been done by the Committee assisting Brethren in these institutions with regard to their compensation from the Government and in similar matters. This Soldiers and Sailors Welfare Committee consists of nine members appointed by the Grand Master to extend relief and comfort to Freemasons who were employed in the military or naval service during the World War and the wives, children and dependents of these Brethren. The Grand Lodge has also planned a fund of $15,000 for establishing scholarships for the sons and daughters of Freemasons in institutions of higher learning.

Connecticut. Connecticut has long supported an incorporated Masonic Charity Foundation. It has a Home and Hospital at Wallingford, valued at $600,000, the Hospital Unit having facilities for the care of 100 patients. This unit was largely paid for by special assessment of $5 for each Brother and the Eastern Star of Connecticut levied a tax of $1 per member to furnish and equip it. It has an Endowment Fund of $100,000. Here at the Home in Wallingford are adult guests, of whom one-third may be classed as permanently helpless infirmary cases. They have been maintained at an average cost of $460 for each guest per year. The Grand Lodge also assists other needy cases in outside locations. Connecticut Freemasons pay $2.15 per annum for charity and $10 is collected from each initiate or affiliate.

Delaware. Delaware has a Home at Wilmington for the aged and indigent, each Lodge contributing annually for its maintenance $2 per capita, $10 for every affiliation during the year and $10 for every candidate initiated. There is an investment in real estate and equipment of $29,480. The auditor's report of 1924 showed a total investment of $178,000. Delaware also has arranged for the distribution of four scholarships each year of $125 each in memory of their first Grand Master, Gunning Bedford, Jr. These may be used in any school or college grade, but the Committee having charge of the awards prefer the University of Delaware. If the student makes progress in his studies the scholarship will be continued for four years. Contributions to this will also be received from the subordinate Lodges in proportion to their membership, the fund being gradually increased each year.

District of Columbia. District of Columbia Freemasons established a Home and Infirmary about 1914, valued at $150,000, which shelters adults and children. Its maintenance expense has been annually about $520 for each guest. An Endowment Fund of $107,000 has been accumulated. Each District Freemason contributes 75 cents annually for this charity, and each initiate $5.

Florida. Florida has a Masonic Home on a ten-acre site at St. Petersburg which, with the improvements there, represents an investment of $103,000. This property was purchased at a Sheriff's Sale and has since then attracted an offer for it of $250,000. The assessment upon the Brethren for the support of the Home is $1 per capita and for emergency relief 25 cents. There is a $5 assessment upon every initiate for the Masonic Home Building Fund, which is not applied to maintenance but restricted to new work for bettering the Home facilities. There are two Relief Committees. The Emergency Committee comprises three members, appointed by the Grand Master, to handle all relief for members of Lodges in the State and the Fund for that purpose is obtained by the per capita tax plus a special appropriation turned over to the Committee at the close of each Grand Communication. If this amount is not sufficient the Committee has authority to supply deficiencies from the Masonic Home Fund. Relief is furnished on the request of Lodges, where the applicant is worthy and the Lodge unable to furnish the required relief and on the approval of the Committee the relief is granted, a small monthly allowance being considered better when enabling applicants to remain at their residences rather than at the Masonic Home. The Masonic Relief Committee, as in Jacksonville, comprises one member from each of the five local Lodges and is supplied with funds by them on request of the Committee and then an appropriation of 25 cents per member is turned over to the fund, which is used exclusively for sojourning Brethren and not for Florida Freemasons. Each local Lodge has its own Special Committee for the relief of its members.

Georgia. The Masonic Orphan's Home is four miles from the City of Macon on the hills overlooking the valley of the Ocmulgee River where there is a farm of

152 acres under a competent agriculturist to instruct the boys. There is also a print-shop with linotype machines, presses and other equipment and with an instructor to teach ten of the boys at a time. The Home is for children only, none being accepted under five nor over fifteen years. The endowment in 1925 was $175,000. The Grand Lodge dues are $1 per capita yearly and 45 cents goes to the maintenance of the Home. Widows, as well as elderly or decrepit members, are supported in their own home communities from a fund of $12,000 appropriated annually by the Grand Lodge. This fund is administered by a Committee of Relief, which as a rule pays the individual applicant an amount equal to that given by the local or interested Lodge.

Idaho. At the session of 1869, Idaho Freemasonry, with seven Lodges and a combined membership of 279, established the Orphan's Fund by an annual assessment of $1 per member for "the support and education of the orphans of deceased members or the children of indigent Freemasons whom the Grand Lodge might deem worthy of assistance." The principal must remain intact forever and the fund was placed in the control of a Board of Trustees consisting of the Grand Master and the Grand Wardens, but in 1886 provision was made for a Board of three members elected annually by the Grand Lodge. The annual assessment was reduced to 50 cents in 1895. An amendment was adopted in 1885 whereby the benefits of the fund were also applied to "the support and clothing of poor and indigent Freemasons." Since that time the proper title for the fund has been "The Grand Lodge Orphan and Indigent Fund." Another amendment was passed in 1909 providing for the support and clothing of indigent widows of deceased Freemasons. The fund grew from $294 in 1870 to $117,089 in 1923. There was expended for relief in 1890, $289 and in 1923, $4,875. The Trustees do not deal with individual cases or applications except through the Lodges. Applications are made through the Lodge Officers and when preparations are made, the check is sent to the Worshipful Master and he is responsible for spending the appropriation in his best judgment. There may be expenses not falling within the laws providing for the expenditure of this fund such, for example, as funeral expenses, but the Trustees do not consider these as coming within their jurisdiction and they must be taken care of by the Lodge or from some other source.

Illinois. Illinois has a Masonic Home and Hospital at Sullivan on a fine farm donated to the Grand Lodge for that purpose. Adult guests are fraternally cared for there. The Masonic Home for Children is at La Grange, a suburb of Chicago, and trains children for useful citizenship. The realty value and investment in these institutions approximates $1,000,000, and the operating expenses have been $200,000 annually or a little over $400 per annum per guest. The Freemasons of Illinois contribute 62½ cents per capita annually and the appropriations and donations from other Masonic Bodies and interested Brethren amply support these worthy establishments.

Indiana. Indiana has a splendid Home at Franklin, on an estate of 270 acres. The land and buildings are valued at approximately $1,250,000. The Order of the Eastern Star, Knights Templar and Scottish Rite have been very liberal in contributing toward the erection of the necessary buildings and the support of the Home and Hospital. Here are entertained adults and children at an annual operating cost of $347 per guest. An Endowment Fund of $200,000 has been accumulated. The Grand Lodge per capita for the Home is $1 and $5 is charged for each Initiate, the latter being placed in the Endowment Fund.

Iowa. Since 1894 Iowa has disbursed its benevolence through a Grand Charity Fund administered by a Board of three Trustees. This fund was started with an allotment of 10 cents per capita and used to supplement the benevolence of constituent Lodges as required. This per capita allotment has been increased several times and special appropriations have been made from the general funds. This plan is most satisfactory in that it permits approved beneficiaries to live in familiar or chosen environment under the fraternal supervision of a local Trustee to whom the funds for each case have been remitted. Excess of receipts in this fund accruing through balances, donations and special appropriations have been converted into a permanent Grand Charity Fund, which amounted to $400,000 in 1925. In 1923 the Grand Lodge authorized an increase of $1 per capita in Grand Lodge dues for the establishment and operation of a Sanitarium; in 1925 the purchase of a piece of property for the purpose was approved and the institution is for the care of elderly and feeble dependents, with facilities for approximately one hundred guests. The rules of admission to the Sanitarium are that "only those persons who are in need of daily nurse care shall be admitted to the Sanitarium or permitted to remain therein. No person shall be admitted to the Sanitarium who can be suitably cared for by allowances from the Grand Charity Fund; nor shall anyone be admitted against his will so long as he can be properly cared for elsewhere at a cost not to exceed the per capita cost of maintenance at the Sanitarium." The investment is about $200,000, including equipment, etc. Grand Lodge also derives income from a $10 fee for each initiate.

Kansas. Kansas has a Home at Wichita for Freemasons, their wives, widows and orphans, valued at $350,000, and an Endowment Fund of $140,000. The Home entertains adult guests and children and has operated at an annual expense of $306 for each guest. The Home became overcrowded and additions were ordered in 1924, a $2 assessment being levied on each of its members. The regular per capita tax for charity is 50 cents and $5 is collected for each Brother personally when raised to the Sublime Degree of a Master Mason.

Kentucky. Kentucky was a pioneer in providing for its indigent Freemasons and their dependent wives, widows and orphans. It has a Widows and Orphans Home at Louisville, with a valuation of $375,000. This Home contains adults and children and has operated at a yearly expense of $182 for each guest. Kentucky also maintains an Old Masons Home at Shelbyville where guests busy themselves on a small farm valued at $120,000. An Educational Endowment of $160,000 has been accumulated. The total accumulation of its Endowment Funds is $1,000,000; its per capita tax is $1.75 which includes the price of a Home Journal at 50 cents which is

published by the Grand Lodge, and an Amendment provides for a fee of $10 from each Master Mason to apply to the Endowment Fund. In addition to these splendid achievements in the name of charity, it appointed a Committee to raise $1,600,000 by subscriptions payable over a term of years, to provide enlarged and modern facilities for the Home and Hospital.

Louisiana. Louisiana has disbursed relief from a permanent fund of $100,000 at the disposition of the Grand Master. A Home for Orphans was opened in 1925 at Alexandria and represented an investment of $250,000. The support of this institution has been from $1 per capita and $1 for each Degree conferred. Provision has also been made for a Home for the Aged.

Maine. The Grand Lodge of Maine distributes the income from a Charity Fund to beneficiaries direct through the Lodges. This invested fund of $85,000 is safely guarded by a constitutional provision that only the income can be used and no part of the principal expended. From 1864 the Grand Lodge operated this plan on an annual per capita tax of 20 cents and increased the Charity Fund from about $65,000 to the above amount. In 1924 the per capita tax was increased to 50 cents. The Lodges make application for their dependent members on blanks of prescribed form. These are submitted to the Committee on Distribution of Funds of the Board of Trustees. The total amount of money available is divided into units and the Committee votes to give the respective beneficiaries one, two or more of these units as the individual need requires. A check for the total sum appropriated is sent to the Worshipful Master of the Lodge of which the beneficiary is a member and he pays it out in installments as they are required. A typical case is that of an old lady who died at eighty-five and who had been dependent upon the Masonic Bodies for over twenty years. The Grand Lodge allowed her $150 a year with a like amount coming from the Grand Chapter, the local Lodge donating yearly from $75 to $100, with other gifts from the Chapter, Council and Commandery. This amount maintained a home for this lady among her old friends.

Massachusetts. Massachusetts established a Home at Charlton in 1911, on a farm of 300 acres. The value of the Home is approximately $200,000 and it has cared for adult guests at an operating expense of $614 each per year. It has a Special Endowment of $363,000. This venerable Jurisdiction has maintained many charities. The Brethren have a General Charity Fund, a Rainy Day Fund, a War Relief Fund, and finance a Masonic Employment Bureau. The total funds grouped under the head of Masonic Home and Educational Trust comprise several distinct funds and aggregate $1,389,000. $5 is collected from each initiate for the Grand Charity Fund. The charity work is provided for by the income of the funds and such appropriation from the current funds of the Grand Lodge as may be needed.

Michigan. Michigan established a Home and Hospital at Alma in 1911, valued at some $300,000, including hospital facilities of 30 beds. The average expense has been about $560 per annum. It is interesting to note also that the average age of the guests is nearly 75 years. Michigan also disburses relief from a separate Charity Fund, and builds up a Reserve Maintenance Fund and a Building Fund for its Home and Hospital. Fifty cents per member goes to these purposes annually. In 1924 the Grand Lodge decided to devote an additional $1 for each member to a Fund to be used for another Home to be operated on the Cottage Plan.

Minnesota. Minnesota has had for years a Masonic Home managed by a separately incorporated Body and supported by individual subscriptions and appropriations from the Grand Lodge. The Grand Lodge took steps to assume the practical control of the Institution and greatly extended its usefulness by the construction, equipment and maintenance of an adequate Home and Hospital. A $500,000 fund for this purpose was subscribed. Another $100,000 was pledged for an endowment of this project. Minnesota has long had a Relief Fund from which disbursements have been made to all worthy beneficiaries according to their necessities, having a balance of $112,472 in that Fund in 1925. Revenue for the Masonic Home will be derived from $1 per capita of its membership and $5 from each initiate.

Mississippi. Mississippi maintains two Homes, one at Meridian, valued at $175,000, which cares for children, with all necessary equipment, including a well-managed hospital. The other Home, valued at $100,000, is located at Columbus. The operating expense of the Meridian Home has been reported at $28,734.67 per year, and the Columbus Home at $22,192.87. A farm was acquired by donation, covering 343 acres where the boys of the Homes reside and receive splendid vocational education and training as farmers. The charitable revenue is derived from $1 per capita tax and $10 from those taking the Degrees. Grand Lodge authorized the creation of a fund of $20,000 for the erection of a hospital building at the State Sanatorium for tubercular patients and during 1924 Grand Lodge gave a supplement of $5,000 for this purpose. The Hospital Unit was completed in 1925 and named the Masonic Unit. The Masonic Home Maintenance Fund also contributes each year a large sum of money to persons outside of the Home upon the recommendation of the Finance Committee. The Grand Lodge of Mississippi had a total Endowment Fund of $270,825, its Murphy-Martin Educational Endowment Fund alone amounting to $104,739.

Missouri. Missouri has a beautiful Masonic Home at St. Louis, established in 1889, which houses both adults and children. A splendid Hospital was added to the plant in 1915; adult guests and children have been cared for by the Missouri Brethren at a cost of about $450 each per year. The total valuation of the assets in 1925 was $1,380,000, including an Endowment Fund of $508,690. Charitable revenue is derived from a per capita tax of $1.50 and a $10 fee for the Degrees.

Montana. Montana opened its Masonic Home near Helena for Aged, Infirm and Destitute Masons and their widows in 1909. The original buildings cost $103,500 and were erected out of the proceeds of a per capita annual tax of $1 per member, and in addition thereto was purchased the site containing 590 acres, costing $10,000, a part of which price was contributed. It has an Endowment Fund consisting of $24,328 cash and 13,000 acres of land given by the

will of the late David Auchard, a wealthy cattle man and land owner of Lewis and Clark County, who died in 1902; sundry bequests from others amounting to $7,000 and $25,000 from the late William A. Clark, Past Grand Master and former United States Senator from Montana. The net worth of the Home is over $300,000. Guests have been maintained here at a per capita cost of $410 per year. The Home is supported by $1 per capita annual assessment on all the Freemasons in the State, in addition to receipts from its Endowment Fund. Grand Lodge in 1923 placed a $10 initiation fee upon all candidates for the Entered Apprentice Degree, which goes to the Permanent Building Fund of the Home. In 1922 request was made of each Montana Freemason to make a voluntary offering of $10 for the purpose of erecting new buildings, this covering a period of five years. From that has been realized $21,907, which has been used to defray the cost of a new heating plant. A hospital unit has also been added.

Nebraska. There are Masonic Homes at Plattsmouth and Fremont. The Nebraska Masonic Home at Plattsmouth is a corporation, the Grand Lodge owning a large majority of the stock. The building, grounds and furniture cost $125,000 with an Infirmary valued at $140,000. The Grand Lodge appropriated $100,000 for the Infirmary, the Grand Chapter and the Grand Commandery $10,000 each, and the Nebraska Masonic Home paid the balance. The Home had a fund of $170,000 in bonds and mortgages in 1925. The War Relief Fund then amounted to $31,660 and the Orphan's Educational Fund $125,677. The Grand Lodge yearly dues are $2, 75 cents going to the Nebraska Masonic Home, 75 cents to the General Fund and 50 cents to the Building and Improvement Fund. $10 are collected from each initiation, $5 going to the General Fund and $5 to the Building and Improvement Fund. A fee of $10 for affiliation is collected on those whose demits are more than one year old. The Trustees of the Home pay annuities to dependent members or their families at their own homes or other institutions. The Home for Children at Fremont has building, grounds and furniture valued at $140,000 and this is managed by a Board appointed by the Grand Master of the Grand Lodge and the Grand Matron of the Order of the Eastern Star, each Body contributing funds for the support of this Home.

Nevada. The Grand Lodge had in 1925 a Charity Fund of $2,512 to which every year ten percent of the net revenues are added. Charity and relief are administered directly by the Lodges, the smaller ones being helped out by the Grand Lodge. As this record was written, a Lodge assumed the guardianship and education of two orphans. While aid to neighboring needy Brethren is given from the Grand Lodge Fund, gifts have been made to fire sufferers in Chicago and San Francisco, to assist the New Mexico and other sanitariums, to building schools at Tokyo, etc. Nevada reports that real relief is handled in a masterly way by the Local Lodges, covering every charitable requirement.

New Hampshire. New Hampshire established a Home at Manchester in 1903 at which time it was valued at $30,000 and which cares for adult guests, which has since been enlarged by an addition valued at about $80,000 and which includes a modern infirmary. The Home is partially sustained by an Endowment of $50,000. They further have a War Relief Fund of $12,000, and a General Relief Fund of $12,000 from which they assisted worthy applicants. Charitable revenue is derived from a per capita tax of 75 cents, an initiation fee of $10 and an affiliation fee of $10.

New Jersey. New Jersey maintains a Home and Orphanage near Burlington, on a large farm, the property being valued at $700,000. It there provides for adults and youthful guests. It has adequate hospital facilities for the sick and aged. The operating expense was about $530 each per year, and the Home has an endowment of $70,000. Charitable revenue is derived from $1 per capita and $10 from each initiate.

New Mexico. New Mexico Grand Lodge has a Masonic Home Fund, started in 1889, which amounted to over $72,000 in 1925. The Grand Chapter and Grand Commandery also had funds amounting to $9,000 and $3,100 respectively in 1925. A Grand Lodge Masonic Relief Fund assists aged and indigent Brethren and their widows and orphans. Applications for relief are made through a Lodge to the Grand Lodge and the appropriation is paid monthly through the Lodges. The constituent Lodge affords all possible assistance before applying to the Grand Lodge Relief Fund. At any time that the Grand Lodge Masonic Relief Fund is insufficient to cover necessary disbursements, the Grand Master directs that additional sums be transferred from the General Fund. $6,100 has been expended in one year from this Relief Fund. New Mexico has a particularly difficult problem, due to the large number of Brethren afflicted with tuberculosis who come from all parts of the United States. The Grand Lodge Masonic Tubercular Sanatorium Committee, has "expressed the hope that our Sister Jurisdictions of Arizona and Texas would see their way clear to assist in furthering a national movement." The Committee on Grand Master's Address recommended that "we seek the co-operation in perfecting the necessary organization of the Grand Jurisdictions of Arizona, Texas and Oklahoma, and take all necessary steps to develop this important undertaking." At the United States Veterans Hospital No. 55, located at Fort Bayard, there is a Masonic Club known as the Sojourners' Club, to which the Grand Lodge, Grand Chapter and Grand Commandery of New Mexico, as well as Ballut Abyad Temple, Albuquerque, and constituent Lodges, Chapters, Commanderies and individual Brethren have contributed materially to its Building, Furnishing and Relief Funds. From the time of the inception of the Sojourners' Club, the Grand Lodge of New Mexico has annually contributed $1,200, this amount having been increased in 1925 to $1,500 per annum. This is in addition to other donations from time to time to the Club. The Club Building was furnished early in 1923, and Leon M. Abbott, of the Sovereign Grand Commander, Supreme Council of the Scottish Rite for the Northern Masonic Jurisdiction, contributed $26,000. Among the additional larger donors were: The Grand Lodge of California, $1,000; Grand Lodge of New York, $2,500; Grand Lodge of Texas, $1,000; Grand Lodge of Pennsyl-

vania, $2,500; Grand Lodge of New Jersey, $1,500; the Supreme Council, Scottish Rite for the Southern Jurisdiction, $1,000, and the Grand Lodge of New Mexico, $1,000. The Grand Bodies and Brethren of other Jurisdictions continue to contribute generously to the Club Relief Fund. The Grand Lodge, in the development of what is known as the Fort Bayard Undertaking, receives, through its Grand Secretary, contributions which are paid out by Grand Lodge warrants on requisitions approved by the Club Committee. The Club expended $5,000 from the Relief Fund alone in 1925. Work of a similar nature has also been done at the United States Marine Hospital at Fort Stanton. A Student Loan Fund is one of the activities of the Grand Lodge, enabling worthy young men and women to pursue their studies in accredited Universities by loans advanced by the Student Loan Fund Committee. Each year $2,000 is placed in this Fund from the Grand Lodge General Fund. The source of income for relief purposes comes from a $2 per capita tax for each Master Mason returned annually, $1 of which goes to the Masonic Home Fund, 50 cents to the Masonic Relief Fund and 50 cents to the Student Loan Fund. Plans were carried through energetically for the building of the Masonic Home and School.

New York. New York has a splendid Home and Hospital at Utica. It there cares for adults and children, with every necessary provision for their comfort and education. A splendid Memorial Hospital, with a capacity of 225 beds, has been dedicated. The annual operating expense of this Home and Hospital amounted to $400,000. The valuation of this property approximates $1,750,000. The Grand Lodge has accumulated a substantial endowment for this institution. The total of its other various special funds is over $1,000,000. Its revenue available for charitable purposes from all sources approximates $400,000 a year. The Grand Lodge of New York further distributes annually some $30,000 to beneficiaries outside of the Home. Many of the Lodges and districts provide for institutional care of their own members. The charitable revenue is derived from a per capita tax of 50 cents to meet current expense, and initiation fees of $3.50. The independent activities carried on in various cities and districts render it impossible to make an adequate review of the total of Masonic charity in this Jurisdiction. One of the early contributions to the Home was made by Edwin Thomas Booth, the famous American tragedian, who bestowed $5,000 upon the Home at Utica.

North Carolina. North Carolina maintains a Home for Children at Oxford, with a farm and dairy herd in connection with the Home, the entire property being valued at about $750,000. The project includes such departments as a Printing Plant, Electrical Department, a Shoe Shop, Laundry and Sewing Rooms and also has an accredited High School. A large percentage of the children are non-Masonic, the institution never having been limited to any one class of orphans. This Home has always had the hearty support of all the people of the State, owing to the reputation it has ever maintained for the generous care and liberal education of its guests. Its annual income has amounted to $161,331, derived from Local Lodges, individual contributions, appropriations from Grand Lodge and from the State of North Carolina, as well as proceeds from Departments of the Home such as the Singing Class, the Printing Office and Electric Shop. Children have been maintained here at a cost of $309 for each guest per year, exclusive of profits from activities in Departments before mentioned, or $270 each per year, taking into consideration these proceeds. Another Masonic Home is operated at Greensboro by the Freemasons in conjunction with the Eastern Star and is for Old People, being valued at $100,000, and where adult guests have been cared for at $778 for each per year. The Grand Lodge of North Carolina levies a tax of $10 on each initiate, which goes into the Charity Fund, and from which appropriations are made for charitable purposes, but there is no direct tax levied for either of the Homes by the Grand Lodge.

North Dakota. North Dakota disburses relief from a fund to which every Master Mason raised during the year pays $5 and the Grand Lodge has also made provision for a contribution to this purpose of 15 cents per capita from its General Fund, the original plan contemplating the accumulation of about $5,000 annually to ultimately permit the erection of a Masonic Home. This fund, at the beginning of 1925, for example, was $38,690; the amount expended during the previous year for relief was $4,424. The individual Lodges assume their share of the burden, the intent being for the Grand Lodge Relief Fund to assist them in this benevolence.

Ohio. Ohio has a Masonic Home and Hospital on 400 acres near the city of Springfield. It has cared for adults and children at an operating expense of $585 each annually. It is under the control of the Grand Lodge, but is also substantially supported by the other Masonic Bodies of Ohio. The valuation of the Institution approximates $1,000,000, its splendid buildings and equipment largely financed by donations and bequests from Brethren interested in Masonic benevolence. The Grand Lodge collects $1 from each of its members for charity. Included in the grounds of the Home above mentioned are 37 acres with a beautiful building, barn, garage and chicken houses, known as the W. B. Hillman Memorial for boys, so named by the Grand Chapter in honor of Brother Hillman, who, in 1887, was one of the early advocates of the institution, at which time he was Grand High Priest of the Grand Chapter of Ohio. Like the rest of the Home, the support of this institution comes from the annual per capita tax.

Oklahoma. Oklahoma has erected a new group of buildings at Guthrie to accommodate all of its wards, and give the children better school facilities than were obtained at Darlington. They care for adults and children at an operating expense of $328 per guest. Valuable property acquired at an early date enables them to expend $500,000 on this project and establish a healthy reserve fund. Their charity revenue is derived from $1.50 per capita and $1 for each Degree conferred. Other adult beneficiaries are provided for at their own homes.

Oregon. Oregon has a Masonic Home, $350,000 having been raised for that purpose by voluntary contributions from the Craft, including $50,000 contributed by the Order of the Eastern Star. The Home has a value of $420,000. Yearly dues for the Home

are $1 per member, $5 for each Entered Apprentice Degree conferred and $5 on each affiliate from outside the State for the Maintenance Fund; $5 on each Entered Apprentice Degree conferred and $5 on each affiliate from outside the State for the Building Fund. There is an Educational Fund with an irreducible principal of $220,000, the income from which is used to assist in the education of 100 children yearly in the grammar and high schools. There is a revolving Student Loan Fund of $6,000 which is loaned to students in colleges and universities in amounts not to exceed $300, repayable at 4% interest.

Pennsylvania. Pennsylvania, about the beginning of this century, took up the establishment of Masonic Homes and secured a tract of 1,000 acres at Elizabethtown, between Lancaster and Harrisburg, including some forty-nine farms. Guests were received and housed in one of the farm buildings about 1910. Children were first admitted in 1913, though the Boys Home was not opened until June 1, 1914, and the Girls Home in January, 1915. All these buildings have since been abandoned. Grand Lodge Hall, valued at over $400,000, was occupied by adult guests in August, 1913. In 1914 the Boys were housed in a temporary building, and the Girls in another farm house in 1915. A gift from Brother W. Harry Brown and Mrs. Brown has since been used to build the Brown Home for Boys, costing $95,000. The John Smith Home for Boys was opened in June, 1925, costing $250,000, with an Endowment of $200,000 executed by an agreement. The boys, upon reaching a certain age and attaining a certain grade in school, are transferred to the Thomas Ranken Patton Masonic Institution for Boys, built upon a farm adjoining the Homes tract. This was provided for under the will of Brother Patton, for many years the Grand Treasurer of the Grand Lodge. December 3, 1924, the Trustees reported a balance in hand of $1,545,105. Various branches of manual training are taught, the boys also continuing studying in the public schools. The girls are now housed in the Louis H. Eisenlohr Home for Girls, valued at $140,000. Louis Eisenlohr's brother, Charles J., and his sister Mary Eisenlohr, contributed $10,000 for furnishing this Home. Sick guests of the Pennsylvania Homes are cared for in the Philadelphia Freemasons' Memorial Hospital, costing $320,000 completely furnished; capacity, 110 beds. After its three units were finished the Philadelphia Brethren handed Grand Lodge the balance of the fund to provide increased hospital accommodations as needed, amounting to $91,945, December 3, 1924. Since 1913, when Grand Lodge Hall was opened, there have been erected: John Henry Daman Memorial Cottage costing $41,000, Brother Daman having bequeathed his entire estate to Grand Lodge; Paul L. Levis Memorial Cottage costing $33,000; Gustavus Groetzinger Memorial, a completely equipped laundry, $12,000; Berks County Memorial, $33,000; Blair County Memorial, $7,000; Dauphin County Memorial, $80,000; Cumberland Valley Memorial, $8,000; Allegheny County Memorial, $336,000; and Lancaster County Memorial, $111,000. Illustrating the generosity of the Brethren, it may be noted that the per capita giving of those of Dauphin County was about $35 and of Lancaster County about $43. $10,000 was provided by the mother of Brother George M. McCandless from the estate, the income of which is used for the comfort of women guests in the Hospital. Grand Lodge has several legacies, amounting to nearly $150,000, with which to build as future needs require. Mrs. Kate E. Sell, widow of Brother John S. Sell, has given $100,000 for a chapel as a memorial to Brother Sell and agreed to give $25,000 more for organ, chimes, etc. Numerous gifts have been made by living donors and by the wills of others in aid of the work. On December 3, 1924, Grand Lodge had the following sums coming to it under bequests from the following estates:

Brother Henry Krug	$132,062
Brother John W. Wilbraham	95,434
Brother James W. Orr	99,000
Brother J. Warren Hale and Mrs. Hale	16,000
Brother Albert F. Young	25,000
Mrs. Elinor Splane Sproal	32,800
(This will be augmented when real estate is sold)	
Brother Daniel W. Clarke	5,020
Amelia I. Forker Interest on fund in trust amounting to annually	350
Brother Henry Kramer	3,000
Brother Aaron Lowenstein	2,422
Brother Alexander S. Strouse	2,000
Brother William P. Thompson	1,900

The brother and sisters of Past Grand Master William L. Gorgas of Pennsylvania, January, 1924, presented to Grand Lodge securities of the par value of $50,000, to be known as the William Luther Gorgas Memorial Fund, the income to go to the maintenance of the Homes, the Committee on Homes being given power to use part of the income for the relief of minor children of deceased Pennsylvania Freemasons. Numerous wills have been probated which will pay to Grand Lodge in the near future or at the termination of life estates the following amounts:

Brother Thomas J. Stewart	$ 55,000
Brother J. Warner Hutchins	5,000
Brother Joseph D. Wilson	100,000
Brother William H. Goll	5,000
Brother Thomas B. Dornan	250,000
Brother Samuel J. Shannon	30,000
Brother Jacob Gottman	5,000
Brother Charles Crane	35,000
Brother Charles E. Marshall	5,000
Brother George W. Milliken	1,800
Brother Harry C. McCarty—Approximately	75,000
Brother John C. Rohrer	2,000
Brother Harry A. Schroyer	5,000
Brother Charles A. White	12,000

Many small legacies have also been received by Grand Lodge of Pennsylvania since the Homes were opened. It also manages by Trustees various Funds for charitable purposes including the Stephen Taylor Bequest of $15,800 and the Charles Jackson McClary Memorial Fund of $30,000, the income from each of which is turned over to the Homes for maintenance. The expenditures at Elizabethtown have amounted to about $2,500,000, augmented by large sums spent there by individuals and groups of Lodges. The Brethren whose counties have erected buildings have established Endowment Funds for their care, to which Funds additions are being made from time to time. The Philadelphia Freemasons Memorial Hospital Fund amounted to $28,023; the Allegheny County Fund, $6,250; the Berks County Fund, $1,000; and the Homes Endowment Fund to $200,000; these figures given as of December 3, 1924. The

Homes Committee has at its disposal the income of $50,000, deposited by an anonymous Brother with a Trust Company, to provide higher education for a son or daughter of a Pennsylvania Freemason in or out of the Homes. Brother Samuel Davis left his entire estate for accumulation until it amounted to $100,000; thereafter three-fourths of the income to be used for the relief of the children of deceased Master Masons of the State, and to be applied to keeping up the home life where a Brother dies leaving a widow and children. The Lodge of which the Brother was a member applies for a blank petition to be filled up by the mother and then the Lodge determines the amount to be allotted and agrees to pay one-half. Payments are made through the Lodge and every half year a report is made by it to the Committee on Homes showing its receipts, the payments and the standing of the orphans in school, the home conditions and whether the aid continues necessary. The Masonic Homes of Pennsylvania are maintained by direct appropriations by Grand Lodge and income on the estates and funds referred to herein. Every initiate pays, in addition to the fee fixed by the By-Laws of the Lodge, the sum of $40 which goes into the treasury of Grand Lodge marked as Masonic Homes Fees, which have been more than sufficient to run the Homes, the surplus having been put into a Masonic Homes Reserve Fund amounting to over $250,000.

Rhode Island. The Grand Lodge of Rhode Island in 1912 inaugurated a movement to establish a fund for the erection of a Masonic Home, at the same time appropriating $2,000 as a nucleus, to be augmented each year by a 10 cents per capita tax. Lodges and individual members are encouraged to donate such sums as they are able. In 1923 Grand Lodge voted to direct the Lodges to collect an additional fee of $5 from each candidate for the Entered Apprentice Degree to be added to the Masonic Home Fund and which in 1925 amounted to over $40,000. A Board of five Trustees invest and re-invest this Fund and may use the income only thereof, with the approval of the Grand Master, for the relief of, and for charitable, educational and welfare work among Freemasons, their families or widows and orphans. The individual Lodges of Rhode Island make every effort to handle this benevolent work among their own members, appealing to the Grand Lodge only when necessity demands. There is also an Educational Fund, established in 1923, which is created and maintained by an assessment of $1 per annum levied on each Master Mason within the Jurisdiction, and which enables a number of young men and women to continue their studies by providing College Scholarships to them. A Masonic Service Board also serves the Brethren by relieving distress in many ways such as obtaining employment for those in need and otherwise rendering aid and assistance.

South Carolina. The Grand Lodge of South Carolina instituted a Fund in 1907 for the erection of a Masonic Home and Orphanage, to which Fund were assigned all the surplus revenues of Grand Lodge. When this Fund should reach $100,000 the question of building was to be entertained. Meanwhile, such cases of present need were to be relieved by the Trustees of the Fund. By the time this Fund had actually reached the figure set, the Brethren had decided that it would be a much better policy to care for aged and indigent Freemasons and their wives or widows in their own homes or among their friends and to care for orphans the same way, by arranging for their support and maintenance at their own homes with their widowed mother, if they had one, and, if not, by having them cared for in the various orphanages already established in the State. In 1924, in lieu of the former method of adding to the Fund, an amendment to the Constitution was adopted which provided for an assessment annually of $1 per member of each Lodge. In 1925 the Fund amounted to $135,000, the interest on which, added to the $1 per capita tax, increases the Fund by about $30,000 each year, which is about the amount paid out each year. There are five Trustees to the Fund, none of whom receive any compensation.

South Dakota. The Grand Lodge of South Dakota receives 50 cents from each member of the Fraternity, taken out from the Grand Lodge dues for benevolent purposes. A Fund amounting to $118,025 is handled through a Board of Trustees, the interest only being used for charitable distribution among the needy. Conditions in South Dakota have not warranted the maintenance of a Masonic Home, it having been found preferable to distribute the funds where needed in the manner suggested above.

Tennessee. Tennessee established a Widows and Orphans Home at Nashville in 1892 and has provided an Old Masons Home and special building for infirmary. The properties represent an investment of $353,773, but the Board of Control in 1925 recommended that a cash fund be set up to meet the loss by depreciation of buildings and equipment, this being prorated as 3 per cent on brick structures, 2½ per cent on stone, and 10 per cent on equipment and furnishings. On farm implements and trucks there is assigned a depreciation of 25 per cent. The Endowment Fund was $200,000. Hospital attendance is furnished. Homes operate on a budget system approved by the Ways and Means Committee of the Grand Lodge, which furnishes the funds. It was recommended that a voluntary offering of at least $1 per year for five years be pledged for permanent improvements, and after one year, was changed to a special tax of $1 per year for two years for each member of the subordinate Lodges and the result is a new fireproof, three-story dormitory for widows and their children. A new auditorium adjoining the school building is due to the generosity of the Order of the Eastern Star.

Texas. Texas has two Masonic Homes, one at Fort Worth which combines a Home, School and Hospital for Orphan Children and is on 210 acres of land, with a total valuation of $1,600,000. There is a Home for the Aged Masons, established in 1911 at Arlington, where widows are also maintained from the Masonic Home and School Funds. The Grand Chapter controls and manages the Home for Aged Masons and furnishes hospital care for about one-fourth of them. The Grand Lodge charitable revenue is derived from $1.25 dues with $10 raising fee, which goes to the Endowment Fund. A special building donation of $5 per capita was invited in 1922 and was paid. Among the Masonic institutions of Texas,

including the Home and the School, Aged Masons Home, are the Templar Hospital, Home for Aged Members of the Eastern Star, Girl's Dormitory at the State University at Austin, the Dallas Children's Hospital, the Children's Clinic, Welfare Center for Tubercular Soldiers at Kerrville, Student Loan Funds, Tuberculosis Sanitoria Commission and Masonic Employment Bureau.

Utah. Utah has a Charity Fund which is being added to each year by 10 per cent of the gross receipts of their Grand Lodge and further supplemented by the interest accruing on the capital already invested. A small portion of this fund is used for relief work, although the individual local Lodges, combined with the Board of Relief, handle most of the needy cases from Lodge and contributed funds.

Vermont. In Vermont each individual Lodge cares for its own needy and deserving cases. The amount expended by each Lodge is reported with the annual returns. If it is found that any Lodge has expended more than $1 per member, the excess is repaid to the Lodge. If less than $1 has been used per member, nothing is repaid. This money is drawn from the General Fund of the Grand Lodge of Vermont, which is maintained by annual dues. They have on hand in a Permanent Charity Fund about $50,000, the income from which is to be available for benevolent purposes.

Virginia. Virginia established a Masonic Orphanage near Richmond in 1890 on a tract of 65 acres. The plant has been valued at $250,000 and has cared for children at an operating expense of $335 for each guest. Charitable revenue is derived from $1 dues and a special tax of $1.

Washington. Washington opened a Masonic and Eastern Star Home at Puyallup in 1914, with property valued at $100,000 and it enjoys an Endowment from bequests of $150,000. It has cared for adult guests at a net operating expense of $413 for each guest. It has permanent Relief Funds at $25,000. $150,000 additional was appropriated in 1923 by the Grand Lodge for the purchase and equipment of a site for a new Home and the furnishings of same. A site was purchased in 1924 at a cost of $78,625 near Zenith and the balance of the appropriation is to be used for expenses in connection with this project.

West Virginia. West Virginia has built a new Home for Masons, their Widows and Orphans at Parkersburg. The investment is apparently $275,000 and an Endowment Fund of $200,000 has been accumulated. It has a Permanent Relief Fund of $28,000. Revenues are derived from 50 cents per capita taxes, $10 initiation fee and a $2 special building tax.

Wisconsin. Wisconsin has taken over the Masonic Home at Dousman, formerly in charge of the Wisconsin Consistory. This is a splendid tract of 319 acres, with practical farm buildings, and has been used as a Home for a limited number of adults. The new Home represents an investment of more than $250,000. The generosity of Brother W. A. Van Brunt provides the Home with an Endowment Fund of $200,000. Ample resources for its future are assured. The Order of the Eastern Star has started a Hospital in connection with this Home. Grand Lodge dues for Home and Building Funds are $1.50 per capita of the membership.

Wyoming. Wyoming appointed a Board of Trustees for a Masonic Home Fund in 1913, starting with $10,000, which amount in 1924 had increased to $48,000. Two funds have been provided, one known as the Temporary Fund, the other as the Permanent Fund. From the latter nothing can be drawn without an action of the Grand Lodge. This is all placed at interest under the direction of the Board. All receipts such as interest, per capita tax, and returns from other sources pertaining to these Funds are placed in the Temporary Fund during the entire Masonic year. At the close of the year, all sums in excess of the appropriations plus $500 retained in the Temporary Fund, are transferred to the Permanent Fund. Emergency cases requiring either temporary or continuous relief are handled from the Temporary Fund. Wherever possible the local Lodges are expected to provide for their needy members and where this is impracticable the Board of Trustees of the Masonic Home Fund appropriates the funds necessary. In many instances the local Lodges agree to provide a certain portion of the total amount, the Grand Lodge supplementing this with further contributions. Income for charitable purposes is derived from a 50 cents per capita tax and from the interest of funds on hand, from which returns additions are made to the Permanent Fund each year from sums set aside from the Temporary Fund.

CANADA

Alberta. Alberta has established a Benevolent Fund of about $100,000, the interest on which, together with a per capita tax of 50 cents per member, amounts to approximately $11,000 and which amount is annually expended for benevolent purposes. Monthly grants are made to needy Brethren and those depending upon them. The capital Benevolent Fund is augmented each year by a 50 cents per capita tax on the Grand Lodge membership and also by special contributions from Lodges and individuals.

British Columbia. British Columbia has a Grand Lodge Benevolent Fund amounting to approximately $150,000, the revenue being devoted to the relief of aged and lnfirm Freemasons, their widows and orphans, generally by means of monthly payments. This Fund is maintained by voluntary subscriptions by the members, by a fee of $4 for each initiation in the Lodges, by ten per cent annually of the gross revenue of the Grand Lodge, and by any surplus which remains in the General Fund of the Grand Lodge after the year's business is wound up.

Manitoba. The Grand Lodge of Manitoba has no Masonic Home or Hospital. It has a Benevolent Fund of $185,000, the interest of which is devoted solely to charity.

Nova Scotia. Nova Scotia had an experience with joint management, a Home for Aged Men being established at Halifax. A Committee, of which Brother C. E. Puttner was Chairman, in 1904 solicited the support of every Lodge in the Jurisdiction that provision might be made for needy Freemasons. At the Grand Lodge Communication of the year, $900 was placed in the hands of Trustees named by the Grand Master. But the plan did not work well and

the Grand Lodge withdrew. Another attempt by Brother Puttner in 1905 was more successful, the assembled representatives of Lodges planning a Masonic Fair for the Armouries, Halifax, from September 25 to October 3, 1906, the net receipts being $17,406. In 1908 the Grand Lodge bought and improved the Freemasons Home at Windsor, adding twenty rooms, and another wing to the Infirmary is under way. The Home is maintained by a per capita tax of $1 per member and $5 for each candidate initiated. They also have an Endowment Fund of about $43,000.

Prince Edward Island. The Grand Lodge of Prince Edward Island has the smallest Jurisdiction in the world and maintains its Benevolent Fund from a per capita tax of 25 cents. The interest only from this Fund is used in dispensing relief to their needy Brethren and their widows and children, which more than amply covers necessary expenditures for this purpose. After investigation of a reported case the method of handling is very simple—the Grand Lodge merely issuing a check for the amount necessary to meet the needs of the case.

Ontario. Grand Lodge of Canada in the Province of Ontario makes allowances for relief directly from the General Fund or others of its resources and also provides assistance jointly with Lodges through local boards. Amounts disbursed by Grand Lodge in 1924, for example, were reported as $106,888; grants made by the Lodges were $60,000 in addition to this sum. This amount was far below the sum contributed by the constituent Lodges as they have not been compelled to report their benevolent grants to Grand Lodge. There is a Benevolent Emergency Fund of $2,000. The above report mentions that two beneficiaries are cared for in Roman Catholic Institutions, at the expense of Grand Lodge.

Saskatchewan. Saskatchewan has a Grand Lodge Benevolent Fund with an invested capital that in 1925, for example, amounted to $182,000, the interest only being used for relief. The Government has a Home in the Province for the aged and infirm and the Grand Lodge Benevolent Fund has defrayed the charge of any of the Brethren or their widows whom it has been necessary to send there.

MASONIC HYMNS. See *Hymns, Masonic.*

MASONIC INTERNATIONAL ASSOCIATION. The Grand Lodge Alpina of Switzerland sent out an invitation in July, 1921, for an International Masonic Congress to be held in Geneva on October 19, 1921. The following Masonic Powers were represented at that Convention: Grand Lodge of New York, Grand Lodge Alpina, Grand Orient of France, Grand Lodge of France, Grand Orient of the Netherlands, Grand Orient of Belgium, Grand Orient of Italy, United Grand Orient of Lusitania of Portugal, Grand Lodge of Luxemburg, Grand Orient of Vienna of Austria, Grand Lodge of Bulgaria, and the Grand Orient of Turkey. An International Masonic Association was formed, and a Constitution and By-laws were adopted. Brother Edouard La-Tente was chosen Chancellor, or Secretary, taking charge on January 1, 1922, with headquarters at Geneva. Participating Masonic Powers were to share the expenses of the Association by annual contributions fixed according to the membership of the respective Jurisdictions: Grand Lodges with membership from one to two thousand, $20; to five thousand, $100; ten thousand, $150; to twenty-five thousand, $200; to fifty thousand, $250; to one hundred thousand, $500; to two hundred thousand, $750; and over two hundred thousand, $1,000. These figures were based on the pre-war exchange status of the American dollar.

Brother Arthur S. Tompkins, then Deputy Grand Master of New York, and Brother Townsend Scudder, Past Grand Master of that State, in a report presented to the Grand Lodge of New York, 1922, point out the following six noteworthy accomplishments of the Geneva Conference:

1. The Conference established an agency through which all Grand Lodges are enabled to deal with one another in their efforts to get at the truth concerning each other, thus facilitating their getting the facts upon which to base their several judgments of each other, instead of having to rely and act largely upon hearsay, as has been the case in the past.
2. Contact between Jurisdictions is afforded without their being in diplomatic relations with one another, through their joint membership in the Association. Recognition and diplomatic relations will begin only when agreeable to those concerned.
3. The Membership of Grand Lodges belonging to the Association must be composed of men exclusively. Thus woman Masonry, as a part of the Order, is disposed of.
4. Members of the Association respect the territorial integrity and jurisdiction of each other member. Foreign Lodges within our territory, chartered by legitimate Grand Lodges acting, however, in hostility to our claims of exclusive jurisdiction, will be eliminated.
5. Grand Lodges maintain each its entire sovereign independence.
6. The Association has no concern with matters other than those of its own organization and functioning.

See also *International Bureau of Masonic Affairs.*

MASONIC LEAGUE, UNIVERSAL. See *Universala Framasona Ligo,* and *Language, Universal.*

MASONIC LITERATURE. See *Literature of Freemasonry.*

MASONIC NEWSPAPER. A quarto or small folio weekly commenced in New York City, September 28, 1878, William T. Hardenbrook, Editor. Volume i contains fifty-two numbers, and the first thirty-one numbers contain four pages each, the others eight pages each. Volume ii commenced October 4, 1879, and ran to twenty-six numbers of eight pages each, and then it was discontinued. With No. 25 of the first volume the name of William T. Hardenbrook disappears as Editor. A file of this publication, bound in one volume, is at the Iowa Masonic Library, Cedar Rapids, Iowa.

MASONIC POETRY. See *Poetry of Freemasonry.*

MASONIC PRESIDENTS OF THE UNITED STATES OF AMERICA. The following list is arranged alphabetically for ready reference and briefly gives the available facts concerning the presidents claimed to be Freemasons.

ADAMS, JOHN QUINCY, sixth president and son of John Adams, second president; born July 11, 1767; president, 1825; died February 23, 1848. A native of Massachusetts, his name has often been mistaken for that of another resident of Boston. Brother John C. Hurll, Acting Secretary, Saint John's Lodge, Boston, August 25, 1919, answering an inquiry of ours, copied the Lodge record of December 5, 1826, thus: " 'Brother John Quincy Adams, a

regular candidate for membership, was inquired for and being well recommended, was voted to be balloted for, and on balloting was unanimously admitted a member of Saint John's Lodge.' It would seem from this that he did not receive the Degrees in this Lodge, but what Lodge he was raised in is not stated. There is no reference to the presidency and I think he was another Adams." Certainly the president was not then at Boston. The Second Session of the Nineteenth Congress opened at Washington the previous day and President Adams himself records that from December 4 to 6, from early morn to late afternoon he had no leisure for reflection or writing. However, there is on record his own emphatic denial of membership (page 345, volume vii, *Memoirs*, Lippincott), on October 25, 1825, in reply to the plain question, he writes: "I told Watkins he might answer Tracy that I am not, and never was, a Freemason."

BUCHANAN, JAMES, fifteenth president; born April 23, 1791; president, 1857; died, June 1, 1868; received Masonic burial from his Brethren of Lodge No. 43, in his native state, Pennsylvania, on June 4, 1868. Brother J. Fred Fisher, Secretary of Lodge No. 43, furnished on August 16, 1919, the following Masonic record of Brother James Buchanan: "He was made a Mason in Lodge No. 43 on December 11, 1816. Entered by W. M. Brother John Reynolds, and was Passed and Raised by W. M. Brother George Whitaker, January 24, 1817. He was elected Junior Warden, December 13, 1820, and Worshipful Master, December 23, 1822. At the expiration of his term of office, he was appointed the first District Deputy Grand Master of this District. He was elected an honorary member of Lodge No. 43, March 10, 1858. He died on June 1, 1868. He was also a member of Royal Arch Chapter No. 43, F. and A. M., but the only record we have is that he was Exalted on May 20, 1826."

FILLMORE, MILLARD, thirteenth president; born February 7, 1800; elected vice-president, 1848, and on death of President Taylor succeeded him July 9, 1850, and died March 8, 1874. Said to have received the Degrees but afterwards recanted during the Anti-Masonic era in which he was active against the Craft (see page 548, Annual Report American Historical Association, volume i, 1902). No evidence of his Masonic affiliation obtained. In his official capacity as president he attended the laying of the corner-stone of the Capitol extension by the Grand Lodge of the District of Columbia, July 4, 1851 (see *History*, Federal Lodge No. 1, Washington).

GARFIELD, JAMES ABRAM, twentieth president; born November 19, 1831; president, 1881; died September 19, 1881. *Masonic Eclectic*, September, 1881 (pages 430–1), published the following: "Initiated, November 22, 1861; Passed, December 3, 1861, in Magnolia Lodge No. 20, Columbus, Ohio, and Raised in Columbus Lodge No. 30, by request of Magnolia Lodge, November 22, 1864. Affiliated with Garrettsville Lodge No. 246, October 10, 1866, remaining a member until 1870, and was Chaplain in the years 1868–9. United with Pentalpha Lodge No. 23, Washington, District of Columbia, as a charter member, May 4, 1869, and so remained until death. By special dispensation was admitted to Columbia Royal Arch Chapter No. 1, in Washington, District of Columbia, April 4, 1866, and exalted to the Royal Arch Degree, April 18, 1866; received the Red Cross and Templar Order in Columbia Commandery No. 2 at Washington, May 18, 1866 (this Commandery acting as escort from Washington to Cleveland with the remains after Brother Garfield's death). Received the Select and Most Excellent Architect's Degrees, February 2, 1871; received the Fourth and Fifth Degrees, Ancient and Accepted Scottish Rite, in Mithras Lodge of Perfection No. 2, at Washington, May 2, 1871, and the intermediate Degrees to the Thirteenth included during the year (Brother W. L. Boyden, Librarian of the Supreme Council records these were communicated by General Albert Pike) and the Fourteenth Degree, January 2, 1872, with four other Brethren, three of whom died before him, namely: Francello G. Daniels, Robert M. Johnson, ex-Senator from Arkansas, and Henry Harrison Bradly, the only survivor of the five being Wm. Pierce Bell, Esq., lawyer, Washington City." Under date of September 2, 1919, Brother W. S. Lanfersiek, Secretary, Magnolia Lodge No. 20, by letter, confirmed the above Lodge references and Past Grand Master Campbell M. Voorhees of Ohio, November 11, 1921, also wrote explaining the division of the Degrees between the two Craft Bodies in his city, "During the Civil War times Columbus Lodge and Magnolia Lodge frequently exchanged courtesies in the conferring of Degrees upon soldiers in the service, and this was done in the conferring of the Degrees upon General Garfield. He received his First and Second Degrees in Magnolia Lodge and his Third Degree was conferred by Columbus Lodge for Magnolia."

GRANT, ULYSSES SIMPSON, eighteenth president; born April 27, 1822; president, 1869; died July 23, 1885. A letter in the *Blue and Gray*, from Major Bryant S. Parker of South Carolina, was freely copied in other journals and conveyed the impression that General Grant was a Freemason. Major Parker told of being taken to headquarters as a prisoner of war, that General Grant asked him if he was a Freemason and that the prisoner soon convinced him of it and thereupon was promptly freed. General John Corson Smith attacked this story in the *Rough Ashlar*, a Masonic journal of Richmond, Virginia, and his essay was reprinted, November, 1895, in the *Masonic Tidings*, Milwaukee, Wisconsin, and other magazines. Briefly, Brother Smith's finding, as in *Proceedings*, Grand Commandery of Illinois, 1908 (page 165) is that the General was too much of a soldier and not at all a Freemason for any such affair. Jesse R. Grant, Simpson S. Grant, and Orville S. Grant, father and brothers of the General, were all three Freemasons; Simpson a member of Galena Lodge No. 17, with Brother John Corson Smith, where the father, Jesse, visited on his trips from Covington, Kentucky; and Orville was initiated in Miners' Lodge No. 273, Galena, Illinois. General, or Captain Grant as he was then known, came to Galena in 1859 and moved his family there in 1860. The father told General Smith that he knew his son would like to be a Freemason and the subject was discussed between them on an excursion to Dubuque, Iowa, and on other occasions. General Grant was at home when Galena Commandery No. 40, Knights Templar, was

instituted in 1871, with Brother Smith as Eminent Commander. In the evening President Grant received the Brethren for a pleasant hour of conversation and then the visitors returned to the Asylum. At that reception the president's favorable opinion of Freemasonry was expressed and it was agreed that at the first opportunity he would sign a petition to Miner's Lodge No. 273 of which Brother Smith was then Master. During the political campaign of 1872–3 General Grant was again home and Grand Master James A. Hawley agreed to make the president a Freemason "at sight" but affairs of state recalled him unexpectedly to Washington and the subsequent ill-health and removal from Galena of Brother Smith brought the plans unsuccessfully to an end. The matter does not appear to have ever been revived.

HARDING, WARREN GAMALIEL, twenty-ninth president; born November 2, 1865; president, 1921; died August 2, 1923. From a letter written by the late Grand Secretary, J. H. Bromwell, and from the announcement sent out by the Grand Master, Harry S. Johnson, of Ohio, on August 8, 1923, these details are obtained: Brother Harding, was initiated in Marion Lodge No. 70, at Marion, Ohio, on June 28, 1901; Passed, August 13, 1920; Raised, August 27, 1920. In Marion Chapter No. 62, Royal Arch Masons, at Marion, Ohio, he received the Mark Master, Past and Most Excellent Master's Degrees on January 11, 1921, and the Exaltation of the Royal Arch Degree on January 13, 1921. In Marion Commandery No. 36, Knights Templar, at Marion, Ohio, he received the Order of the Red Cross, and the Orders of Knight of Malta and Knight Templar, March 1, 1921. In Scioto Consistory, Ancient and Accepted Scottish Rite, he (the only candidate at that time) received all the grades from Fourth to Thirty-second inclusive, on January 5, 1921. He became a member of Aladdin Temple, Nobles of the Mystic Shrine, at Columbus, Ohio, on January 7, 1921. By special dispensation the Order of Veiled Prophet was conferred upon him at the White House, Washington, May 11, 1921, by E. W. Libbey, E. S. Schmid, C. P. Boss, and W. W. Jermane, of Kallipolis Grotto. Brother Harding had been elected to receive the Degrees in Marion Council No. 22, Royal and Select Masters, at Marion, Ohio, as well as the Thirty-third Degree of the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite, but death intervened (see *Proceedings*, Grand Lodge of Ohio, 1923, pages 10, 75, 87).

JACKSON, ANDREW, seventh president; born March 15, 1767; president, 1829; died June 8, 1845. He was elected Grand Master of Tennessee on October 7, 1822, and re-elected on October 6, 1823, but his Lodge was not named and in the *Proceedings*, Grand Lodge of Tennessee, 1845, when his Masonic services were affectionately acknowledged (pages 552–3, 570–1, 578–80 of Reprint) there is no more information than in the obituary notice prepared by Grand Chaplain Philip P. Neeley, who says (page 578), "We have not received information as to the Lodge where he was made a Mason, but learn that he was for some time, during the early part of his life, in connection with one that met at Clover Bottom, held under the jurisdiction of the Grand Lodge of Kentucky." Philanthropic Lodge No. 12 was granted a Charter from Kentucky on September 18, 1805 (see *Doings of the Grand Lodge of Kentucky*, 1800–1900, page 25, by H. B. Grant, Grand Secretary). However, the practise prevailed of Lodges reporting their members in full to the Grand Lodge of Kentucky and careful search made for us by the late Grand Secretary Dave Jackson failed to find the name of Andrew Jackson. Philanthropic Lodge No. 12 ceased to be on the Kentucky roll in 1812. But Jackson was present as a Freemason at the opening of the Lodge at Greenville September 5, 1801, under a Dispensation from the Grand Lodge of North Carolina which possesses the original transcript of the Minutes showing that the Senior Warden named in the Dispensation being absent Andrew Jackson served as "S. W.—Pro Tem" of this first meeting of Greenville Lodge No. 43, afterwards No. 3 of the Grand Lodge of Tennessee. Brother Jackson made the motion for the appointment of a Committee on By-laws at this meeting under Dispensation but two others were assigned to that duty and the probability is that he was only a visitor on that occasion. Another Lodge, at Nashville, chartered on December 17, 1796, No. 29 of North Carolina, Saint Tammany, afterwards Harmony Lodge No. 1 of Tennessee, following the division into the two Grand Lodges, shows that Jackson was a member but the records being incomplete do not determine the date of his initiation but he became a resident of Nashville in 1788 and Brother William L. Boyden, Librarian of the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, finds Andrew Jackson a member as early as 1800 because he was present on March 24 of that year at the first meeting of Tennessee Lodge No. 2, formerly No. 41 under North Carolina, held in Knoxville and was then credited as a member of Harmony Lodge No. 1. Past Grand Master Charles Comstock of Tennessee believed him to have received the Royal Arch Degree under authority of a Craft Lodge Warrant and probably did not affiliate with any Chapter though he officiated as Deputy General Grand High Priest at the institution of the Grand Chapter of Tennessee on April 4, 1826, and is recorded later as present in Cumberland Chapter No. 1 at Nashville, assisting at installation of officers. Andrew Jackson took part in several Masonic functions and at Nashville on May 4, 1825, introduced General Lafayette to the Grand Lodge of Tennessee. The Charter of Harmony Lodge No. 1 was arrested on December 9, 1808, and this would leave General Jackson a non-affiliate which may account for the appearance of his name in the records as a Past Master without mention of any Lodge connection. For much interesting information here summarized we are indebted to Past Grand Master A. B. Andrews, North Carolina; Past Grand High Priest C. H. Smart, and Past Grand Master Charles Comstock, Tennessee; W. L. Boyden, Librarian, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite; Dave Jackson, late Grand Secretary, Kentucky. An article by Brother Andrews on *Andrew Jackson the Freemason* appeared in the *New Age*, Washington, January, 1921.

JEFFERSON, THOMAS, third president; born April 13, 1743; president, 1801; died July 4, 1826, on

the fiftieth anniversary of the Declaration of Independence, of which he was the author. While the assertion has frequently been made that Jefferson was a Freemason and that he attended the Lodge of the Nine Sisters (the Muses) at Paris no further details are given and a letter from the Grand Orient of France under date of September 9, 1919, assures us that there is no evidence in existence of any visit to that Lodge by Jefferson, nor does our own search through the history of that Lodge— *Une Loge Maçonnique d'Avant 1789*, by Louis Amiable—discover any such allusion. Examination by Brother Julius F. Sachse and W. J. Paterson of the "Tableaux" of this Lodge, the "Règlements" of 1779 and 1806, and the "Annuaire" of 1838, preserved in the Library of the Grand Lodge of Pennsylvania, disclose no mention of Thomas Jefferson as a member. His letter to Madison on secret societies makes no allusion suggesting any personal acquaintance of Freemasonry. Dr. Joseph W. Eggleston, Past Grand Master of Virginia, was most positive that Jefferson was not a Freemason. From correspondence between Charles H. Callahan, also a Past Grand Master of Virginia, and Brother E. E. Dinwiddie, Secretary, Widow's Son's Lodge No. 60, Charlottesville, we find the latter examined carefully the records of his Lodge, but found no evidence of Jefferson's membership. He also ascertained that when General Lafayette visited Jefferson at Monticello in 1824, the Freemasons of Charlottesville, only four miles away, entertained him at an elaborate social function and banquet. At the Lodge meeting held before the banquet, the Marquis was elected an honorary member. Jefferson was then at home but was not present among the Freemasons with his guest but he did attend and participate in the public function of the citizens. Grand Secretary Charles A. Nesbitt of Virginia wrote us, October 4, 1919, "To the best of my knowledge Thomas Jefferson was not a Mason. According to the records of our Grand Lodge he was not connected with the Craft in this State."

JOHNSON, ANDREW, seventeenth president; born December 29, 1808; as vice-president he became president on the death of Lincoln in 1865; died July 31, 1875. Initiated, Passed and Raised in Greeneville Lodge No. 119, now No. 3, Greeneville, Tennessee, sometime in May, 1851. The records of Greeneville Lodge were destroyed during the Civil War. The Grand Lodge files were also partly burned up when the Masonic Temple was gutted by fire in 1856. Past Grand Master Charles Comstock who saw the name on the Lodge roster in the sixties, also added: "I am not sure about the Chapter membership but think he (Johnson) may have been exalted in Washington Chapter No. 21 at Jonesboro. In that event he was probably a charter member of Greeneville Chapter No. 82, chartered October 1, 1868." We note his name on the roster of Nashville Commandery No. 1, the "Date of Knighting" being July 26, 1859 (see *Proceedings*, first State Conclave, Nashville, 1859, page 27). This book contains a list with Andrew Johnson's name as of Nashville Commandery No. 1 and among the names of those present at the formation of the Grand Commandery of Tennessee is recorded Andrew J. Johnston. Each name is not in both lists and one might assume that these two names refer to the same Brother, the names being slightly misspelled. However, Brother Comstock quotes *Knight Templar Registry* by Brother James D. Richardson, 1883, to show that Johnston was a farmer from Franklin. Scottish Rite Degrees including Prince of the Royal Secret were communicated to the president, June 20, 1867, at White House, Washington, by Brothers B. B. French and A. T. C. Pierson of the Supreme Council, Southern Jurisdiction. Johnson took part publicly in several Masonic functions, laying of corner-stones, etc., and at his funeral Deputy Grand Master G. C. Conner officiated, Coeur de Lion Commandery No. 9, Knoxville, also giving Templar ceremony.

LINCOLN, ABRAHAM, sixteenth president; born February 12, 1809; president, 1861; died April 15, 1865. Brother Edouard Quartier-la-Tente, Past Grand Master, Swiss Grand Lodge "Alpina," in the *Annuaire*, International Masonic Association, listed Lincoln among illustrious Freemasons (see, for example, page 44, 1913, and page 59, 1923). William H. Grimshaw of the Library of Congress also in *History of Freemasonry*, 1903 (page 365), lists Lincoln as a Freemason. In a letter to us, April 5, 1917, this author says: "So far as my book is concerned I quoted M. Edouard Quartier-la-Tente, P. G. M., Grand Lodge 'Alpina.' I will further state that Mr. J. H. Brooks, who was Mr. Lincoln's messenger, informed me that Mr. Lincoln was a Mason. The degrees were conferred in an Army Lodge attached to Gen. Grant's army in front of Richmond. I wrote Robert T. Lincoln as to the matter, and he informed me that so far as he could find, there were no papers or other record among his father's papers to indicate that he was a Mason." Nothing further to support the claim credited to Brooks has been discovered by us. In the memorial volume published by the Government at Washington, 1866, there are found the tributes of forty-four foreign Masonic Bodies, most of these plainly referring to Lincoln as a Brother. An inquiry made by R. W. Robert D. Holmes, Deputy Grand Master, New York; was answered by Brother B. B. French from the Washington office of the Grand Master, Knights Templar, April 21, 1865, "Yours of the 19th is just received. President Lincoln was not a Mason. He once told me in the presence of Most Worshipful Brother J. W. Simons that he had at one time made up his mind to apply for admission to our Fraternity but that he feared he was too lazy to attend to his duty as a Mason, as he should like to do, and that he had not carried out his intentions. I told him it was not too late now. 'Well,' said he, 'as likely as not I shall apply to you some day to let me in' " (see the *Masonic Monthly*, May, 1865, page 351; *Builder*, volume 3, page 93; volume 10, pages 31, 286, 361). A published address by Dr. L. D. Carman, Past Master, before his Lodge, Harmony No. 17, Washington, District of Columbia, January 28, 1914, contains the B. B. French letter with much other data, including some peculiarly significant allusions made by Lincoln in Masonic style, a circumstance perhaps due to his early intimacy with Past Master Bowling Green at whose funeral Lincoln was asked by the Fraternity to make an address, which he was unable to complete owing to emotion. His great antagonist, Stephen Douglas was

a Freemason whose framed petition, written in his own hand entirely, hangs on the wall of the Masonic Temple at Springfield, Illinois. For this information and other particulars we are indebted to Brother Hal C. McLoud of Springfield.

MADISON, JAMES, fourth president; born March 16, 1751; president, 1809; died June 28, 1836. Mentioned in connection with the Craft but no proof offered. Brother Boyden found in the history of Richmond Lodge No. 10, Richmond, Virginia, where Brother Walthall records that on July 25, 1836, this Lodge with Nos. 14 and 19 took part in a general tribute of respect to the memory of the ex-president. But this offers no evidence of Masonic affiliation. A letter, not indicative of Masonic membership, purporting to be from Madison to a friend on January 24, 1832, is given in the *Anti-Masonic Publications* (page 22, volume ii, 1834–79), by Joseph Ritner, Governor of Pennsylvania, but the authenticity of the communication is not fully established any more than is Madison's connection with the Craft. Both are doubtful.

McKINLEY, WILLIAM, twenty-fifth president; born January 29, 1843; president, 1897; died September 14, 1901. A native of Niles, Ohio, he took his first Degrees at Winchester, Virginia, in Winchester Hiram Lodge No. 21, Secretary C. Vernon Eddy kindly supplying us the dates, as Entered Apprentice, May 1, 1865; Fellow Craft, May 2, 1865; Master Mason, May 3, 1865. This occurred during the Civil War while Major McKinley was stationed there with the Northern Army. Observing the Masonic brotherhood prominent under the afflictions of war a number of Northern soldiers petitioned the local Lodge and received the Degrees. McKinley affiliated with Canton (Ohio) Lodge No. 60, August 21, 1867; then became a Charter Member of Eagle Lodge No. 43, also at Canton, a Lodge afterwards named after him. He received the Mark, Past and Most Excellent Master Degrees in Canton Chapter No. 84, December 27, 1883, and the Royal Arch Degree, December 28, that year. The Red Cross was conferred upon him December 18, 1884, in Canton Commandery No. 38, and the Malta and the Order of the Temple, December 23, 1884. A gold card presented to him by California Commandery No. 1 of San Francisco for his reception there on May 22, 1901, came by gift after McKinley's death into the possession of the Grand Lodge of Pennsylvania through the kindness of Brother John Wannamaker, formerly Postmaster-General.

MONROE, JAMES, fifth president; born April 28, 1758; president, 1817; died July 4, 1831. Brother W. L. Boyden finds from the original records that Monroe was on November 6, 1775, recommended to be admitted a member of Williamsburg Lodge No. 6, at Williamsburg, Virginia, and that on November 9, 1775, Monroe was "prefer'd, received and balloted for, passed, accepted and entered an apprentice." Where his other Degrees were given is not clear but as there is an old tradition oft repeated of him taking Degrees in an Army Lodge that may account for them. Brother J. G. Hankins, Richmond, Virginia, mentioned in a letter his correspondence with the president of Williams and Mary College at Williamsburg, Virginia, that Dr. Lyon G. Tyler wrote a history of the Lodge from the records, that this was published in the *William and Mary Quarterly*, 1892 volume i, number 1, lists the name of James Monroe afterwards President of the United States. Dalcho Consistory Bulletin at Richmond, Virginia, March–April, 1915, tells of Richmond Randolph Lodge No. 19, taking part in a memorial meeting in honor of James Monroe. A much more conclusive instance is the one given by Brother Boyden that the records of Cumberland Lodge No. 8, of Tennessee, June 8, 1819, show a reception to Monroe as "a Brother of the Craft," that the Worshipful Master W. Tannehill, afterwards Grand Master, headed the procession meeting the president, and that he was given a "Private Reception by the Masons." Admiral George W. Baird, Past Grand Master, Credits Monroe, on page 125, *Masonry in the formation of Our Government*, by Philip A. Roth, with also being a member of Kilwinning Cross Lodge No. 2 at Port Royal, Virginia (see also *Quarterly Bulletin*, Iowa Masonic Library, October, 1923, pages 121–3).

PIERCE, FRANKLIN, fourteenth president; born November 23, 1804; president, 1853; died October 8, 1869. Has been claimed as a Freemason, but Brother W. L. Boyden in *New Age*, August, 1920, asserted there was no record of it, nor has any since come to our notice.

POLK, JAMES KNOX, eleventh president; born November 2, 1795; president, 1845; died June 15, 1849. Initiated June 5, 1820; Passed, August 7, 1820; Raised, September 4, 1820; chosen Junior Deacon October 2, 1820, Junior Warden December 3, 1821, all in Columbia Lodge No. 31, Columbia, Tennessee. LaFayette Chapter No. 4, Columbia, Tennessee, gave him the Royal Arch April 14, 1825.

ROOSEVELT, FRANKLIN DELANO, thirty-second president; born January 30, 1882. Initiated October 10, 1911; Passed, November 14, 1911; Raised, November 28, 1911, Holland Lodge No. 8, New York, N. Y. Received the 32° A. A. Scottish Rite in Albany Consistory February 28, 1929. Cyprus Temple A.A.O.N.M.S. Albany, N. Y., March 25, 1930. Tri-Po-Bed Grotto M.O.V.P. Poughkeepsie, N. Y., "at sight" October 30, 1931. Greenwood Court No. 81, Tall Cedars of Lebanon, Warwick, N. Y., "at sight" April 25, 1930.

ROOSEVELT, THEODORE, twenty-sixth president; born October 27, 1858; as vice-president he succeeded the assassinated President McKinley, 1901; died January 6, 1919. A member of Matinecock Lodge No. 806, Oyster Bay, New York, he was initiated January 2, 1901; Passed, March 27, 1901, and Raised, April 24, 1901. His Masonic interests were keen, loyal, and constant, and his intercourse with Brethren abroad and at home most enjoyable. He participated whole-heartedly in a number of public Masonic functions.

TAFT, WILLIAM HOWARD, twenty-seventh president; born September 15, 1857; president, 1909. Brother F. Wm. Harte, Secretary, Kilwinning Lodge No. 356, Cincinnati, Ohio, wrote us as follows: "William Howard Taft was made a Mason at sight on the afternoon of February 18, 1909, by Worshipful Brother Charles S. Hoskinson, Grand Master of the Grand Lodge of Ohio. In the evening of the same day Brother Taft witnessed the conferring of the

Master Mason Degree in full form on one candidate, the work being done by Kilwinning Lodge No. 356. All of the above took place in the Scottish Rite Cathedral, 417 Broadway, Cincinnati, Ohio. He was given a demit from the Grand Lodge of Ohio and presented same to Kilwinning Lodge No. 356, F. & A. M., on February 18, 1909, and he was elected a member of said Lodge on April 14, 1909." "At sight" in this case meant that the Grand Master convened a Lodge of such assisting Brethren as he deemed necessary and the three Degrees were given concisely on the one occasion.

TAYLOR, ZACHARY, twelfth president; born September 24, 1784; president, 1849; died July 9, 1850. Brother Boyden suggests that the story of Taylor being a Freemason arose from resolutions passed by Santa Rosa Lodge No. 16, Milton, Florida, on the death of "Brother Taylor," and from his presence when the Grand Lodge of Virginia laid a corner-stone at Richmond, February 22, 1850. But nothing conclusive has arisen to establish his Masonic affiliation.

TYLER, JOHN, tenth president; born March 29, 1790; president, 1841, as vice-president succeeding President Harrison on the latter's death; died January 18, 1862. No support of consequence has appeared for the claim that he was a Freemason. The *Virginia Masonic Journal*, September, 1919, published the following: "In a public address before a body of Masons at a corner-stone laying a few years before his death, John Tyler used these words 'It is not my good fortune to belong to your (Masonic) society, or to any of a kindred character' " (see also *Bulletin*, Dalcho Consistory, Richmond, Virginia, March–April, 1915, quoted in above).

WASHINGTON, GEORGE, first president; born February 11, 1731/2 (Old Style, owing to reform of the calendar date now celebrated is February 22, 1732); president, 1789; died December 14, 1799. Initiated, November 4, 1752; Passed, March 3, 1753; Raised, August 4, 1753, in Fredericksburg Lodge No. 4, Fredericksburg, Virginia. Charter Master of Alexandria Lodge No. 22, Alexandria, Virginia, April 28, 1788, and re-elected December 20, 1788. This Lodge formerly No. 39 under Grand Lodge of Pennsylvania, became No. 22 under the Grand Lodge of Virginia, and after the death of Washington was in 1805 named Alexandria-Washington Lodge (see article on *Washington* for additional details).

A thorough-going treatise on *Masonic Presidents, Vice-Presidents and Signers* (of the Declaration of Independence), Washington, is published by Brother William L. Boyden, Librarian of the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, and in the *New Age*, August, 1920, Brother Boyden also deals with the subject. His list of Masonic Vice-Presidents includes John C. Breckinridge, Aaron Burr, Schuyler Colfax, George M. Dallas, Charles W. Fairbanks, Garret A. Hobart, Andrew Johnson, Richard M. Johnson, William R. King, Thomas R. Marshall, Theodore Roosevelt, Adlai E. Stevenson, Daniel D. Tompkins, all of whom are given the obtainable details of their respective memberships. Lists have also appeared in Masonic journals, notably the *Quarterly Bulletin*, Iowa Masonic Library, Cedar Rapids, Iowa, January, 1917, and October, 1923.

MASONIC PROFESSOR. A Plan was prepared and read to the Lodge of Promulgation by the Secretary on December 22, 1809. The Plan considered what should be done "in disseminating the knowledge they have acquired," and then proceeds: "the laxity of practise which is understood to prevail in some of our Lodges converts the conviviality in which we seek the refreshment to which Masonic industry is entitled, into a primary, instead of a secondary object, which is equally injurious to the character of the Craft, and subversive of the moral benefits which the Institution is intended to bestow upon mankind. These feelings if traced to their source will be found to resort from a want of some legitimate, some authorized means, by which the zeal of the ardent members shall at all times be sustained and encouraged; the indifference of the tardy finds a spur that shall beget emulation where it does not exist, and increase it where it does. The foundations of Masonic wisdom have hitherto disposed their salubrious supplies in very few and scanty streams." The Plan proposed:

> The institution of the Office or Degree of a Masonic Professor of the Art and History of Speculative Freemasonry, to be conferred by diploma on some skilled Craftsman of distinguished acquirements and general fitness. Under the title and designation of Masonic Professor of the most Ancient and Honorable Society of Free and Accepted Masons under the Constitution of England with authority to instruct publicly and privately, to select an adequate number of Craftsmen to act as his occasional assistant who should be awarded the distinction of certain appropriate embellishments such as a medal, a ribbon, or a sash. That the Professor should instruct a syllabus according to the precise forms now sanctioned, not only to serve as an assistant to those who are desirous of prosecuting Masonic studies but as a remembrance and an aid, essential and necessary to all Lodge officers, of every class, and as a book of reference that is indispensable on almost all occasions, and at almost all times as are devoted to the practical duties of the Order. But above all things he should be required to prepare for preservation, in an Ark to be kept sacred for that purpose, a Pandect of the Science of Speculative Freemasonry, comprising a clear and comprehensive digest of everything relating to the Art, save and except those particulars which are forbidden to be committed to writing. That in cases of future occasion to ascertain points concerning which doubts, uncertainty, or difference of opinion may exist, a reference to this duly sanctioned authority may conclusively decide the question and effectually govern the practise thereafter. This Pandect should be written in Masonic cipher. If an ideal unpleasantness should arise from the circumstance of receiving assistance from those who are not members of the Lodge, it may at any time be done away by the simple and ordinary practice of voting the parties honorary members, and then they will be to all intents and purposes embodied and actual members of their own community.

This is an early recognition of honorary membership, which is of interest. However, the Plan was politely laid aside. Probably the Brethren regarded much of it as beyond their province; and to many of them the idea of compiling a written ritual, however guarded by cipher writing and close official custody would be objectionable (see the paper on the Special Lodge of Promulgation, 1809–11, Brother W. B. Hextall, *Transactions*, Quatuor Coronati Lodge, pages 55, 56, part 2, volume xxiii, 1910).

MASONIC RELIEF ASSOCIATION OF THE UNITED STATES AND CANADA. Founded in 1885 and the delegates meet every two years. Headquarters are at St. Louis, Missouri. This is an

Association of the various local Masonic Boards of Relief in North America and functions as a protective mutual agency against impostors and as a clearing house for better methods of administering Masonic relief and charity. Among the important suggestions of the Association are the following relative to matters that should be recorded when an application is made for relief: The full name of the applicant, in case it is a woman or minor boy, the full name of the person on whom the Masonic claim is based, the name, number and location of the Lodge, the occupation, home address, place of birth, height, weight and general characteristics that may be necessary or

ARMS GRANTED IN 1472 TO THE WORSHIPFUL COMPANY OF MASONS

useful in identifying the applicant at some future time, an examination of a recently published List of Regular Lodges to see if the lodge claimed is regular, an examination of the documentary evidence that the applicant may be able to produce, a specimen of the applicant's handwriting including the signature. A record should be kept descriptive of the documents produced by the applicant. If applicant claims that documents were lost or stolen, a record should be made of them as the applicant describes them. It is advisable to keep some record of the applicant's story, especially that part that relates to the cause of application, whether from sickness, loss, theft or enforced idleness.

MASONIC SERVICE ASSOCIATION. The United States entered the World War, April 6, 1917, and the Grand Lodge of New York in annual communication on the first Tuesday of May, 1917, addressed by Judge Riddell, Theodore Roosevelt, and others, voted support and confidence. In the following June, Judge Townsend Scudder arranged for Brother W. C. Prime to go abroad and survey the situation and advise upon the course New York should pursue toward the many Brethren in the service. The Grand Master Thomas Penny then appointed Townsend Scudder, E. C. Knight, W. C. Prime, Rougier Thorne, Committee on Plan and Scope of Masonic Service, and on September 10, 1917, the Grand Lodge met for further action (see *Proceedings*, 1918). In October, 1917, Grand Master Penny addressed the other United States Grand Jurisdictions regarding a conference upon war problems (see *Proceedings*, 1918, pages 445–96) and such meeting was called for May 9, 1918, Judge William S. Farmer then Grand Master, and Jurisdictions represented being Massachusetts, Rhode Island, Connecticut, New Jersey, Michigan, Oklahoma, Indiana, Illinois, Ohio, New York. The New York Overseas Masonic Commission headed by Judge Scudder after energetic but unsuccessful efforts to secure favorable Governmental co-operation went to France in uniform of the Young Men's Christian Association. Four Sea and Field Lodges were organized and the Mission established contacts, extending relief, hospital visitations, and financial help, to some sixty Masonic Clubs in the American Army; a Trowel and Triangle Club of about 12,000 Freemasons in Young Men's Christian Association service acted as the principal agency in this work and Brother Sidney Morse of New York was Recording Secretary of the Trowel and Triangle Club and a liaison officer between Club, Mission, and Young Men's Christian Association. Other minds were meanwhile active and Grand Master George L. Schoonover of Iowa, October 3, 1918, invited the other Jurisdictions to a conference at Cedar Rapids, November 26–8, 1918, when the following Jurisdictions were represented: Delaware, Florida, Idaho, Illinois, Iowa, Louisiana, Maryland, Michigan, Minnesota, Montana, Nebraska, New York, North Carolina, North Dakota, Oklahoma, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Utah, Washington. The conference resulted in the formation of the Masonic Service Association.

MASONIC SIGNS AND TOKENS. The author who was afterwards Sir Richard Steele, describing the class of men called *Pretty Fellows*, printed this item in the *Tatler* (June 9, 1709), "You see these accost each other with effeminate airs; they have their signs and tokens like Freemasons."

MASONIC SONGS. See *Poetry of Freemasonry* and *Songs of Freemasonry*.

MASON, ILLUSTRIOUS AND SUBLIME GRAND MASTER. The French expression is *Maçon Illustre et Sublime Grand Maître*. A Degree in the manuscript collection of Peuvret.

MASON OF THE SECRET. The French expression is *Maçon du Secret*. This name is found as that of two Degrees.

1. The Sixth Degree of the Rite of Tschoudy.
2. The Seventh Degree of the Rite of Saint Martin.

MASON, OPERATIVE. See *Operative Masons*.

MASON, PERFECT. In French, *Maçon Parfait*. The Twenty-seventh Degree of the collection of the Metropolitan Chapter of France.

MASON PHILOSOPHER. The French name is *Maçon Philosophe.* A Degree in the manuscript collection of Peuvret.

MASON, PRACTICAL. The French so call an Operative Mason, *Maçon de Pratique.*

MASONRY. Although Masonry is of two kinds, Operative and Speculative, yet Masonic writers frequently employ the word *Masonry* as synonymous with *Freemasonry.*

MASONRY, OPERATIVE. See *Operative Masonry.*

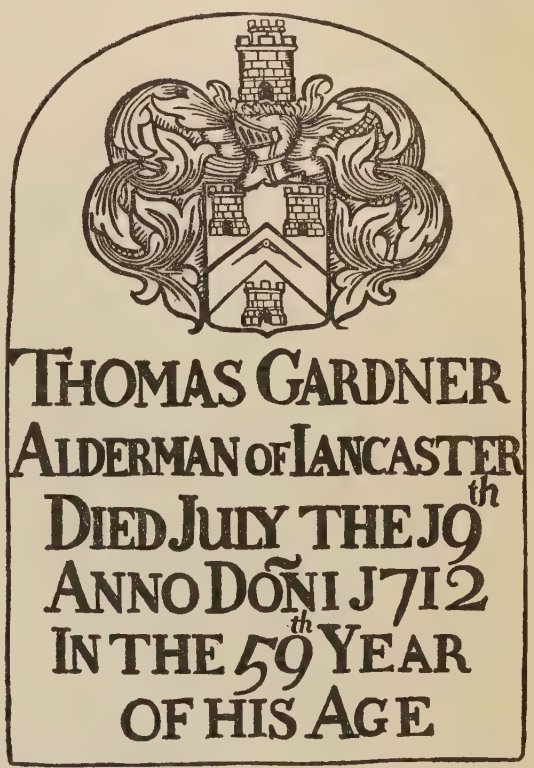
MASONRY, ORIGIN OF. See *Origin of Freemasonry.*

MASONRY, SPECULATIVE. See *Speculative Freemasonry.*

MASONS, COMPANY OF. One of the ninety-one Livery Companies of London, but not one of the twelve greater ones. The arms of the Company are described in the language of heraldry as follows: "Sable or black on a chevron, between three towers argent or silver, a pair of compasses," as represented in Stowe's *Survey of London* (1633) in the original grant of arms. This is quaintly described as follows: "A feld of Sablys A Cheveron siluer grailed thre Castellis of the same garnysshed wt dores and wyndows of the feld in the Cheveron a Cumpas of Blak." In some old books, as is pointed out by Brother Edward Conder, Jr., in *The Hole Craft and Fellowship of Masonry* (pages 91–7) the field as far back as 1677 has sometimes been described as azure or blue but this is corrected by the quotation from the original grant of arms which Brother Conder gives in full on pages 84–5 of his work. The motto is "In the Lord is all our trust." These were granted by Clarencieux, King of Arms, in 1472, but they were not incorporated until Charles II gave them a Charter in 1677. They are not to be confounded with the Fraternity of Freemasons, but originally there was some connection between the two. At their Hall in Basinghall Street, Ashmole says that in 1682 he attended a meeting at which several persons were "admitted into the Fellowship of Freemasons" (see *Ashmole, Elias,* and *Accepted*).

"The Company has no authorized motto, but appears to have used since the early part of the seventeenth century, 'In the Lord is all our trust,' founded on an earlier one, in all probability that which is given on Kirwin's tomb in Saint Helen's Church," Brother Edward Conder, Jr. (*Hole Craft and Fellowship of Masonry,* page 12). His reference to William Kirwin's tombstone in Bishopsgate, London, is to the motto there of "God is our guide." Brother Conder also suggests the influence of the first verse of the Gospel according to Saint John, and of the first Chapter of Genesis, upon the Tudor Masons. As to the verse in Saint John's Gospel the earliest known seal of the Grand Lodge of Accepted Masons bears the first portion of this text. Brother Conder says further (page 12):

We cannot overlook the fact that at first the Company was known as the Fellowship of Masons, and it was to this Fellowship that the grant of arms was made in 1472. But about 1530 it changed its title to the Company of Freemasons. This was about the time when the Masons' Fraternities, which were connected with the religious houses, fell with them into a state of collapse by the action of the reformers. From this date the Company continued to use the title of *ffreemasons,* down to 1653, when the prefix *free* was dropped. From this date the Company is simply known as that of the Masons. This is curious, as the period embraced was the Dark Ages, so to speak, of symbolical masonry, which soon after 1653 showed signs of revival. No doubt, about the same time, the speculative element, which had for so long taken refuge in the safe haven of the Company, adventured on a new course, and possibly soon afterwards several Lodges were formed, still under the wing, so to speak, of the Company, and holding their meetings at the Mason's Hall, which was still probably looked upon as the only headquarters of the Craft in London. This esoteric portion finally left the Company soon after Ashmole's visit in 1682, and it is to my mind an open question, whether the Lodge of Antiquity in London, which has existed for over two



INSCRIPTION ON AN OLD BRASS MEMORIAL IN THE PARISH CHURCH AT LANCASTER, ENGLAND, SHOWING ARMS OF THE MASONS COMPANY

hundred years, does not owe its origin to the Masons' Hall Lodge.

Having headed this Introduction, "Masonry or Freemasonry," I cannot conclude without saying *emphatically* that, in my opinion, the Company of Masons of the City of London, in its early days, practised, and was acquainted with, ALL the traditions and moral teachings of the Fraternity, and that when the monastic gilds fell into chaos, the London Company of Masons preserved the ancient traditions of the Gild, and amongst its documents a copy of those manuscripts, Traditions, with the object of keeping the old order of things alive; and thus assisted in handing them down to the seventeenth century Society of Free and Accepted Masons, which revived the old order some time between 1680 and 1700. Sir Francis Palgrave, writing in the *Edinburgh Review,* in 1839, maintains that "the connection between the Operative Masons and a convivial society of good fellows—who in the reign of Queen Anne met at the Goose and Gridiron in 'St. Paul his Church'-yard—appears to have been finally dissolved about the beginning of the eighteenth century. From an inventory of the contents of the chest of the Worshipful Company of Masons and

citizens of London, it appears not long since to have contained a book wrote on parchment, and bound or stitched in parchment, containing 113 annals of the antiquity, rise, and progress of the art and mystery of Masonry. But this document is not now to be found." But here I leave it. The one thing certain is that, up to about 1700, the Company and the Society were hand in hand, but *after* that date the connexion appears to have ended, and there is nothing to show that Speculative Masonry had a place in the thoughts of the members of the Company.

MASON, SCOTTISH MASTER. In French, *Maçon Ecossais Maître.* Also called Perfect Elect, *Elu parfait.* A Degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

MASONS, EMPEROR OF ALL THE. The French is *Maçons, Empereur de tous les.* A Degree cited in the nomenclature of Fustier.

MASON, SPECULATIVE. See *Speculative Freemasonry.*

MASON, STONE. See *Stone Masons.*

MASON SUBLIME. In French, *Maçon sublime.* A Degree in the manuscript collection of Peuvret.

MASON, SUBLIME OPERATIVE. The French name is *Maçon Sublime Pratique.* A Degree in the manuscript collection of Peuvret.

MASON'S WIFE AND DAUGHTER. A Degree frequently conferred in the United States on the wives, daughters, sisters, and mothers of Freemasons, to secure to them, by investing them with a peculiar mode of recognition, the aid and assistance of the Fraternity. It may be conferred by any Master Mason, and the requirement is that the recipient shall be the wife, unmarried daughter, unmarried sister, or widowed mother of a Master Mason. It is sometimes called the *Holy Virgin,* and has been by some deemed of so much importance that a Manual of it, with the title of *The Ladies' Masonry,* or *Hieroglyphic Monitor,* was published at Louisville, Kentucky, in 1851, by Past Grand Master William Leigh, of Alabama.

MASON, TRUE. The French is *Maçon Vrai.* A Degree composed by Pernetty. It is the only one of the advanced Hermetic Degrees of the Rite of Avignon, and it became the First Degree of the same system after it was transplanted to Montpellier (see *Academy of True Masons*).

MASORA. A Hebrew work on the Bible, intended to secure it from any alterations or innovations. Those who composed it were termed *Masorites,* who taught from tradition, and who invented the Hebrew points. They were also known as *Melchites.*

MASORETIC POINTS. The Hebrew alphabet is without vowels, which were traditionally supplied by the reader from oral instruction, hence the true ancient sounds of the words have been lost. But about the eighth or ninth century a school of Rabbis, called *Masorites,* invented vowel points, to be placed above or below the consonants, so as to give them a determined pronunciation. These *Masoretic Points* are never used by the Jews in their Rolls of the Law, and in all investigations into the derivation and meaning of Hebrew names, Masonic scholars and other etymologists always reject them.

MASSACHUSETTS. The Reverend Brother Montague, of Massachusetts, is said to have received in 1825 or 1826 a document proving that the first regular Lodge in America was held in King's Chapel, Boston, by virtue of a Dispensation from the Grand Lodge of England, about the year 1720. This claim was published by Brother Charles W. Moore, *Masonic Mirror,* and his standing lends weight to it although further proof is lacking. In 1733, Henry Price was appointed Provincial Grand Master of New England by Lord Viscount Montague, Grand Master of Masons in England. The Brethren assembled on July 30, and a Grand Lodge was formed under the title of Saint John's Grand Lodge. The following Grand Officers were installed: Andrew Belcher, Deputy Grand Master; Thomas Kennelly, Senior Grand Warden; John Quann, Junior Grand Warden *pro tempore.* Orders were received from the Grand Lodge in England to establish Freemasonry in all North America. In consequence, the Saint John's Grand Lodge was ardent in the work and even established District Grand Lodges in Chile and China. Saint Andrew's Lodge, however, was not recognized by them until the Brethren were all united under one Grand Lodge on March 5, 1792.

Saint Andrew's Chapter was formed by ten members, four of whom, if not more, belonged to Army Lodges, and held its first meeting on August 18, 1769. Until July 26, 1792, it was called the Royal Arch Lodge of Boston. At that time it was mentioned as *Chapter* but not until May 11, 1797, was it called Saint Andrew's Chapter. James Brown was elected Master and Charles Chambers, Senior Warden. When the connection of the Army Brethren with the Chapter was severed, there was some question of its right to continue work, but the use of its own Charter was granted by Saint Andrew's Lodge until the Grand Chapter was established. Delegates from Saint Andrew's, King Cyrus, Providence, Solomon, Franklin, No. 4; Franklin, No. 6, and Hudson Chapters assembled in Hartford, Connecticut, on January 24, 1797, and formed the Grand Royal Arch Chapter of the Northern States of America. It was decided that there should be a Grand Chapter of Royal Arch Masons established in each State. Massachusetts Deputy Grand Royal Arch Chapter held its first meeting on March 13, 1797. The word *Deputy* was dropped from the title after April, 1799. At the annual meeting in Newburyport, September 17, 1799, it was fully established.

In 1817 Boston Council was organized by nine Royal Arch Masons who had received the Degree of Royal Master. It undoubtedly received written authority from Columbian Council, No. 1, of New York. At a Convention held on February 8, 1825, at Brimfield, for the purpose of establishing a Grand Council, six Councils were represented by seventeen delegates, and on June 15, 1826, the Grand Council was fully constituted at Boston.

Newburyport Encampment conferred Degrees as early as 1795. It ceased work during the Anti-Masonic movement but was revived in 1855 when its Charter was restored. A Convention of Knights Templar held at Providence, Rhode Island, on May 13, 1805 adopted a Constitution for the Grand Encampment of Massachusetts and Rhode Island. According to the authorities in Massachusetts, this was the first Grand Encampment to be established in the United States, though that honor is also claimed by Philadelphia.

The introduction of the Ancient and Accepted Scottish Rite was as follows: Boston Lafayette Lodge of Perfection, chartered January 21, 1842; Lowell Council of Princes of Jerusalem, May 28, 1858; Mount Calvary Chapter of Rose Croix, May 16, 1860; Massachusetts Consistory, May 15, 1861.

MASSENA, ANDRE. Duke of Rivoli, Prince of Essling, and a Marshal of France, born at Nice in 1758. Early in the French Revolution he joined a battalion of volunteers, and soon rose to high military rank. He was a prominent Grand Officer of the French Grand Orient. He was designated by Napoleon, his master, as the Robber, in consequence of his being so extortionate.

MASSONUS. Used in the thirteenth and fourteenth centuries, according to Carpenter (*Glossary*), for *Mason*.

MASTER, ABSOLUTE SOVEREIGN GRAND. The French name is *Souverain Grand Maître absolu*, the title of the Ninetieth and last Degree of the Rite of Mizraim.

MASTER AD VITAM. In the French Freemasonry of the earlier part of the eighteenth century, the Masters of Lodges were not elected annually, but held their office for life. Hence they were called *Masters ad Vitam*, or Masters for Life.

MASTER, ANCIENT. The French name is *Maître Ancien*. The Fourth Degree of the Rite of Martinism. This would more properly be translated Past Master, for it has the same position in the *régime* or Rite of Saint Martin that the Past Master has in the English system.

MASTER ARCHITECT, GRAND. See *Grand Master Architect*.

MASTER ARCHITECT, PERFECT. The French title is *Maître Architecte Parfait*. A Degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite, and in some other collections.

MASTER ARCHITECT, PRUSSIAN. *Maître Architecte Prussien*. A Degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

MASTER, BLUE. A name sometimes given, in the Ancient and Accepted Scottish Rite, to Master Masons of the Third Degree, in contradistinction to some of the advanced Degrees, and in reference to the color of their collars.

MASTER BUILDER. Taking the word *master* in the sense of one possessed of the highest degree of skill and knowledge, the epithet "Master Builder" is sometimes used by Freemasons as a name of the Grand Architect of the Universe. Urquhart (*Pillars of Hercules* ii, 67) derives it from the ancient Hebrews, who, he says, "used *Algabil*, the Master Builder, as an epithet of God."

MASTER, CABALISTIC. In French the name is *Maître Cabalistique*. A Degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

MASTER, COHEN. The French expression is *Maître Coën*. A Degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

MASTER, CROWNED. In French, *Maître Couronne*. A Degree in the collection of the Lodge of Saint Louis des Amis-Réunis, *of the reunited friends*, at Calais.

MASTER, EGYPTIAN. The French name is *Maître Egyptien*. A Degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

MASTER, ELECT. See *Elect Master*.

MASTER, ENGLISH. In French, *Maître Anglais*. The Eighth Degree of the Rite of Mizraim.

MASTER, ENGLISH PERFECT. The French name is *Maître Parfait Anglais*. A Degree in the collection of Le Rouge.

MASTER, FOUR TIMES VENERABLE. In French, *Maître quatre fois Vénérable*. A Degree introduced into Berlin by the Marquis de Bernez.

MASTER, GRAND. See *Grand Master*.

MASTER, HERMETIC. The French title is *Maître Hermétique*. A Degree in the collection of Lemanceau.

MASTER, ILLUSTRIOUS. In French the name is *Maître Illustre*. A Degree in the collection of Lemanceau.

MASTER, ILLUSTRIOUS SYMBOLIC. The French name is *Maître Symbolique Illustre*. A Degree in the nomenclature of Fustier.

MASTER IN ISRAEL. See *Intendant of the Building*.

MASTER IN PERFECT ARCHITECTURE. The French name is *Maître en la Parfaite Architecture*. A Degree in the nomenclature of Fustier.

MASTER IN THE CHAIR. The German name is *Meister im Stuhl*. The name given in Germany to the presiding officer of a Lodge. It is the same as the Worshipful Master in English.

MASTER, IRISH. The French name is *Maître Irlandais*. The Seventh Degree of the Rite of Mizraim. Ramsay gave this name at first to the Degree which he subsequently called *Maître Ecossais* or Scottish Master. It is still the Seventh Degree of the Rite of Mizraim.

MASTER, LITTLE ELECT. The French name is *Petit Maître élu*. A Degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

MASTER MASON. In all the Rites of Freemasonry, no matter how variant may be their organization in the advanced Degrees, the Master Mason constitutes the Third Degree. In form this Degree is also everywhere substantially the same, because its legend is an essential part of it; and, as on that legend the Degree must be founded, there can nowhere be any important variation, because the tradition has at all times been the same.

The Master Mason's Degree was originally called the summit of Ancient Craft Masonry; and so it must have been before the disseverance from it of the Royal Arch, by which is meant not the ritual, but the symbolism of Arch Masonry. But under its present organization the Degree is actually incomplete, because it needs a complement that is only to be supplied in a higher one. Hence its symbolism is necessarily restricted, in its mutilated form, to the first Temple and the present life, although it gives the assurance of a future one.

As the whole system of Craft Masonry is intended to present the symbolic idea of man passing through the pilgrimage of life, each Degree is appropriated to a certain portion of that pilgrimage. If, then, the First Degree is a representation of youth, the time to learn, and the Second of manhood or the time to work, the Third is symbolic of old age, with its trials, its sufferings, and its final termination in death. The time for toiling is now over—the opportunity to learn has passed

away—the spiritual temple that we have all been striving to erect in our hearts, is now nearly completed and the wearied workman awaits only the word of the Grand Master of the Universe, to call him from the labors of earth to the eternal refreshments of heaven.

Hence, this is, by far, the most solemn and sacred of the Degrees of Freemasonry; and it has, in consequence of the profound truths which it inculcates, been distinguished by the Craft as the Sublime Degree. As an Entered Apprentice, the Freemason was taught those elementary instructions which were to fit him for further advancement in his profession, just as the youth is supplied with that rudimentary education which is to prepare him for entering on the active duties of life; as a Fellow Craft, he is directed to continue his investigations in the science of the Institution, and to labor diligently in the tasks it prescribes, just as the man is required to enlarge his mind by the acquisition of new ideas, and to extend his usefulness to his fellow-creatures; but, as a Master Mason, he is taught the last, the most important, and the most necessary of truths, that having been faithful to all his trusts, he is at last to die, and to receive the reward of his fidelity.

It was the single object of all the ancient rites and mysteries practised in the very bosom of Pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the Third Degree of Freemasonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself, have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual it is implied that we have been redeemed from the death of sin and the sepulcher of pollution. Doctor Crucefix says:

> The ceremonies and the lecture beautifully illustrate this all-engrossing subject; and the conclusion we arrive at is, that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour, by the prospect of eternal bliss.

Masonic historians have found much difficulty in settling the question as to the time of the invention and composition of the Degree. The theory that at the building of the Temple of Jerusalem the Craft were divided into three or even more Degrees, being only a symbolic myth, must be discarded in any historical discussion of the subject. The real question at issue is whether the Master Mason's Degree, as a Degree, was in existence among the Operative Freemasons before the eighteenth century, or whether we owe it to the Revivalists of 1717.

Brother Wm. J. Hughan, in a very able article on this subject, published in 1873, in the *Voice of Masonry*, says that "so far the evidence respecting its history goes no farther back than the early part of the last (eighteenth) century." The evidence, however, is all of a negative character. There is none that the Degree existed in the seventeenth century or earlier, and there is none that it did not. All the old manuscripts speak of Masters and Fellows, but these might have been and probably were only titles of rank.

The *Sloane Manuscript*, No. 3329, speaks, it is true, of modes of recognition peculiar to Masters and Fellows, and also of a Lodge consisting of Masters, Fellows and Apprentices. But even if we give to this *Manuscript*, its earliest date, that which is assigned to it by Findel, near the end of the seventeenth century, it will not necessarily follow that these Masters, Fellows, and Apprentices had each a separate and distinct Degree. Indeed, it refers only to one Lodge, which was, however, constituted by three different ranks; and it records but one oath, so that it is possible that there was only one common form of initiation.

The first positive historical evidence that we have of the existence of a Master's Degree is to be found in the General Regulations compiled by Payne in 1720. It is there declared that Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge. The Degree was then in existence. But this record would not militate against the theory advanced by some that Desaguliers was its author in 1717. Dermott asserts that the Degree, as we now have it, was the work of Desaguliers and seven others, who, being Fellow Crafts, but not knowing the Master's part, boldly invented it, that they might organize a Grand Lodge. He intimates that the true Master's Degree existed before that time, and was in possession of the Antients. But in Doctor Mackey's opinion Dermott's testimony is absolutely worth nothing, because he was a violent partisan, and because his statements are irreconcilable with other facts. If the Antients were in possession of the Degree which had existed before 1717, and the Moderns were not, where did the former get it?

Documentary evidence is yet wanting to settle the precise time of the composition of the Third Degree as we now have it. But it would not be prudent to oppose too positively the theory that it must be traced to the second decade of the eighteenth century. The proofs, as they arise day by day, from the resurrection of old manuscripts, seem to incline that way.

But the legend, perhaps, is of much older date. It may have made a part of the general initiation; but there is no doubt that, like the similar one of the Compagnons de la Tour in France, it existed among the Operative Gilds of the Middle Ages as an esoteric narrative. Such a legend all the histories of the Ancient Mysteries prove to us belong to the spirit of initiation. There would have been no initiation worth preservation without it.

An instructive paper by Brother J. E. S. Tuckett, read before the Somerset Masters Lodge, No. 3746 (October 31, 1921) on the *Hiramic Legend*, says:

> Formerly it was believed that the Bodleian possesses an Arabic Manuscript in Hebrew characters, containing proof that the story of Hiram's fate is at least as old as the fifteenth century. But it is now felt that Professor Marks was mistaken, and that the evidential value of his find is in reality nil (see *Transactions*, Quatuor Coronati Lodge, volume i, page 25; v, 228; xxxii 34). But in 1892, Brother Rev. C. J. Ball, of world-wide reputation as an authority on Semitic and Oriental languages and writings, produced a notable paper, *Proper Names of Masonic Tradition: A Philological Study* (see *Transactions*, Quatuor Coronati Lodge, volume v, page 136, see also volume xi, page 39) and his conclusions have met with general approval. So that if the present writer assumes that the Legend—simply as a Legend, and not necessarily Masonic—is older than 1717, he does so on the authority of Brother Ball. The

object of this paper is to show how reasonable is the view that the Hiramic Legend of the Death of the Builder was already a part of Masonry before—but without any attempt to decide how long before—the creation of Grand Lodge.

There is one point upon which all Masonic students seem to be in accord, and that is that in the days before the Grand Lodge period Freemasonry was unprovided with anything elaborate in the way of Ceremonial, however abundant may have been its store of Legend and Symbolism. Brother F. W. Golby, *A Century of Stability* (page 14), has made the following striking suggestion: "Probably, after an invocation the candidate was obligated and entrusted, and then seated in the Lodge, whilst a catechism of questions and answers was put by the Master to the Brethren in rotation somewhat in the same manner as the Masonic Lectures, as they are called, are taught in many Lodges of Instruction at the present time, and known in the olden days as the Circular Method of imparting Masonic knowledge." This may very well be a true picture, and certainly it harmonises with what we know of the earliest meetings of the earliest of Grand Lodges. The curious Catechisms, known technically as Masonic Lectures, have been the occasion of much controversy and not a little misconception as to facts, and in spite of oft-repeated statements to the contrary, it seems clear that no special system of such Lectures at any time received the official stamp of adoption by Grand Lodge.

It is generally agreed that the period 1718 to 1730 was marked by ceremonial developments within the Grand Lodge section of the Craft involving the drawing up of definite ritual forms. Under the auspices of the new Grand Lodge "The Third Degree" appears in place of "The Master's Part." Brother Speth made the important suggestion that "The Master's Part" means "the pact about the *Master* Builder Hiram" and not, as might be supposed, "The Part in which an Apprentice becomes a *Master*-Mason," and this is likely to be correct, for "Fellow" *not* Master is the older title for the Superior Degree. So that the expression "The Master's Part" is in itself an indication that it always included the story of H. A. B.

It has been urged that the "total silence" of the Old Charges concerning H. A. B. proves that no Hiramic Legend could possibly have been a prominent feature in early Freemasonry. It is true that the name Hiram does not occur in the documents before about 1723, but the "total silence" is a fallacy, the actual fact being that nearly all the Old Charges do refer to H. A. B. in a manner which is highly significant, avoiding mention of his name and generally substituting Anon, Aynon, or some similar form, instead of it. The following are some examples, with the date or approximate date of the Manuscript: *Grand Lodge, No. 1*, 1583, Aynone; *Lansdown*, 1600 Aman; *York, No. 1*, 1600 Amon; *Thorp*, 1629, Aynon; *Sloane*, No. 3323, 1659, Dynon; *Grand Lodge, No. 2*, 1650, Anon; *Buchanan*, 1650–1700, Aymon; *Hope*, 1675–1700, Amon; *York, No. 4*, 1690, Amon; *Strachan*, 1700, Amon; *Alnwick*, 1701, Ajnon; *York, No. 2*, 1704, Aymon, and *Roberts*, 1722, Anon. The name Hiram only occurs in the *Inigo Jones*, which bears a date 1607, but was really written after 1723, and in later versions such as the *Spencer*, 1726, and *Dumfries, No. 4*, and *Cama*.

Brother Vibert, *Story of the Craft* (page 76), remarks, "This suggests that the name itself is a password." But one might equally well say that the suggestion is that the Hiramic Legend, with its Inner Meaning and all that is implied thereby, was from the first amongst these things which *might not be committed to writing*, and that it constituted the Great Secret Legend of the Operatives, and existed side by side with their Operative Secrets, which later it has survived. It must be remembered that nowhere except in Freemasonry, and possibly also the kindred Compagnonnage, is there any trace of the Hiramic Legend.

In the 1723 *Constitutions* (page 13), Doctor Anderson's account of the building of the Temple contains the significant expression, "But leaving what must not, and indeed cannot, be communicated in Writing." Now in the year 1730 John Pennell issued his Dublin *Book of Constitutions*, founded upon Anderson's of 1723. Pennell gives an account of Hiram (pages 7 and 8) which ends thus, "Much more might be said to a Brother, which must not be committed to Writing, and for Reasons not here to be mentioned." It is absurd to suppose that these matters which may not be *written* and can only be "said to a Brother" are no more than details of the plan and equipment of the Temple. There is no valid reason to doubt that the reference is to the Hiramic Legend of the Death of the Builder.

Dr., later Sir, Richard Manningham, initiated in about 1707, was a member with Payne, Desaguliers and Anderson, of the Horn Tavern Lodge, one of the Four which created the Grand Lodge in 1717. His son, Dr. Thomas Manningham, who, as Deputy Grand Master, virtually ruled the Moderns for several years from 1752 onwards, in a letter, dated July 12th, 1757 (see *Transactions*, Quatuor Coronati Lodge, v, page 109), wrote: " . . . one old Brother of Ninety . . . was made a Mason in his youth, and has constantly frequented Lodges . . . and never heard or knew any Ceremonies or Words, than those used in general amongst us; such Forms were deliver'd to him, & those He has retained."

This, although aimed at "High" Degrees, is strong testimony that the Story of Hiram was part of the *pre*-1717 "Master's Part" and not an intruder of *post*-1717. The aged Brother was 90 in 1757, 50 in 1717, and initiated certainly not later than 1697, when he was 30 and no longer "in his youth." The "Forms" which were "delivered to him" were the "Ceremonies" and "Words" known to the Modern Masons of sixty or more years later. He, who at 90 retained his faculties and memory, could hardly have dropped out of active Masonic life before 1732, when he was 65, and by that date the new "Third Degree" was in full working order. If the *new* "Third Degree" differed from the *old* "Master's Part" by any such tremendous innovation as the intrusion of a previously unheard of Hiramic Legend, he must have been an active witness to the fact. For confirmation Dr. Thomas Manningham could have questioned his own father, one of the earliest members of Grand Lodge and the associate of Payne, Desaguliers, and Anderson, for Sir Richard died on May 11, 1759. But the aged Mason's testimony points to the opposite conclusion and implies that the net change was no more than the presentation in a more dramatic form of what had previously been communicated simply as a narrative.

But there are some who will have it that, even if Hiram's name did in some form enter into *pre*-1717 Masonry, the Story of his *Death* did not make its way in until 1723–9, the year 1725 being regarded as the most probable one. They say, and quite rightly, that the note at page 11 of the 1723 *Constitutions*, which explains the *name* Abiff, proves nothing as to his *Death*, neither does the statement, which first appeared in the 1738 *Book of Constitutions*, that on 24th June, 1721, Brother George Payne installed the Deputy Grand Master "in Hiram Abiff's Chair." But we have seen that Anderson in 1723, and Pennell in 1730, make use of expressions:

> "Leaving what must not, indeed cannot, be communicated in Writing."
> "More might be said to a Brother, which must not be committed to Writing, and for Reasons not here to be mention'd."

which are strongly suggestive of the Story as we know it now.

The effort will now be made to show that *A Mason's Examination* of 1723 contains references to the *Death* of H. A. B. If we turn to *Masonry Dissected*—1730—we find:—

> Q. How was Hiram raised?
> A. As all other Masons are when they receive the Master's Word.
> Q. How is that?
> A. By the Five Points of Fellowship.

Thus in 1730 we find the F. P. of F. definitely associated with the act of "Raising" and . . . So that "Points of Fellowship" imply a certain attitude and jointly make up one of those "Casual signs" which, tradition says, occurred upon a certain memorable occasion, and when "Points of Fellowship" are met with it may safely be understood that there is allusion to the Death of the Master Builder. The *Grand Mystery*—1724—has Five "proper points" of fellowship with the trifling variation that the last is described as "Ear to Ear."

But it is the earliest exposure, *A Mason's Examination*, which appeared April 11–13, 1723, within a few weeks of the publication of the first *Book of Constitutions*, which is the most important in our enquiry. After a sort of defence of Masonry, the writer gives a brief account of the "entering" of a candidate and his immediate promotion to the Superior Degree, the two portions being represented as taking place at the same meeting, which seems to have been the usual 17th Century custom. As to the second part we read:—

"Then a Warden leads him to the Master and Fellows; to each of whom he is to say:—

I fain would a Fellow-Mason be,
As all your Worships may plainly see.

After this, he swears to reveal no Secrets. . . . Then he is blind-folded, and the ceremony of.....is performed..... After this the word *Maughbin* is whispered by the youngest Mason to the next, and so on, till it comes to the Master, who whispers it to the entered Mason, who must have his Face in due order to receive it. Then the entered Mason says:—

An enter'd Mason I have been,
Boaz and *Jachin* I have seen;
A Fellow I was sworn most rare,
And know the Astler, Diamond and Square:
I know the Master's Part full well,
As honest *Maughbin* will you tell.

Then the Master says:—

If a Master-Mason you would be,
Observe you well the *Rule of Three;*
And what you want in Masonry,
Thy *Mark* and *Maughbin* makes thee free.

Then follows the Catechism or Lecture, in which the Points of Fellowship are given with an additional one, which is "Tongue to Tongue."

The suggestions now offered are: That the missing word represented by the line..... is RAISING; the word which is *whispered* is . . . distorted form of . . . Similarly "Thy Mark" is a cowan's attempt to reproduce . . . with which we are all familiar, and not, as is generally assumed, a reference to "Choosing a Mark"; that the *Rule of Three* is a reminder that there were but Three . . . although that is not all that is implied by the expression; and finally that the candidate's "Face in due order to receive it" means that he and the Master are in the attitude implied by "Points of Fellowship." In short, that "The Master's Part" described in *A Mason's Examination* of April, 1723, contained the Story of Hiram's *Death*. The date of publication is not only earlier than 1725, but it is only some six or eight weeks later than that of the first *Book of Constitutions* (*Transactions*, Quatuor Coronati Lodge, volume xxv, page 358). Remembering Brother Gould's judgment as to the antiquity of the text of this Catechism, it will now be seen that the mysterious remarks of Anderson and Pennell, and also, we may add, the "Hiram Abiff Note" in the 1723 *Constitutions*, and the 1721 reference to "Hiram Abiff's Chair," assume a new value.

To sum up and conclude, the matter may be conveniently stated thus—On Philological grounds, the Hiramic Legend is declared to be older than 1717. The Hiramic Legend is found nowhere except in Masonry. "The Master's Part" in a printed document of date 1723, but of which the text is much earlier, included the Hiramic Legend of the Death of the Builder. There was a "Master's Part" before 1717.

Admitting freely that the demonstration is not absolute, it is nevertheless claimed that there is the strongest possible reason, short of actual documentary proof, for believing that not only the Hiramic Legend but also its Masonic Application belong to the *pre*-Grand Lodge of our Order.

The subject is examined at some length in Doctor Mackey's revised *History of Freemasonry*, and note particularly the conclusions on page 1072. We may well compare the Third Degree with the symbolism of the Corner-stone. Consider the purpose, the planning, the workmanship, and the laying of it, the records deposited within it, the sacrifices offered upon it, the service given unto it and the service it should render, and so on, and we may also in this connection think of the time when the Gilds gave their aid publicly to the Church in the dramatic rendering of the story of the resurrection, the victory over death and the grave, and of the traditions coming down to us from the past, of builder's ceremonies, of human offerings and tragedies at the foundation rites of buildings, and when their dedication took place. The Bible describes the builder's ceremonies impressively marked by the death of two sons (First Kings xvi, 34). This is not a solitary instance (see also Hastings' *Dictionary of the Bible*, Speth's *Builder's Rites and Ceremonies*, Trumbull's *Threshold Covenant*, Burdick's *Foundation Rites, with some Kindred Ceremonies, a Contribution to the study of Beliefs, Customs and Legends, connected with Buildings, Locations, and Landmarks*, and in this *Encyclopedia*, note *Degrees*, also *Mysteries, Ancient*).

MASTER, MOST HIGH AND PUISSANT. The French expression is *Maître très haut et très puissant*. The Sixty-second Degree of the Rite of Mizraim.

MASTER, MOST WISE. The title of a presiding officer of a Chapter of Rose Croix, usually abbreviated as *Most Wise*.

MASTER, MYSTIC. In French, *Maître Mystique*. A degree in the collection of Pyron.

MASTER OF ALL SYMBOLIC LODGES, GRAND. See *Grand Master of all Symbolic Lodges*.

MASTER OF A LODGE. See *Worshipful*.

MASTER OF CAVALRY. An Officer in a Council of Companions of the Red Cross, whose duties are, in some respects, similar to those of a Junior Deacon in a Symbolic Lodge. The two offices of Master of Cavalry and Master of Infantry were first appointed by Constantine the Great.

MASTER OF CEREMONIES. An Officer found in many American Lodges and at one time in the Lodges of England and the Continent. In English Lodges the office is almost a nominal one, without any duties, but in the Continental Lodges he acts as the conductor of the candidate. Oliver says that the title should be, properly, Director of Ceremonies, and he objects to Master of Ceremonies as *unmasonic*. In the Constitutions of the Grand Lodge of England, issued in 1884, the title is changed to *Director of Ceremonies*.

MASTER OF DISPATCHES. The Secretary of a Council of Companions of the Red Cross. The *Magister Epistolarum* was the officer under the Empire who conducted the correspondence of the Emperor.

MASTER OF FINANCES. The Treasurer of a Council of Companions of the Red Cross.

MASTER OF HAMBURG, PERFECT. The French name is *Maître parfait de Hamburg*. A Degree in the nomenclature of Fustier.

MASTER OF INFANTRY. The Treasurer of a Council of Companions of the Red Cross (see *Master of Cavalry*).

MASTER OF LODGES. The name in French is *Maître des Loges*. The Sixty-first Degree of the Rite of Mizraim.

MASTER OF MASTERS, GRAND. In French, *Grand Maître des Maîtres*. The Fifty-ninth Degree of the Metropolitan Chapter of France.

MASTER OF PARACELSUS. The French name is *Maître de Paracelse*. A Degree in the collection of Pyron.

MASTER OF SAINT ANDREW. The Fifth Degree of the Swedish Rite; the same as the Grand Elu Ecossais of the Clermont system.

MASTER OF SECRETS, PERFECT. The French for this is *Maître parfait des Secrets*. A Degree in the manuscript collection of Peuvret.

MASTER OF THE CHIVALRY OF CHRIST. So Saint Bernard addresses Hugh de Payens, Grand Master of the Templars. *Hugoni Militi Christi et Magistro Militiae Christi, Bernardus Clercevallus*, etc.

MASTER OF THE HERMETIC SECRETS, GRAND. In French this is *Maître des Secrets Hermétique, Grand*. A Degree in the manuscript collection of Peuvret.

MASTER OF THE HOSPITAL. The Latin expression *Sacri Domus Hospitalis Sancto Joannis Hierosolymitani Magister*, or Master of the Sacred House of the Hospital of Saint John of Jerusalem, was the official title of the chief of the Order of Knights of Malta; more briefly, *Magister Hospitalis*, or Master of the Hospital. Late in their history, the more imposing title of *Magnus Magister*, or Grand Master, was sometimes assumed; but the humbler designation was still maintained. On the tomb of Zacosta, who died in 1467, we find *Magnus Magister;* but twenty-three years after, D'Aubusson signs himself *Magister Hospitalis Hierosolymitani*.

MASTER OF THE KEY TO MASONRY, GRAND. The French title is *Grand Maître de la Clef de la Maçonnerie*. The Twenty-first Degree of the Chapter of the Emperors of the East and West.

MASTER OF THE LEGITIMATE LODGES, GRAND. The French is *Maître des Loges légitimes*. A Degree in the Archives of the Mother Lodge on the Eclectic Philosophic Rite.

MASTER OF THE PALACE. An Officer in a Council of Companions of the Red Cross, whose duties are peculiar to the Degree.

MASTER OF THE SAGES. The Fourth Degree of the Initiated Knights and Brothers of Asia.

MASTER OF THE SEVEN CABALISTIC SECRETS, ILLUSTRIOUS. In French, *Maître Illustre des sept Secrets Cabalistiques*. A Degree in the manuscript collection of Peuvret.

MASTER OF THE TEMPLE. Originally the official title of the Grand Master of the Templars. After the dissolution of the Order in England, the same title was incorrectly given to the *Custos* or guardian of the Temple Church at London, and the error is continued to the present day.

MASTER OF THE WORK. The chief builder or architect of a cathedral or other important edifice in the Middle Ages was called the *Master of the Work;* thus, Jost Dotzinger was, in the fifteenth century, called the Master of the Work at the Cathedral of Strasburg. In the Middle Ages the *Magister Operis* was one to whom the public works was entrusted. Such an officer existed in the monasteries. He was also called *Operarius* and *Magister Operarum*. Du Cange says that kings had their *Operarii, Magistri Operarum* or Masters of the Works. It is these Masters of the Works whom Anderson has constantly called Grand Masters. Thus, when he says (*Constitutions*, 1738, page 69) that "King John made Peter de Cole-Church Grand Master of the Masons in rebuilding London bridge," he should have said that he was appointed *Operarius* or Master of the Works. The use of the correct title would have made Anderson's history more valuable.

MASTER, PAST. See *Past Master*.

MASTER, PERFECT. See *Perfect Master*.

MASTER, PERFECT ARCHITECT. The Twenty-seventh Degree of the Rite of Mizraim.

MASTER, PERFECT IRISH. See *Perfect Irish Master*.

MASTER PHILOSOPHER BY THE NUMBER NINE. The French title is *Maître philosophe par le Nombre Neuf*. A Degree in the manuscript collection of Peuvret.

MASTER PHILOSOPHER BY THE NUMBER THREE. In French, *Maître philosophe par le Nombre Trois*. A Degree in the manuscript collection of Peuvret.

MASTER PHILOSOPHER HERMETIC. In French, *Maître philosophe Hermétique*. A Degree in the collection of Peuvret.

MASTER, PRIVATE. In French, *Maître Particulier*. The Nineteenth Degree of the Metropolitan Chapter of France.

MASTER PROVOST AND JUDGE. In French, *Maître Prevôt et Juge*. The Eighth Degree of the Metropolitan Chapter of France.

MASTER, PUISSANT IRISH. See *Puissant Irish Master*.

MASTER, PYTHAGOREAN. In French, *Maître Pythagoricien*. Thory says that this is the Third and last Degree of the Masonic system instituted according to the doctrine of Pythagoras.

MASTER, ROYAL. See *Royal Master*.

MASTER, SECRET. See *Secret Master*.

MASTER, SELECT. See *Select Master*.

MASTER'S EMBLEM. The Masters and Past Masters of Masonic Lodges in England wear upon their aprons "perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles," this having been specified in the Constitutions of 1815 and still in force. This emblem has the appearance of two squares set side by side and these are sometimes erroneously referred to as *Levels*.

MASTER'S LIGHT. In English Lodges represents the Master who is always present, while the Lodge is open, either in person or by representative. As the Lodge cannot be open without his presence so his light may not be extinguished until after the Lodge is closed, nor may it be obscured or shaded in any manner. This rule was adopted by a Special Grand Lodge meeting on May 20, 1816.

MASTERS LODGES. Rawlinson's list of Lodges of 1733 refers to a *Masters' Lodge* or to *Master Masons' Lodges*, giving the following entries:

115 Devil Tavern, Temple Bar, the Scotch Masons' Lodge.

116 Bear and Harrow, in the Butcher Row, a Master Masons' Lodge.

Pine also gives two others in his engraved list of 1734 as well as the above. One, numbered 120, appears as follows:

120 Oates's Coffee House, Masters' Lodge, Great Wild Street. 1st and 3d Sunday.

It is interesting to note that these early Masters' Lodges held their meetings on Sunday, although there

is nothing to indicate that Masonic Lodges in England generally held Sunday meetings. It is probable that ordinary Lodge business was not transacted in the Masters' Lodges, these being small and exclusive and seemingly held for the purpose of conferring the Third or Master Masons' Degree. Later on the members of the Royal Arch unquestionably frequently had their meetings on Sundays.

MASTERS OF COMO. Charles Kingsley in the *Roman and Teuton* (Lecture 10, page 253, edition of 1891), says:

> Then follows some curious laws in favor of the Masters of Como, who seem to have been a gild of architects, perhaps the original germ of the great Society of Freemasons belonging, no doubt, to the Roman population who were settled about the Lake of Como and were hired on contract, as the laws themselves express it, to build for the Lombards, who, of course, had no skill to make anything beyond a skin tent or a log hall.

For an extended account of the famous gild see the article on *Comacine Masters*.

MASTER SUPREME ELECT. In French, *Maître suprême Elu*. A Degree in the Archives of the Philosophic Scottish Rite.

MASTER THEOSOPHIST. In French, *Maître Thoésophie*. The Third Degree of the Rite of Swedenborg.

MASTER THROUGH CURIOSITY. In French, *Maître par Curiosité*.

1. The Sixth Degree of the Rite of Mizraim.
2. The Sixth Degree of the collection of the Metropolitan Chapter of France.

The Degree is a modification of the Intimate Secretary of the Ancient and Accepted Scottish Rite.

MASTER TO THE NUMBER FIFTEEN. The French title is *Maître au nombre Quinze*. A Degree in the manuscript collection of Peuvret.

MASTER, TRUE. The French title is *Vrai Maître*. A Degree of the Chapter of Clermont.

MASTER, WORSHIPFUL. See *Worshipful*.

MATERIALS OF THE TEMPLE. Masonic tradition tells us that the trees out of which the timbers were made for the Temple were felled and prepared in the forest of Lebanon, and that the stones were hewn, cut, and squared in the quarries of Tyre. But both the Book of Kings and Josephus concur in the statement that Hiram of Tyre furnished only cedar and fir trees for the Temple. The stones were most probably (and the explorations of modern travelers confirm the opinion) taken from the quarries which abound in and around Jerusalem. The tradition, therefore, which derives these stones from the Quarries of Tyre, is incorrect.

MATERS. In the *Cooke Manuscript* (line 825)—and it is the only Old Constitution in which it occurs—we find the word *maters:* "Hit is seyd in y^{e} art of Masonry y^{t} no man scholde make ende so well of worke begonne bi another to y^{e} profite of his lorde as he began hit for to end hit bi his *maters* or to whom he scheweth his *maters*," where evidently, *maters* is a corruption of the Latin *matrix*, a mold; this latter being the word used in all the other Old Constitutions in the same connection (see *Mold*).

MATHOC. The Hebrew word מתוק meaning *amiability, sweetness*. The name of the Third Step of the Mystic Ladder of the Kadosh of the Ancient and Accepted Scottish Rite.

MATRICULATION BOOK. In the Rite of Strict Observance, the Register which contained the lists of the Provinces, Lodges, and members of the Rite was called the *Matriculation Book*. The term was borrowed from the usage of the Middle Ages, where *matricula* meant a catalogue. It was applied by the ecclesiastical writers of that period to lists of the clergy, and also of the poor, who were to be provided for by the churches, whence we have *matricula clericorum* and *matricula pauperum*.

MATTER. A subject deemed of important study to the alchemical and hermetical devotee. It holds a valued position for instruction in the Society of the Rosicrucians, who hold that matter is subject to change, transformation, and apparent dissolution; but, in obedience to God's great laws of economy, nothing is lost, but is simply transferred.

MATTIO. See *Macio*.

MATURE AGE. The Charges of 1722 prescribe that a candidate for initiation must be of "mature and discreet age"; but the usage of the Craft has differed in various countries as to the time when maturity of age is supposed to have arrived.

In the Regulations of 1663, it is set down at twenty-one years (*Constitutions*, 1738, page 102); and this continues to be the construction of maturity in all English Lodges both in Great Britain and the United States of America. France and Switzerland have adopted the same period. At Frankfort-on-the-Main it is fixed at twenty, and in Prussia and Hanover at twenty-five. The Grand Lodge of Hamburg has decreed that the age of Masonic maturity shall be that which is determined by the laws of the land to be the age of legal majority.

Under the Scotch Constitution the age was eighteen until 1891, when it was raised to twenty-one; and under the Irish Constitution it was twenty-one until 1741, when it was raised to twenty-five and so remained until 1817, when it was again lowered to twenty-one.

MAUL or **SETTING MAUL.** See *Mallet*.

MAUNDY-THURSDAY. The Thursday before Easter. *Maundy* is derived from the Latin word *mandatum* (meaning *commandment*), the first word of a religious chant sung by pilgrims on that day at the time of the washing of feet. It also refers to Christ's words after he had washed the feet of the disciples at the Last Supper (John xiii, 34), "A new commandment I give unto you." Maundy-Thursday is sometimes called *Shear* Thursday, alluding evidently to the *shearing* of beards and heads in preparation for Easter. Foot washing before Easter was part of the rites of the Roman Catholic Church from about the fourth century, and the act itself was performed by Pope, prelates, priests and nobles. Doles or alms were then given the poor and these gifts were called *maunds*. In England the King washed the feet of as many poor men as he himself was years old. Wolsey made "his maund in Our Lady's Chapel, having fifty-nine poor men whose feet he washed and kissed; and after he had wiped them he gave every of the said poor men twelve pence in money, three ells of good canvas to make them shirts, a pair of new shoes, a cast of red herrings and three white herrings." This was in 1530 at Peterborough Abbey. Paupers' feet were washed by the yeomen of the laundry of Queen

Elizabeth and she distributed doles. The last English monarch to do this was James II. From then to the eighteenth century this ceremony was by the King's Almoner. Since then the rite of washing the feet by the King's Almoner has been abandoned although the giving of the *Maundy Pennies* persists. These *Maundy Pennies*, in the time of Charles II, were especially prepared and came directly from the Mint with the edges of the coins unmilled. The present-day ceremony occurs at Westminster Abbey, London, where a procession is headed by the Lord High Almoner and the clergy and yeomen of the guard come next carrying small purses colored white and red containing the doles. The Roman Catholic Archbishop also goes through with the entire ritual in England and on the Continent. This formerly was done by the Austrian Emperor, and also practised in the Greek Church of Russia. From the fourth century in Spain, Italy and other Latin countries, washing of the feet was commonly performed towards the end of Lent and before baptism. Maundy-Thursday is given more than ordinary observance by Scottish Rite Freemasons. The Chapter of Rose Croix, or Eighteenth Degree, provides for the extinguishing of lights from Maundy-Thursday until Easter Sunday, on which day the Chapter is reassembled. The Supreme Council of the Southern Jurisdiction of the United States of America, Ancient and Accepted Scottish Rite, has a regulation commanding every member within hail of one of its Chapters to appear at these meetings or to present his excuses to the Body in case of inability to attend.

MAURER. German for Mason, as Maurerei is for Masonry, and Freimaurer for Freemason.

MAURER, GRUSS. A German Masonic Operative expression, divided by some into Gruss Maurer, Wort Maurer, Schrift Maurer, and Briefträger—that is, those who claimed aid and recognition through signs and proving, and those who carried written documents.

MAURITIUS. Freemasonry was introduced in this island, a British possession, formerly the Ile de France, in the Indian Ocean, as early as 1816 when a Lodge, Truth and Loyalty, was chartered by the Grand Lodge of England at Port Louis. Its Warrant was cancelled, however, twelve years after. Later there were English, Scotch, and Irish Lodges at work here.

MAUT. The consort of the god Amon, usually crowned with a pschent or double diadem, emblem of the sovereignty of the two regions. Sometimes a vulture, the symbol of maternity, of heaven, and knowledge of the future, shows its head on the forehead of the goddess, its wings forming the head-dress. Horapollo says the vulture designates *maternal love* because it feeds its young with its own blood; and, according to Pliny, it represents *heaven* because no one can reach its nest, built on the highest rocks, and, therefore, that it is begotten of the winds. Maut is clothed in a long, close-fitting robe, and holds in her hand the sacred Anch, or Sign of Life.

MAXIMILIAN, JOSEPH I. King of Bavaria, who, becoming incensed against the Fraternity, issued Edicts against Freemasons in 1799 and 1804, which he renewed in 1814.

MAXIMUS OF TYRE (Cassius Maximus Tyrius). Greek rhetorician and philosopher in the time of Antonines and Commodus (second century A.D.). He travelled extensively, delivering lectures. There are still extant by him forty-one essays. With him God is the Supreme Being, one and indivisible though called by many names, accessible to reason alone. The soul in many ways bears a great resemblance to the divinity; it is partly mortal, partly immortal, and when freed from the fetters of the body, becomes an intermediary on the confines of heaven and earth. Life is the sleep of the soul, from which it awakes at death. Maximus of Tyre must be distinguished from the Stoic Maximus, tutor of Marcus Aurelius. Thomas Taylor translated from the Greek and published in London, 1804, *The Dissertations of Maximus Tyrius*, and in the preface Taylor says:

> Of Maximus, the author of the following *Dissertations*, nothing more is known, than that he was a Tyrian; that he lived under the Antonines and Commodus; that he for some time resided in Rome, but probably, for the most part in Greece; that he cultivated philosophy, and particularly that of Plato; and that he was one of those sophists who, like Dio Chrysostom, united philosophy with the study of rhetoric, and combined sublimity and depth of conception with magnificence and elegance of diction.

There is a curious statement by the Tyrian, in the above translation (volume ii, pages 2, 3), having in part a resemblance to the familiar Masonic monitorial instruction to Fellow Crafts:

> What then do you say, O Attic Guest? Is good so narrow, groveling, difficult to be obtained, immanifest, and replete with molestation, that we cannot obtain it without sinning, redrawing geometrical lines, and consuming our time in these, as if it were our intention to become something else, and not to be good men? Though divine virtue, indeed, according to its use, is sublime and great, and near to every one, but according to its position, is not difficult to him who but once wishes to be obedient to be beautiful in conduct, and to oppose whatever is base. The Athenian guest, however, will answer, that this, which is called the law of the city, without the obedience of those that use it, is promulgated in vain, and that it is necessary the people should submit to it voluntarily; but the people in the soul—desires, senses, imagination, opinions—are numerous and foolish who, nevertheless, when they once yield their assent to the law, and follow where it commands, produce the most excellent polity in the soul, and which men denominate philosophy. Come then, let philosophy approach after the manner of a legislator, adorning the disorderly and wandering soul as if it were the people in a city. Let her also call as her coadjutors other acts; not such as are sordid, by Jupiter! nor such as require manual operation, nor such as contribute to procure us things little and vile; but let one of these be that art which prepares the body to be subservient, as a prompt and robust vehicle, to the mandates of the soul, and which is called gymnastic. Let another art be that which is the angel of the conceptions of the soul, and which is called rhetoric; another, that which is the nurse and tutor of the juvenile mind, and which is geometry, poetry; another that which is the leader of the nature of numbers, and which is called arithmetic; and another that which is the teacher of computation, and is called logistic. Let geometry, also, and music follow, who are the associates of philosophy and conscious of her arcana, and to each of which she distributes a portion of her labor.

MAZZINI, GIUSEPPE. Italian liberator, born June 22, 1805; died March 10, 1872. He was Grand Master of Freemasons of Italy (see *New Age*, June, 1924).

MECKLENBURG. Freemasonry was introduced here in 1754, but not firmly rooted until 1799. There were in due time two Provincial Grand Lodges.

MEDAL FOR DISTINGUISHED SERVICE TO FREEMASONRY. See *Price, Henry.*

MEDALS. A *medal* is defined to be a piece of metal in the shape of a coin, bearing figures or devices and mottoes, struck and distributed in memory of some person or event. When Freemasonry was in its operative stage, no medals were issued. The medals of the Operative Masons were the monuments which they erected in the form of massive buildings, adorned with all the beauties of architectural art. But it was not long after its transformation into a Speculative Order before it began to issue medals. Medals are

FIG. 1. PENNY OF THE MARK MASTER

now struck every year by Lodges to commemorate some distinguished member or some remarkable event in the annals of the Lodge. Many Lodges in Europe have cabinets of medals, of which the Lodge Minerva of the Three Palms at Leipsic is especially valuable. In America such a collection has been made by Pythagoras Lodge at New York.

No Masonic medal appears to have been found earlier than that of 1733, commemorative of a Lodge being established at Florence, by Lord Charles Sackville. The Lodge appears not to have been founded by regular authority; but, however that may be, the event was commemorated by a medal, a copy of which exists in the collection in possession of the Lodge Minerva of the Three Palms, at Leipsic. The *obverse* contains a bust representation of Lord Sackville, with the inscription—"Carolvs Sackville, Magister, Fl." The *reverse* represents Harpocrates in the attitude of silence, leaning upon a broken column, and holding in his left arm the cornucopia filled with rich fruits, also the implements of Freemasonry, with a thyrsus, staff, and serpent, resting upon the fore and back ground. The thyrsus, by the way, being a staff wreathed in ivy or vine leaves and crowned with a pine cone or a bunch of ivy leaves, the Bacchic wand or rod, borne by the Bacchants, priests or votaries of the Rites of Bacchus.

The minimum of charity found among Mark Masters is the Roman penny, the *denarius*, weighing 60 grains silver, worth fifteen cents (see *Mark Master's Wages*). The coin shown in Figure 1 was struck at Rome, under Tiberius, 18 A.D. The portrait is *Tiberius;* the reverse the *Goddess Clemency.* The Latin inscription reads in English: "Tiberius Caesar Augustus, the son of the Deified Augustus, the High Priest."

Two medals, weighing 120 grains each, of silver, about thirty cents, were struck off at Jerusalem, under Simon Maccabee, the Jewish ruler, 138, 139 B.C. They are the oldest money coined by the Jews. The devices are the brazen laver that stood before the Temple, and three lilies springing from one stem. The inscriptions, translated from the Hebrew of the oldest style, say, "Half-shekel; Jerusalem the Holy."

Brother Rob Morris and Brother Coleman, in their *Calendar,* furnish much valuable information on this subject.

The earliest work on Masonic Medals is by Ernest Zacharias, entitled *Numotheca Numismatica Latomorum.* It was issued at Dresden in parts, the first appearing on September 13, 1840, the eighth and last on January 29, 1846. It gave 48 medals in all. Then came *Die Denkmünzen der Freimaurerbruderschaft,* by Dr. J. F. L. Theodor Merzdorf, published at Oldenburg in 1851, and describing 334 medals.

A standard work on the subject is *The Medals of the Masonic Fraternity,* by W. T. R. Marvin, privately printed at Boston in 1880, in which over 700 medals are described.

MEDITERRANEAN PASS. A side Degree sometimes conferred in the United States on Royal Arch Masons. It has no lecture or legend, and should not be confounded, as it sometimes is, with the very different Degree of Knight of the Mediterranean Pass. It is, however, now nearly obsolete.

MEDITERRANEAN PASS, KNIGHT OF. See *Knight of the Mediterranean Pass,* also *Babylonish Pass.*

MEETING OF A CHAPTER. See *Convocation.*

MEETING OF A LODGE. See *Communication.*

MEET ON THE LEVEL. In the Prestonian Lectures as practised in the beginning of the eighteenth century, it was said that Masons met on the Square and hoped to part on the Level. In the American system of Webb a change was made, and we were instructed that they *meet on the Level and part on the*

FIG. 2. JEWISH HALF-SHEKELS OF SILVER. TWO SPECIMENS

Square. And in 1843 the Baltimore Convention made a still further change, by adding that *they act by the Plumb;* and this formula is now, although quite modern, generally adopted by the Lodges in the United States of America.

MEGACOSM. An intermediate world, great, but not equal to the Macrocosm, the universe, and yet greater than the Microcosm, or little world, man.

MEHEN. An Egyptian mythological serpent, the winding of whose body represented the tortuous course of the sun in the nocturnal regions. The serpentine course taken when traveling through dark-

ness. The direction metaphorically represented by the initiate in his first symbolic journey as Practicus in the Society of the Rosicrucians.

MEHOUR. Space, the name given to the feminine principle of the Deity by the Egyptians.

MEISTER. German for Master; in French, *Maître;* in Dutch, *Meester;* in Swedish, *Mastar;* in Italian, *Maestro;* in Portuguese, *Mestre.* The old French word appears to have been *Meistrier.* In old French Operative Laws, *Le Mestre* was frequently used.

MEISTER IM STUHL. Meaning *Master in the Chair.* The Germans so call the Master of a Lodge.

MELANCTHON, PHILIP. The name of this celebrated reformer is signed to the Charter of Cologne as the representative of Dantzic. The evidence of his connection with Freemasonry depends entirely on the authenticity of that document.

MELCHIZEDEK. King of Salem, and a Priest of the Most High God, of whom all that we know is to be found in the passages of Scripture read at the conferring of the Degree of High Priesthood. Some theologians have supposed him to have been Shem, the son of Noah. The sacrifice of offering bread and wine is first attributed to Melchizedek; and hence, looking to the similar Mithraic sacrifice, Godfrey Higgins is inclined to believe that he professed the religion of Mithras. He abandoned the sacrifice of slaughtered animals, and, to quote the words of Saint Jerome, "offered bread and wine as a type of Christ." Hence, in the New Testament, Christ is represented as a Priest after the Order of Melchizedek. In Freemasonry, Melchizedek is connected with the Order or Degree of High Priesthood, and some of the advanced Degrees (see *High Priesthood, Order of*).

MELCHIZEDEK, DEGREE OF. The Sixth Degree of the Order of Brothers of Asia.

MELECH. Properly, *Malach,* a messenger, and hence an angel, because the angels were supposed to be the messengers of God. In the ritual of one of the advanced Degrees we meet with the sentence *hamelech Gebalim,* which has been variously translated. The French ritualists handle Hebrew words with but little attention to Hebrew grammar, and hence they translate this sentence as *Jabulum est un bon Maçon.* The former American ritualists gave it as meaning "Guibulum is a good man." Guibulum is undoubtedly used as a proper name, and is a corrupt derivation from the Hebrew Masonic *Giblim,* which means stonesquarers or masons, and *melach* for *malach* means a messenger, one sent to accomplish a certain task. Brothers Pike and Rockwell make the first word *hamalek,* the king or chief. If the words were reversed, we should have the Hebrew vocative, "O! Gibulum the messenger." As it is, Brother Pike makes it vocative, and interprets it, "Oh! thou glory of the Builders." Probably, however, the inventor of the Degree meant simply to say that Gibulum was a messenger, or one who had been sent to make a discovery, but that he did not perfectly express the idea according to the Hebrew idiom, or that his expression has since been corrupted by the copyists.

MELESINO, RITE OF. This is a Rite scarcely known out of Russia, where it was founded about the year 1765, by Melesino, a very learned man and Freemason, a Greek by birth, but high in the military service of Russia. It consisted of seven Degrees, namely, 1. Apprentice; 2. Fellow Craft; 3. Master Mason; 4. The Mystic Arch; 5. Scottish Master and Knight; 6. The Philosopher; 7. The Priest or High Priest of the Templars. The four higher Degrees abounded in novel traditions and myths unknown to any of the other Rites, and undoubtedly invented by the founder. The whole Rite was a mixture of Cabalism, magic, Gnosticism, and the Hermetic philosophy mixed in almost inextricable confusion. The Seventh or final Degree was distinctly Rosicrucian, and the religion of the Rite was Christian, recognizing and teaching the belief in the Messiah and the dogma of the Trinity.

MELESINO, RITE OF. See *Russia.*

MELEWI. See *Turkey.*

MELITA. The ancient name of the island of Malta.

MEMBER, HONORARY. See *Honorary Members.*

MEMBER, LIFE. See *Life Member.*

MEMBER OF A LODGE. As soon as permanent Lodges became a part of Masonic organization, it seems to have been required that every Freemason should belong to one, and this demand is explicitly stated in the Charges approved in 1722 (see *Affiliated Freemason*).

MEMBERSHIP, RIGHT OF. The first right which a Freemason acquires, after the reception of the Third Degree, is that of claiming membership in the Lodge in which he has been initiated. The very fact of his having received that Degree makes him at once an inchoate member of the Lodge—that is to say, no further application is necessary, and no new ballot is required; but the candidate, having now become a Master Mason, upon signifying his submission to the Regulations of the Society by affixing his signature to the book of by-laws, is constituted, by virtue of that act, a full member of the Lodge, and entitled to all the rights and prerogatives accruing to that position. Under the English Constitution (Rule 191) initiation is sufficient for membership.

MEMPHIS. For many generations Memphis was the royal city of Egypt and here also were gathered the fraternity of priests and the great school of the wisdom and the mysteries of the Egyptians. The name has therefore had a lively interest to various founders of Degree systems (see *Memphis, Rite of,* and *Marconis, Gabriel Mathieu,* and *Marconis, Jacques Etienne*).

MEMPHIS, RITE OF. In 1839, two French Freemasons, named respectively Marconis and Moullet, of whom the former was undoubtedly the leader, instituted, first at Paris, then at Marseilles, and afterward at Brussels, a new Rite which they called the *Rite of Memphis,* and which consisted of ninety-one Degrees. Subsequently, another Degree was added to this already too long list. The Rite, however, has repeatedly undergone modifications. The Rite of Memphis was undoubtedly founded on the extinct Rite of Mizraim; for, as Ragon says, the Egyptian Rite seems to have inspired Marconis and Moullet in the organization of their new Rite. It is said by Ragon, who has written copiously on the Rite, that the first series of Degrees, extending to the Thirty-fifth Degree, is an assumption of the thirty-

three Degrees of the Ancient and Accepted Rite, with scarcely a change of name. The remaining Degrees of the Rite are borrowed, according to the same authority, from other well-known systems, and some, perhaps, the invention of their founders. The Rite of Memphis was not at first recognized by the Grand Orient of France, and consequently formed no part of legal French Freemasonry. So about 1852 its Lodges were closed by the civil authority, and the Rite, to use a French Masonic phrase, "went to sleep."

A Lodge was operating in 1859 as of the Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphes, in England, and issuing certificates of membership. The Grand Secretary of the Grand Lodge of England therefore sent out a circular warning members of the English Lodges against spurious Lodges claiming to be Masonic.

In the year 1862, Marconis, still faithful to the system which he had invented, applied to the Grand Master of France to give to it a new life. The Grand College of Rites was consulted on the subject, and the Council of the Order having made a favorable decree, the Rite of Memphis was admitted, in November, 1862, among those Masonic systems which acknowledge obedience to the Grand Orient of France, and perform their functions within its bosom. To obtain this position, however, the only one which, in France, preserves a Masonic system from the reputation of being clandestine, it was necessary that Marconis, who was then the Grand Hierophant, should, as a step preliminary to any favorable action on the part of the Grand Orient, take an obligation by which he forever after divested himself of all authority, of any kind whatsoever, over the Rite. It passed entirely out of his hands, and, going into obedience to the Grand Orient, that Body has taken complete and undivided possession of it, and laid its advanced Degrees upon the shelf, as Masonic curiosities, since the Grand Orient only recognizes, in practise, the thirty-three degrees of the Ancient and Accepted Scottish Rite.

This, then, became the position of the Rite of Memphis in France. Its original possessors have disclaimed all further control or direction of it. It has been admitted by the Grand Orient among the eight systems of Rites which are placed under its obedience; that is to say, it admits its existence, but it does not suffer it to be worked. Like all Masonic Rites that have ever been invented, the organization of the Rite of Memphis is founded on the first three Degrees of Ancient Craft Masonry. These three Degrees, of course, are given in Symbolic Lodges. In 1862, when Marconis surrendered the Rite into the hands of the ruling powers of French Freemasonry, many of these Lodges existed in various parts of France, although in a dormant condition, because, as we have already seen, ten years before they had been closed by the civil authority. Had they been in active operation, they would not have been recognized by the French Freemasons; they would have been looked upon as clandestine, and there would have been no affiliation with them, because the Grand Orient recognizes no Masonic Bodies as legal which do not in return recognize it as the head of French Freemasonry.

But when Marconis surrendered his powers as Grand Hierophant of the Rite of Memphis to the Grand Orient, that Body permitted these Lodges to be resuscitated and reopened only on the conditions that they would acknowledge their subordination to the Grand Orient; that they would work only in the first three Degrees and never confer any Degree higher than that of Master Mason; the members of these Lodges, however high might be their dignities in the Rite of Memphis, were to be recognized only as Master Masons; every Freemason of the Rite of Memphis was to deposit his Masonic titles with the Grand Secretary of the Grand Orient; these titles were then to be *visé* or approved and regularized, but only as far as the Degree of Master Mason; no Freemason of the Rite of Memphis was to be permitted to claim any higher Degree, and if he attempted to assume any such title of a higher Degree which was not approved by the Grand Master, he was to be considered as irregular, and was not to be affiliated with by the members of any of the regular Lodges.

Such became the condition of the Rite of Memphis in France. It was absorbed into the Grand Orient; Marconis, its founder and head, surrendered all claim to any jurisdiction over it; there are Lodges under the jurisdiction of the Grand Orient which originally belonged to the Rite of Memphis, and they practise its Ritual, but only so far as to give the Degrees of Apprentice, Fellow Craft, and Master Mason. Its "Sages of the Pyramids," its "Grand Architects of the Mysterious City," its "Sovereign Princes of the Magi of the Sanctuary of Memphis," with its "Sanctuary," its "Mystical Temple," its "Liturgical College," its "Grand Consistory," and its "Supreme Tribunal," existed no longer except in the Diplomas and Charters which were quietly laid away on the shelves of the Secretariat of the Grand Orient. To attempt to propagate the Rite became in France a high Masonic offense. The Grand Orient had the power, but there seemed no likelihood that it would ever exercise it.

Some circumstances which occurred in the Grand Orient of France very clearly show the true condition of the Rite of Memphis. A meeting was held in Paris by the Council of the Order, a Body which, something like the Committee of General Purposes of the Grand Lodge of England, does all the preliminary business for the Grand Orient, but which is possessed of rather extensive legislative and administrative powers, as it directs the Order during the recess of the Grand Orient. At that meeting, a communication was received from a Lodge in Moldavia, called *The Disciples of Truth*, which Lodge is under the jurisdiction of the Grand Orient of France, having been chartered by that Body. This communication stated that certain Brethren of that Lodge had been invested by one Carence with the Degree of Rose Croix in the Rite of Memphis, and that the diplomas had been dated at the Grand Orient of Egypt, and signed by Brother Marconis as Grand Hierophant. The Commission of the Council of the Order, to whom the subject was referred, reported that the conferring of these Degrees was null and void; that neither Carence nor Marconis had any commission, authority, or power to confer Degrees of the Memphis Rite or to organize Bodies; and that Marconis had, by oath, solemnly divested himself of all right to claim the title of Grand Hierophant of the Rite; which oath, originally taken in May,

1862, had at several subsequent times, namely, in September, 1863, March, 1864, September, 1865, and March, 1866, been renewed. As a matter of clemency, the Council determined not, for the present at least, to prefer charges against Marconis and Carence before the Grand Orient, but to warn them of the error they committed in making a traffic of Masonic Degrees. It also ordered the report to be published and widely diffused, so that the Fraternity might be appraised that there was no power outside of the Grand Orient which could confer the high Degrees of any Rite.

An attempt having been made, in 1872, to establish the Rite in England, Brother Montague, the Secretary-General of the Supreme Council, wrote to Brother Thevenot, the Grand Secretary of the Grand Orient of France, for information as to its validity. From him he received a letter containing the following statements, from which official authority we gather the fact that the Rite of Memphis is a dead Rite, and that no one has authority in any country to propagate it:

"Neither in 1866, nor at any other period, has the Grand Orient of France recognized "the Ancient and Primitive Rite of Masonry," concerning which you inquire, and which has been recently introduced in Lancashire. At a particular time, and with the intention of causing the plurality of Rites to disappear, the Grand Orient of France annexed and absorbed the Rite of Memphis, under the express condition that the Lodges of that Rite, which were received under its jurisdiction, should confer only the three Symbolic Degrees of Apprentice, Fellow Craft, and Master, according to its special rituals, and refused to recognize any other Degree, or any other title, belonging to such Rite. At the period when this treaty was negotiated with the Supreme Chief of this Rite by Brother Marconis de Nègre, Brother H. J. Seymour was at Paris, and seen by us, but no power was conferred on him by the Grand Orient of France concerning this Rite; and, what is more, the Grand Orient of France does not give, and has never given, to any single person the right to make Freemasons or to create Lodges. Afterwards, and in consequence of the bad faith of Brother Marconis de Nègre, who pretended he had ceded his Rite to the Grand Orient of France for France alone, Brother Harry J. Seymour assumed the title of Grand Master of the Rite of Memphis in America, and founded in New York a Sovereign Sanctuary of this Rite. A correspondence ensued between this new power and the Grand Orient of France, and even the name of this Sovereign Sanctuary appeared in our Calendar for 1867. But when the Grand Orient of France learned that this power went beyond the three symbolic Degrees, and that its confidence had been deceived, the Grand Orient broke off all connection with this power, and personally with Brother Harry J. Seymour; and, in fact, since that period, neither the name of Brother Harry J. Seymour, as Grand Master, nor the Masonic power which he founded, have any longer appeared in the Masonic Calendar of the Grand Orient.

"Your letter leads me to believe that Brother Harry J. Seymour is endeavoring, I do not know with what object, to introduce a new Rite into England, in that country of the primitive and only true Freemasonry, one of the most respectable that I know of. I consider this event as a misfortune. The Grand Orient of France has made the strongest efforts to destroy the Rite of Memphis; it has succeeded. The Lodges of the Rite, which it at first received within its jurisdiction, have all abandoned the Rite of Memphis to work according to the French Rite. I sincerely desire that it may be the same in the United Kingdom, and you will ever find me ready to second your efforts.

"Referring to this letter, I have, Very Illustrious Brother, but one word to add, and that is, that the Constitution of the Grand Orient of France interdicts its founding Lodges in countries where a regular Masonic power already exists; and if it cannot found Lodges *à fortiori*, it cannot grant Charters to establish Grand Masonic Powers: in other terms, the Grand Orient of France never has given to Brother Harry J. Seymour, nor to any other person, powers to constitute a Lodge, or to create a Rite, or to make Masons. Brother Harry J. Seymour may perfectly well have the signatures of the Grand Master and of the Chief of the Secretary's office of the Grand Orient of France on a Diploma, as a fraternal *visé;* but certainly *he has neither a Charter nor a Power.* I also beg you to make every effort to obtain the textual copy of the documents of which Brother Harry J. Seymour takes advantage. It is by the inspection of this document it will be necessary to judge the question, and I await new communications on this subject from your fraternal kindness" (see *Marconis*, also *Yarker* and *Seymour*).

MENATZCHIM. In Second Chronicles ii, 18, it is said that at the building of the Temple there were "three thousand and six hundred overseers to set the people awork." The word translated "overseers" is, in the original, מנצחים, Menatzchim. Doctor Anderson, in his catalogue of workmen at the Temple, calls these Menatzchim "expert Master Masons," saying they were "Overseers and Comforters of the People in Working, that were expert Master Masons"; and so they have been considered in all subsequent lectures.

MENTAL QUALIFICATIONS. See *Qualifications.*

MENTAL RESERVATION. When the secret intention wilfully disagrees with the spoken promise, we call that sort of dishonesty, an equivocation, or mental reservation. To purposely mislead by one's deceitful statement is to equivocate; to withhold one's inner consent from what he outwardly says is a mental reservation, a disagreement between a person's purpose and pledge. Such a difference between the will and the word, an unspoken qualification partially or wholly altering a statement so as to lead the hearer astray is mental reservation.

For the causes and reasons behind such deceptive actions there is much scope for speculation. A doctor may temper an explanation of the facts according to his knowledge of the hearer's ability to listen helpfully. In the face of danger, fear suggests dodging. The historian James A. Froude tells in the *Divorce of Catherine* (page 326), that:

> The Abbots and Priors had sworn to the Supremacy (of King over Pope), but had sworn reluctantly, with secret reservations to save their consciences.

Here is the report, as Froude saw it, of a case where allegiance to a foreign power was mentally approved but openly denied. The moral danger of the practise is evident and Blaise Pascal in his *Provincial Letters* has exposed its possibilities with wit and vigor in discussing the Jesuits within his Church. In the ninth letter, July 3, 1656, we find the following dialogue beginning with the explanation by a monk of the Jesuitical use of equivocations, words and sentences of intentional deceitfulness, and then passing to the use of mental reservations:

"I would now say a little about the facilities we have invented for avoiding sin in worldly conversations and intrigues. One of the most embarrassing of these cases is how to avoid telling lies, particularly when one is anxious to induce a belief in what is false. In such cases, our doctrine of equivocations has been found of admirable service, according to which, as Sanchez has it, 'it is permitted to use ambiguous terms, leading people to understand them in another sense from that in which we understand them ourselves.'"

"I know that already, father," said I.

"We have published it so often," continued he, "that at length, it seems, everybody knows of it. But do you know what is to be done when no equivocal words can be got?"

"No, father."

"I thought as much," said the Jesuit; "this is something new, sir: I mean the doctrine of mental reservations. 'A man may swear,' as Sanchez says in the same place, 'that he never did such a thing (though he actually did it), meaning within himself that he did not do so on a certain day, or before he was born, or understanding any other such circumstance, while the words which he employs have no such sense as would discover his meaning. And this is very convenient in many cases, and quite innocent, when necessary or conducive to one's health, honor, or advantage.'"

"Indeed, father! is that not a lie, and perjury to boot?"

"No," said the father; "Sanchez and Filiutius prove that it is not; for, says the latter, 'it is the intention that determines the quality of the action.' And he suggests a still surer method for avoiding falsehood, which is this: After saying aloud, *I swear that I have not done that*, to add, in a low voice, *today;* or after saying aloud, *I swear*, to interpose in a whisper, *that I say*, and then continue aloud, *that I have done that*. This, you perceive, is telling the truth."

"I grant it," said I; "it might possibly, however, be found to be telling the truth in a low key, and falsehood in a loud one; besides, I should be afraid that many people might not have sufficient presence of mind to avail themselves of these methods."

"Our doctors," replied the Jesuit, "have taught, in the same passage, for the benefit of such as might not be expert in the use of these reservations, that no more is required of them, to avoid lying, than simply to say that *they have not done* what they have done, provided 'they have, in general, the intention of giving to their language the sense which an *able man* would give to it.' Be candid, now, and confess if you have not often felt yourself embarrassed, in consequence of not knowing this?"

"Sometimes," said I.

"And will you not also acknowledge," continued he, "that it would often prove very convenient to be absolved in conscience from keeping certain engagements one may have made?"

"The most convenient thing in the world!" I replied.

"Listen, then, to the general rule laid down by Escobar: 'Promises are not binding, when the person in making them had no intention to bind himself. Now, it seldom happens that any have such an intention, unless when they confirm their promises by an oath or contract; so that when one simply says, *I will do it*, he means that he will do it if he does not change his mind; for he does not wish, by saying that, to deprive himself of his liberty.' He gives other rules in the same strain, which you may consult for yourself, and tells us, in conclusion, 'that all this is taken from Molina and our other authors, and is therefore settled beyond all doubt.'"

"My dear father," I observed, "I had no idea that the direction of the intention possessed the power of rendering promises null and void."

"You must perceive," returned he, "what facility this affords for prosecuting the business of life."

Needless to say that the attempt to involve the subject in a fog of difficulties by supposing extreme cases where equivocation and mental reservation may be believed necessary, as to save life, for example, is not to deal with the matter squarely. As the Scriptures say, "Let your yea be yea; and your nay nay" (James v, 12), remembering an example of such sincerity as that of Paul who wrote in the Second Epistle to the Corinthians (i, 18), "But as God is true, our word toward you was not yea and nay," not two mutually destroying statements meaning naught in truth, but a straightforward affirmation, the truth, the whole truth and nothing but the truth (see *Equivocation*).

MENU. In the Indian mythology, *Menu* is the son of Brahma, and the founder of the Hindu religion. Thirteen other Menus are said to exist, seven of whom have already reigned on earth. But it is the first one whose instructions constitute the whole civil and religious polity of the Hindus. The code attributed to him by the Brahmans has been translated by Sir William Jones, with the title of *The Institutes of Menu.*

MERCY. The point of a Knight Templar's sword is said to be characterized by the quality of "mercy unrestrained"; which reminds us of the Shakespearian expression—"the quality of mercy is not strained." In the days of chivalry, mercy to the conquered foe was an indispensable quality of a knight. An act of cruelty in battle was considered infamous, for whatever was contrary to the laws of generous warfare was also contrary to the laws of chivalry (see *Magnanimous*).

MERCY, PRINCE OF. See *Prince of Mercy.*

MERCY-SEAT. The lid or cover of the Ark of the Covenant was called the *Mercy-seat* or the Propitiatory, because on the day of the atonement the High Priest poured on it the blood of the sacrifice for the sins of the people.

MERIDIAN SUN. The sun in the South is represented in Freemasonry by the Junior Warden, for this reason: when the sun has arrived at the zenith, at which time he is in the South, the splendor of his beams entitles him to the appellation which he receives in the instructions as "the beauty and glory of the day." Hence, as the Pillar of Beauty which supports the Lodge is referred to the Junior Warden, that officer is said to represent "the sun in the South at High Twelve," at which hour the Craft are called by him to refreshment, and therefore is he also placed in the South that he may the better observe the time and mark the progress of the shadow over the dial-plate as it crosses the meridian line.

MERIT. The Old Charges say, "all preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit" (see *Preferment*).

MER-SKER. The space in which the sun moves, as an Egyptian personification, signifying the habitation of Horus.

MERZDORF, J. L. T. A learned German Freemason, born in 1812. Initiated in Apollo Lodge, at

Leipsic, in 1834. He resuscitated the Lodge Zum goldenen Hirsch (*Golden Stag*), Oldenburg, and was for years Deputy Master. He published *Die Symbole, die Gesetze, die Geschichte, der Zweck der Masonei schliessen keine Religion von derselben aus*, Leipsic, 1836; *Die Denkmünzen der Freimaurer Brüderschaft*, Oldenburg, 1852; Lessing's *Ernst und Falk, historisch kritisch beleuchtet*, Hanover, 1855; *Geschichte der Freimaurer Brüderschaft im Schottland*, 1861, and several other works.

MESHIA, MESHIANE. Corresponding to Adam and Eve, in accordance with Persian cosmogony.

MESMER, FRIEDERICH ANTON. A German physician who was born in Suabia, in 1734, and, after a long life, a part of which was passed in notoriety and the closing years in obscurity, died in 1815. He was the founder of the doctrine of animal magnetism, called after him *Mesmerism*. He visited Paris, and became there in some degree intermixed with the Masonic activities of Cagliostro, who used the magnetic operations of Mesmer's new science in his initiations (see *Mesmeric Freemasonry*).

MESMERIC FREEMASONRY. In the year 1782 Mesmer established in Paris a Society which he called the *Order of Universal Harmony*. It was based on the principles of animal magnetism or mesmerism, and had a form of initiation by which the founder claimed that its adepts were purified and rendered more fit to propagate the doctrines of his science. French writers have dignified this Order by the title of *Mesmeric Freemasonry*.

MESOPOLYTE. The Fourth Degree of the German Union of XXII.

MESOURANEO. A Greek word, μεσουρανεω, signifying, *I am in the center of heaven*. Hutchinson fancifully derives from it the word *Masonry*, which he says is a corruption of the Greek, and refers to the constellation Magaroth mentioned by Job; but he fails to give a satisfactory reason for his etymology. Nevertheless, Oliver favors it.

METALS. In the divestiture of metals as a preliminary to initiation, we are symbolically taught that Freemasonry regards no man on account of his wealth. The Talmudical treatise *Beracoth*, with a like spirit of symbolism, directs in the Temple service that no man shall go into the Mountain of the House, that is, into the Holy Temple, "with money tied up in his purse."

METAL TOOLS. We are told in Scripture that the Temple was "built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in the building" (First Kings vi, 7). Freemasonry has adopted this as a symbol of the peace and harmony which should reign in a Lodge, itself a type of the world. But Clarke, in his commentary on the place, suggests that it was intended to teach us that the Temple was a type of the kingdom of God, and that the souls of men are to be prepared *here* for *that* place of blessedness. *There* is no repentance, tears, nor prayers: the stones must be all squared, and fitted *here* for their place in the New Jerusalem; and, being *living stones*, must be built up a holy temple for the habitation of God.

METROPOLITAN CHAPTER OF FRANCE. There existed in France, toward the end of the last century, a Body calling itself the Grand Chapter General of France. It was formed out of the *débris* of the Council of Emperors of the East and West, and the Council of Knights of the East, which had been founded by Pirlet. In 1786, it united with the schismatic Grand Orient, and then received the title of the Metropolitan Chapter of France. It possessed in its archives a large collection of manuscript *cahiers* of Degrees, most of them being mere Masonic curiosities.

METUSAEL. The name given to the Hebrew Quarryman, who is represented in some legends as one of the assassins, Fanor and Amru being the other two.

MEXICO. The first recorded Masonic Lodge in Mexico was probably Arquitectura Moral which met in Mexico City as early as 1806. The Scottish Rite was introduced about four years later and in 1813 a Grand Lodge was established with Don Felipe Martinez Aragon as Grand Master.

About 1824 the York Rite was brought into the territory by the American Ambassador, Brother Joel R. Poinsett, who procured a Charter for a Lodge through the Grand Lodge of New York. Brother Mackey states that three Lodges were opened in the year 1825 and that they established a Grand Lodge of the York Rite. The two systems existing side by side were the cause of much bitterness and political strife and in 1830 some of the leading Brethren of both Rites planned to bring about more peaceful conditions by forming a third Rite, consisting of nine Degrees and composed of both York and Scottish Rite Freemasons. A Grand Orient was formed with a National Grand Lodge attached. From 1833 to 1863 Freemasonry, at any rate as far as the activities of the Grand Bodies were concerned, was dormant. In 1859 Brother Lafon de Ladebat had been sent by authority of Brother Albert Pike to organize Freemasonry in Mexico but instead of opening a Grand Lodge of Symbolic Freemasonry as expected he constituted a Supreme Council.

In 1858 the Supreme Councils were fused with the National Grand Lodge. In 1872 dissension again arose. Grand Lodges were probably organized at the time by Lodges under the jurisdiction of the Supreme Council. A Central Grand Lodge was formed at Vera Cruz but the Supreme Council did not give up its authority.

There were seven Grand Lodges in Mexico when the Grand Lodge of Colon, regarding Mexico as unoccupied territory, proceeded to form three Lodges which in January, 1883, established at Vera Cruz the Mexican Grand Lodge.

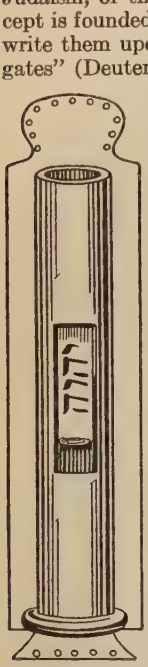
On June 25, the same year, twelve Lodges met and established a Grand Lodge of the Federal District of Mexico.

According to Brother Oliver Day Street's Report on Correspondence made in 1922 to the Grand Lodge of Alabama, in 1882 "all Masonry of the Craft, Symbolic or Blue degrees except possibly a few Lodges of the old Mexican National Rite had fallen under the control of Scottish Rite bodies of which there were at least three contending with each other for supremacy."

In February, 1890, was established the Gran Dieta Simbolica which was to be a central governing Body for the entire republic. It started well and had at one time seventeen of the State Grand Lodges under its

control. In April, 1901, it was disbanded and the Grand Lodges became independent. Brother Street remarks: "Our information is that at present there are, or recently were, four Grand Lodges in the Federal District, each claiming to be sovereign and independent, and each exercising jurisdiction not only in the district but in several states."

MEZUZA. The third fundamental principle of Judaism, or the Sign upon the Door-post. The precept is founded upon the command, "And thou shalt write them upon the posts of thy house, and on thy gates" (Deuteronomy vi, 4–9; xi, 13–21). The door-posts must be those of a dwelling; synagogues are excluded. The Karaite Jews affix Mezuzas to synagogues, and not to private houses. The Mezuza is constructed as follows: the two above-mentioned portions of Scripture are written on ruled vellum prepared according to Rabbinical rules, then rolled and fitted into a metallic tube. The word *Shaddai*, meaning the Almighty, is written on the outside of the roll, and can be read, when in the tube, through a slot. The Mezuza is then nailed at each end on the right-hand door-post, while the following prayer is being said: "Blessed art thou, O Lord our God! King of the Universe, who hath sanctified us with His laws, and commanded us to fix the Mezuza." Under the word Shaddai some Jews write the three angelic names Coozu, Bemuchsaz, Coozu. To these some pray for success in business. The Talmud estimates the virtue of the Talith, the Phylacteries, and the Mezuza in the following terms: "Whosoever has the phylacteries bound to his head and arm, and the fringes thrown over his garments, and the Mezuza fixed on his door-post, is safe from sin; for these are excellent memorials, and the angels secure him from sin; as it is written, 'The angel of the Lord encamped round about them that fear Him, and delivereth them' " (Psalm xxxiv, 7).



MAZUZA OR DOOR-POST SIGN

MICHAEL. The Hebrew word מיכאל, meaning *Who is like unto God.* The chief of the seven archangels. He is the leader of the celestial host, as Lucifer is of the infernal spirits, and the especial protector of Israel. He is prominently referred to in the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, or Knight of the Sun.

MICHIGAN. Zion Lodge was established by Warrant, dated April 27, 1764, from Provincial Grand Master George Harrison of New York. It was numbered 448 on the Register of England and No. 1 of Detroit. On September 3, 1806, this Lodge was reorganized and the original Warrant of 1764 was surrendered to the Grand Lodge of New York. The Installation took place on July 6, 1807. Having forfeited its Charter during the War with England, it was granted a new one as No. 62 on March 14, 1816, but by a rearrangement of numbers in 1819 it became Lodge No. 3. A Convention met on June 24, 1826, to organize a Grand Lodge. Representatives of Zion, No. 3; Detroit, No. 337; Minomanie, No. 374, and Monroe, No. 375, were present and Oakland, No. 343, joined later. On June 28 a Constitution was adopted and on July 31 Grand Officers were elected and installed. During the Anti-Masonic agitation the Craft in this district almost died out. In 1837, however, Michigan became a State and the increase of population caused a revival of Freemasonry. The Grand Lodge of Michigan was again constituted on September 17, 1844, and Grand Officers were duly elected.

The members of Zion Lodge formed a Chapter called Monroe Chapter, No. 1, at Detroit which was granted a Dispensation by the General Grand High Priest, DeWitt Clinton, on December 3, 1818. The Chapters in Michigan were authorized in January, 1848, by the General Grand Scribe to meet and organize a Grand Chapter for the State. Representatives of Monroe Chapter, No. 1; St. Joseph Valley, No. 2, and Jackson Chapter, No. 3, were present at a Convention held on March 9, 1848, and Grand Officers were elected and installed.

Monroe Council was formed by the members of Monroe Chapter, No. 1, at Detroit. On May 13, 1856, at the annual assembly of the Grand Council of Connecticut, it was reported that a Dispensation had been granted to Monroe Council, No. 23, at Detroit. A meeting of the Council was held on May 19, 1856, to receive the Dispensation and a Code of By-Laws was adopted. Representatives from Monroe, St. Clair and Pontiac Councils, all of which possessed Charters dated May 12, 1857, met on January 13, 1858, at Detroit and formed a Grand Council.

Detroit, No. 1, at Detroit was the first Commandery to be organized in Michigan. Its Dispensation was issued November 1, 1850, and its Charter, September 19, 1853. Six Commanderies sent representatives to Detroit on January 15, 1857, and, by Warrant issued February 12, 1857, instituted the Grand Commandery of Michigan. The Grand Master of the General Grand Encampment was present and installed the Grand Officers on January 11, 1858

The beginning of the Ancient and Accepted Scottish Rite in Michigan was at Detroit. On May 26, 1861, the Carson Council of Princes of Jerusalem was chartered. On May 22, 1862, the Detroit-Carson Lodge of Perfection, the Mount Olivet Chapter of Rose Croix, and the Michigan Consistory were established.

MICROCOSM. See *Man.*

MIDDLE AGES. These are supposed by the best historians to extend from the time Theodoric liberated Rome, 493, to the end of the fifteenth century, the important events being the fall of Constantinople in 1453, the discovery of America in 1492, and the doubling of the Cape of Good Hope in 1497. This period of ten centuries is one of great importance to the Masonic student, because it embraces within its scope events intimately connected with the history of the Order, such as the diffusion throughout Europe of the Roman Colleges of Artificers, the establishment of the architectural school of Como, the rise of the Gilds, the organization of the Building Corporations of Germany, and the Company of Freemasons of England, as well as many customs and usages which have descended with more or less modification to the modern Institution.

ANCIENT LEVEL, PLUMB, AND OTHER MASONIC AND MITHRAIC EMBLEMS

Shown in the mosaic or inlaid pavement discovered in excavations at Pompeii, Italy, and preserved by the National Museum at Naples, whence the photograph for this illustration was obtained. Pompeii, a famous city near the foot of Mount Vesuvius, was buried by volcanic eruption in 79 A.D.

MIDDLE CHAMBER. There were three stories of side chambers built around the Temple on three sides; what, therefore, is called in the Authorized Version a *middle chamber* was really the middle story of those three. The Hebrew word is יצע, *yatsang*. They are thus described in First Kings vi, 5, 6, 8:

And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about. The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. The door for the *middle chamber* was in the right side of the house: and they went up with *winding stairs* into the middle chamber, and out of the middle into the third.

These chambers, after the Temple was completed, served for the accommodation of the priests when upon duty; in them they deposited their vestments and the sacred vessels. But the knowledge of the purpose to which the middle chamber was appropriated while the Temple was in the course of construction, is only preserved in Masonic tradition. This tradition is, however, altogether mythical and symbolical in its character, and belongs to the symbolism of the *Winding Stairs*, which see.

MIDDLE CHAMBER LECTURE. Preston's *Illustrations of Freemasonry* refers with an excellent choice of language to the beauties of nature and the more important truths of morality. The second section of this Monitor provides employment for leisure hours, traces science from its original source and by drawing attention to the sum of perfection we may, as Brother Preston tells us, contemplate with admiration the wonderful works of the Creator. This composition (found on pages 51 to 60 of the 1812 edition) has been restated in a most practical form by Brother Charles C. Hunt, Grand Secretary, Iowa Masonic Library, Cedar Rapids, Iowa. His essay runs as follows:

This journey to the Middle Chamber, like many of the ceremonies of Freemasonry, is based upon one of the legends connected with the building of King Solomon's Temple. It is said that there were 80,000 Fellow Crafts who labored in the mountains and the quarries. Here it was their duty to prepare materials to be used in the erection of the Temple. At this task they worked six days and then received their wages. On the evening of the sixth day those who had proved themselves worthy by a strict attention to their duties, were entrusted with certain mysterious words, signs, and grips, by means of which they were enabled to work their way to the Middle Chamber of the Temple to receive their wages. At the same time King Solomon, accompanied by his confidential officers, repaired to the Middle Chamber to meet them. His secretary he placed near his person, the Junior Warden at the outer door, and the Senior Warden at the inner door, with strict instructions to suffer none to enter who were not in possession of the words, signs and grips previously established, so that when they gained admission he knew they had been faithful workmen and ordered their names enrolled as such entitling them to wages. He then admonished them of the reverence due the great and sacred name of Deity, and suffered them to depart for rest and refreshment until the time should come for them to resume their labors on the first day of the following week. They did not work upon the seventh day, because in six days God created the heaven and the earth and rested upon the seventh. The seventh day, therefore, our ancient Brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and adore their great Creator. We, also, my Brother, follow our usual vocations six days of the week and rest upon the seventh. We have now symbolically been working for six days, have been found faithful, and are in possession of the same mysterious words, signs and grips as were our ancient Brethren. We are therefore about to endeavor to work our way to the place representing the Middle Chamber of King Solomon's Temple where, if we succeed in gaining admission, I have no doubt we will alike be received and rewarded, as were they.

This, my Brother, is a symbol of our life on earth. As Fellow Crafts, we are laboring in the quarries of the world, preparing ourselves as living stones for that Spiritual Temple, that house not made with hands eternal in the heavens. The signs, words, and grips with which we are entrusted symbolize the means by which we are known as faithful workmen. They are tokens of that noble character which can only be acquired by faithful service. The reward of such service is a constant acquisition of knowledge and continual growth in character represented by the weekly payment of wages in the Middle Chamber. Before we can enter the Middle Chamber we must pass through an outer and an inner door. At the outer door the Junior Warden will demand of you the pass and token of the pass of a Fellow Craft which symbolize the characteristics by which we are judged by our fellow men. They are the signs which give us our reputation with our Brethren. At the inner door the Senior Warden will demand the grip and word of a Fellow Craft, the symbols of those deep seated characteristics called character. The pass and token can be assumed. They are outward manifestations only; but the grip and word, are the inner secret of the soul and cannot be imitated or assumed by those who do not actually have them. The token represents the opinion of men, the word is the knowledge of God. In the legend of King Solomon's Temple, the unfaithful workman sometimes ascended to the inner door, but as he did not have the mystic signs and tokens entrusted only to the faithful craftsmen, he could not enter the place of wages. So you, though you have entered our mystic circle and may mount to all the grades of honor we can bestow, may not acquire those celestial signs and tokens by which alone you can pass the inner door of the Spiritual Temple where the wages of the soul are received by the worthy craftsmen. In this journey to the Middle Chamber we will impart to you a fund of valuable information and in your continued progress through the ceremonies of our Order we will instruct you in many Masonic secrets which will enable you to pass our outer door, the door of the material lodge; but the signs and tokens which will take you through the inner door of the spiritual lodge to the Middle Chamber of nourishment, refreshment and joy can only be acquired by daily putting into practise the principles which we here teach. If you fail to so acquire them, on you and you alone will rest the responsibility for your failure. You come here to learn the secrets of Masonry, which when properly applied, lead to the inner secrets of the soul. There are two kinds of Masonry, Operative and Speculative. By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure derives figure, strength and beauty. By it we learn to apply the materials and forces of Nature to the construction of material edifices and to maintain a due proportion and a just correspondence between all the parts of the structure.

By Speculative Masonry we allude to a proper application of the useful rules of the Temple Builder whence our souls will derive a spiritual strength and beauty. By it we learn to subdue our passions, act upon the square, keep a tongue of good report, maintain secrecy and practise charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness.

We work as Speculative Masons only, but our ancient Brethren worked in Operative as well as in Speculative Masonry. The difference between the Operative and the Speculative Mason is not determined by the tools with which he works, but by the difference in the materials with which he builds. We use the same tools and implements as did our ancient Brethren, but to us the gauge, gavel, square, level and plumb are not merely the

working tools of an Operative Mason's art, but visible, tangible emblems of great moral truths and duties. The Operative Mason's work, being constructed of perishable materials must sooner or later crumble into dust, but the Speculative Mason is a moral builder for eternity, fitting immortal nature for that spiritual building which shall endure when earth's proudest monumental piles shall have crumbled, and its glory and greatness shall have been forgotten.

When the vast sun shall veil his golden light,
Deep into the gloom of everlasting night,
When wild destructive flames shall wrap the skies,
When ruin triumphs and when nature dies,
Man shall alone the wreck of worlds survive,
Unhurt amidst the war of elements.

As Speculative Masons, therefore, let us imitate our ancient Brethren and proceed on our way to the Middle Chamber. At the very beginning of our journey we must pass through an aisle between two pillars which respectively represent the porch of the Temple and the two brazen pillars which King Solomon placed at its entrance. The pillar on the left hand is called Boaz and denotes strength; the one on the right hand is called Jachin and denotes establishment. Together they allude to the promise of God to David that he would establish his kingdom in strength. King Solomon is said to have erected these pillars in commemoration of the pillar of cloud and the pillar of fire which guided the Israelites in their journey through the wilderness. The right hand or south pillar represents the pillar of cloud and the left hand or north pillar that of fire. Thus they were memorials of God's repeated promises to His people, and as the Children of Israel passed through the porch to the Temple, they were continually reminded of the abundant promises of their God and inspired with confidence in His continued protection and support. So to us as Masons, they represent the ever sustaining power of our God supporting and directing us in the great work we have to do. As they were placed at the entrance of the Temple so are they placed at the beginning of our journey to the Middle Chamber to remind us that we are passing from the world of the seen and temporal, the material world, to the realm of the unseen and eternal, the spiritual realities. The Temple pillars are said to have been cast by the architect of the Temple, H. A. on the banks of the Jordan, in the clay-ground between Succoth and Zarthan. In this respect they are representatives of Space and Time, which were cast by the Great Architect of the Universe in the clay ground of the brain and placed in the porchway of human consciousness, where they constitute the border between material and spiritual science. We

All are architects of fate,
Working in these walls of time,
Some with massive deeds and great,
Some with ornaments of rhyme.

And the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.
Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

The pillars of the Temple are said to have been cast hollow, the better to serve as safe repositories for the archives of Masonry against all conflagrations and inundations. Space and time are hollow. We are dwelling within their walls, and though floods may o'erwhelm and fire consume the material work of our hands yet will the record of a noble character be forever safe in the repository of God's infinite love and care. The Temple pillars were each 18 cubits in height and were adorned with chapiters of five cubits. The chapiters were adorned with lily-work, net-work and pomegranate, denoting Peace, Unity and Plenty. The lily from its extreme whiteness and purity denotes Peace; the net-work from the intimate connection of its parts, Unity; and the pomegranate from the exuberance of its seeds, Plenty. To us the chapiters speak of the unity which should ever distinguish our fraternity, encouraging us to live in peace and harmony with each other and with all men. The chapiters were further adorned with globes on their tops, representing the terrestrial and celestial spheres, and teach us to so regulate our lives that when we pass from earth, the terrestrial, it may be to that other and better world, the celestial. Thus the globes are two artificial spherical bodies and denote the universality of Masonry.

Between the pillars we see a path, representing the path of life. This path is paved with checkered blocks of alternate white and black to indicate the nature of this life, checkered with light and darkness, prosperity and adversity, calm and storm, good and evil. Taking this path we come to a flight of winding stairs which represent the means by nature to that higher life in the Temple of our God. As you stand here, my Brother, you represent a man just starting out on the journey of life, with a great task before him, that of self-development. If you are faithful in this task you will receive the reward of the noble upright character, as designed by the Great Architect of the Universe upon your moral, spiritual and Masonic trestle-board. You will notice that this flight of winding stairs has three divisions of respectively three, five and seven steps, representing life under three aspects, each higher, nobler and greater than the preceding.

The first division, consisting of three steps, alludes to the three symbolic Degrees of Masonry, E. A., F. C. and M. M. and also the three principal stages of human life, infancy, manhood, and age, the period assigned to us for the completion of our spiritual Temple. As such it is a constant reminder that we should employ our time wisely and well. "So teach us to number our days that we may apply our hearts unto wisdom," was the prayer of a distinguished Mason of the olden time, and it should be the daily prayer of each one of us. Let us take the three steps.

This brings us to the second division consisting of five steps and alludes to the five senses and to the five orders of architecture. The five senses may be defined as man's faculty of receiving impressions and are the means by which he receives his knowledge of the material world. They are hearing, seeing, feeling, smelling and tasting. Their proper use enables us to form just and accurate notions of the operations of nature, to provide sustenance for our bodies, to ward off danger, to enjoy the blessings which God has given us, and contribute to the happiness and comfort of others. Their improper use, tends to impair our faculties and weakens our power to grow and accomplish. Masonry urges us to make proper use of these senses and thereby to attain to the fullness of true manhood. Of these senses the three most revered by Masons are hearing, seeing and feeling, for by hearing we hear the word, by seeing we see the sign and by feeling we recognize the grip whereby one Mason may K A I T D A W A I T L. These three are most closely allied to spiritual truths, for by hearing we hear the voices of duty; by seeing we see the truth, and by feeling we recognize the grip of brotherly love and affection whereby one Mason may know another in the darkness of adversity as well as in the light of prosperity.

By order in architecture, is meant a system of all the members, proportions and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole. The five orders of architecture are Tuscan, Doric, Ionic, Corinthian and Composit. Each is distinguished from the others by the shape of its column and the variety and richness of its ornamentation. To us as Speculative Masons these orders in connection with the five senses, teach the important lesson that we should so develop our faculties that each, according to the needs of his own character, may plan, support and adorn his spiritual Temple with the columns of Divine knowledge, power and love. The three orders most revered by Masons are the Ionic, Doric and Corinthian, since they represent Wisdom, Strength and Beauty. The Doric order on account of its robust solidity and massive grandeur, combined with harmonious simplicity, represents the pillar of Strength. The Corinthian, the richest of the five orders, is deemed a masterpiece of art and represents the pillar of Beauty. The Ionic, requiring great judgment and skill in its construction, and combining

the strength of the Doric with the beauty of the Corinthian, represents the pillar of Wisdom. Let us take the five steps.

This brings us to the third division of the stairway consisting of seven steps. It alludes to the seven liberal arts and sciences, Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. These sciences are representative of universal knowledge and the symbol of the foundation, Logic of the superstructure, and Rhetoric the ornament of the temple of language. Arithmetic represents the foundation, Geometry the superstructure and Astronomy the sublime ornamentation of our intellectual temple. Grammar, Rhetoric and Logic furnish the soul with the key to all language, while Arithmetic, Geometry and Astronomy open to him the secret laws of nature. Music is the connecting link between them, the medium giving the natural world communication with the spiritual. Let us take the seven steps.

And now, my Brother, having reached the summit of our symbolic stairway, let us pause a moment to consider the lesson of life which Masonry would teach you. The three steps represent the period of our life on earth, divided into three stages of infancy, manhood and age. The five steps our human faculties applied to the construction of material edifices symbolized by the five orders of architecture, while the seven steps symbolize the complete circle of human learning and the full development of man's soul. The winding stairway as a whole is a symbol of progress and instruction, teaching you that as a Mason you must not remain in the ignorance of irrational childhood, if you would be worthy of your vocation, but that your destiny as an immortal being requires you to ascend step by step, until you reach the summit, where the completed treasures of truth await you. The stairs are winding to represent the circuitous way by which we must go to investigate the many sides of truth. Masonry points the way, but you must travel the road yourself. Our symbolic stairway was easy for you to ascend, but the heights which you must climb in actual life will be hard to reach and the task is great; yet remember the reward will be magnificent; your wages will well repay the effort.

See also *Dew Drop Lecture* and *Liberal Arts and Sciences*.

MILES. This word has two references of interest to us.

1. In pure Latin, *miles* means a soldier; but in Medieval Latin the word was used to designate the military knights whose institution began at that period. Thus a Knight Templar was called *Miles Templarius*, and a Knight Banneret, *Miles Bannerettus*. The pure Latin word *eques*, which signifies a knight in Rome, was never used in that sense in the Middle Ages (see *Knighthood*).

2. The Seventh Degree of the Rite of African Architects.

MILITARY LODGES. Lodges established in an army. They are of an early date, having long existed in the British army. The earliest Warrant creating a Traveling or Movable Lodge was issued in 1732 by the Grand Lodge of Ireland to the then First Foot, now the Royal Scots. The Grand Lodge of Scotland in 1743 established a Military Lodge in the Fifty-Fifth Foot and the first English Military Lodge was set up or erected in 1750 and attached to the Thirty-First Foot. The Grand Lodge of the Antients was particularly active in such work and at the close of 1789 this Body had granted forty-nine army Warrants. The Grand Lodge of Ireland has always had more such Lodges than the English or Scotch. In 1813 there were one hundred and twenty-three under the Irish Jurisdiction. At that time the moderns had fifteen, the Antients sixty-two and Scotland eighteen. These numbers have been greatly reduced and Brother Hawkins in 1908 pointed out there were then only two on the Register of the United Grand Lodge of England, seven under the Grand Lodge of Ireland and none under Scotland.

In the United States of America, the first Lodge of this kind of which we have any record was one the Warrant for which was granted by the Grand Lodge of Massachusetts, in 1738, to Abraham Savage, to be used in the expedition against Canada. A similar one was granted by the same authority, in 1756, to Richard Gridley, for the expedition against Crown Point. In both of these instances the Warrants were of a general character, and might rather be considered as Deputations, as they authorized Savage and Gridley to congregate Freemasons into one or more Lodges. In 1779, the Grand Lodge of Pennsylvania granted a Warrant to Colonel Proctor, of the artillery, to open a Military Lodge, which in the Warrant is called a *Movable Lodge*. In the Civil War in the United States between 1861 and 1865, many Military Lodges were established on both sides; but it is questionable whether they had a good effect. They met, certainly with much opposition in many Jurisdictions. In the Spanish War and in the World War, Lodges were empowered to work the armies.

In England, the system of Military Lodges is regulated by special provisions of the Grand Lodge Constitution. They are strictly limited to the purposes for which the Warrants were granted, and no new Lodge can be established in a regiment without the concurrence of the commanding officer. If the military Body to which a Lodge is attached be disbanded or reduced, the Warrant must be given up, or exchanged for a Warrant for a Civil Lodge. They cannot make Freemasons of any civilian nor any military person below the rank of Corporal, except as Serving Brethren, or by Dispensation; and they are strictly enjoined not to interfere with the Masonic Jurisdiction of any country in which they may be stationed.

Military Lodges also exist on the Continent of Europe. We find one at Berlin, in Prussia, as far back as 1775, under the name of the *Military Lodge of the Blazing Star*, of which Wadzeck, the Masonic writer, was the orator.

J. H. Manners Howe contributed to the *Graphic* (December 11, 1909, see also *Transactions*, Leeds Installed Masters Association, volume vi, page 229) the following paper on *Fighting Freemasons, the Influence of the Brotherhood in War:*

> The annals of Military Freemasonry may be described as a veritable romance of "goodwill upon earth." This is not to deny to the civil records of the Craft the possession of an abundant fund of varied interest on the same excellent lines both in their archaeological and historical aspects. But, after all, the warrior members of the Brotherhood are those who have always carried its influence into what are still the most strenuous paths of romance—those of military adventure.
>
> The earliest recorded names of English Freemasons, which date from the first half of the seventeenth century, are those of two soldiers. One of these was Captain Elias Ashmole, of Warrington, in Lancashire, who belonged to Lord Ashley's Regiment in the King's Service; the other being Colonel Henry Mainwaring, a soldier of the Parliament, whose name frequently appears in the annals of the Civil War. In Scotland, where Masonic records go back to an older time, there are many earlier names of warrior members among chief and clansman alike. Moreover, on the rolls of the Lodge of Edinburgh, there is an interesting record curiously testifying to the dili-

gence with which Freemasons have pursued their craft even amidst the stress of warlike operations.

In 1641, the Scottish Army, having crossed the Tweed, defeated the Royalist forces at Newburn and seized Newcastle. The minutes of the Edinburgh Lodge record that while in occupation of this town the admission took place of "Mr. the Right Honerabell Mr. Robert Moray, General Quartermaster to the Armie off Scotlan." This is additionally interesting from its being the first initiation in Freemasonry on English soil. It is equally pleasing to note, also, that General Alexander Hamilton, who was present on the above occasion, and afterwards commanded Cromwell's Artillery at Marston Moor, is mentioned in the records of the same Lodge as assisting at the initiation of an officer of the Royalist forces in 1647. Similarly in England, during the height of the struggle between King and Parliament, the Masonic craft continued its mission of good-fellowship, and in spite of the fierce heat of partisan feeling, many additions to the Brotherhood were made among the members of each of the contending forces.

Coming, however, to the nearer times of George II, we find a more systematic extension of Military Masonry taking place. The Grand Lodges of England, Scotland and Ireland began to issue warrants establishing travelling Lodges in British regiments, and these ultimately became the means of a remarkable extension of the Brotherhood in our oversea possessions wherever our soldiers were stationed.

The first of these Regimental Lodges was established by the Grand Lodge of Ireland in a Scottish Regiment, appropriately enough the 1st Foot, or the Royal Regiment, now known as the Royal Scots. The date of this event is 1732, and by the close of 1734 Lodges were founded in four other regiments. These, which at the time bore the names of their colonels, were subsequently known as the 33rd, the 27th, the 21st and 28th.

The record of their names is interesting inasmuch as they are those of the first British corps in which Masonic Lodges were created and maintained for many years. The example once set was soon followed, and ere long these travelling Lodges began to increase and multiply throughout the British Army. They counted among their members numbers of the most distinguished soldiers of the time, and it is worth noting, that from them, as the pioneers of Freemasonry in every part of the world garrisoned by British soldiers, has largely sprung and developed the great and important cult of Freemasonry in the United States.

The history of these Regimental Lodges seems to have been a very chequered one, most of them expiring, with occasional renewals, after more or less prolonged existences. This, however regrettable, was the inevitable outcome of the military life, the constant migrations from station to station, war, and the death or retirement of members. From a grand total of some four hundred they had dwindled nine years ago to about eight, and now the general practise of soldier Freemasons is to become members of stationary Lodges.

At the battle of Mars-la-Tour, between the French and Germans in 1870, thirteen French soldiers of the 64th Regiment, though opposed to a whole German battalion, refused to surrender, and, getting behind a fallen tree, fought on till all were shot down except three. The position was then rushed, and the survivors were about to be bayonetted when the French corporal gave the Masonic "sign of distress." The German leader, also a Freemason, at once checked his men, crying, "Don't harm him; he is my brother," and parried the blow aimed at him. The Frenchmen were made prisoners, but their lives were spared.

During the same war some Prussians, after looting a French chateau and destroying everything they could not carry away, seized a box containing a large sum of money. They were about to maltreat the owner, who endeavoured to prevent them, when, as a last thought, he made the same sign. The Prussian officer was a Freemason, and instantly recognised the appeal. He expressed regret for what had been done, and placed a guard over the chateau to prevent further outrages.

It is in accordance with the highest and best in human nature, therefore, that so many of our leading soldiers should all have been Freemasons. Referring to recent times we may mention Lord Chelmsford, of Ulundi fame, Sir Charles Warren, Lord Wolseley, Lord Roberts, and Lord Kitchener of Khartoum, each of the last three being a Past Grand Warden of England.

The lively interest taken by the Craft from of old in the Brethren whose welfare may be involved in the fortunes of war is clearly shown in a few paragraphs mentioned by the *Book of Constitutions*, 1767, page 282, referring to the Seven Years War, 1756 to 1763. These particulars are as follows:

Grand Lodge, at the *Crown* and *Anchor* Tavern, in the *Strand*, was held on the 24th of *Jan.* 1760. . . .

A Motion was made and seconded, that the Sum of Fifty Pounds be sent to *Germany*, to be distributed amongst the Soldiers that are Masons in Prince *Ferdinand's* Army, whether *English*, *Hanoverian*, or *Hessian*.

The *Deputy Grand Master* acquainted the Brethren that Major-General *Kingsley*, now in Prince *Ferdinand's* Army, was a Mason, and that if it was agreeable he would write to him, and desire he would distribute the aforesaid Sum amongst the Masons; which passed unanimously.

Ordered, that the Treasurer do pay the Sum of Fifty Pounds into the Hand of the *Deputy Grand Master*, to remit to General *Kingsley* for the aforesaid Purpose.

Grand Lodge, at the *Devil* Tavern, *Temple-Bar*, 14th of May 1760 in *due* Form. . . .

The *Deputy Grand Master* produced a Letter from Major-General *Kingsley*, with a List of the *Masons* in Prince *Ferdinand's* Army, also a Receipt for the Bill of Exchange, for the Fifty Pounds ordered to be sent to *Germany* at the last *Quarterly Communication*.

MILITIA. In Medieval Latin, this word signifies Chivalry or the Body of Knighthood. Hence *Militia Templi*, a title sometimes given to Knights Templar, does not signify, as it has sometimes been improperly translated, the *Army of the Temple*, but the *Chivalry of the Temple*.

MILLIN DE GRAND MAISON, A. L. Born, 1759; died, 1818. Founder of the *Magasin Encyclopédique*. He was a Freemason under the Rite Ecossais, and also belonged to the Mère Loge, or Mother Lodge, of the Rite Ecossais Philosophique.

MINERVAL. The Third Degree of the Illuminati of Bavaria.

MINISTER OF STATE. An officer in the Supreme Councils, Grand Consistories, and some of the advanced degrees of the Ancient and Accepted Scottish Rite.

MINNESOTA. A petition to the Grand Master of Ohio for authority to open a Lodge was signed on July 16, 1849, by several Brethren in St. Paul. On August 8, a Dispensation was forwarded to them. The Lodge was instituted on September 8, and the Grand Lodge of Ohio granted a Charter dated October 22, 1852. It was constituted as Saint Paul Lodge No. 223, on February 7, 1853. Representatives from Saint John's Lodge, No. 39, of Wisconsin; Cataract Lodge, No. 121, of Illinois, and Saint Paul Lodge, No. 223, of Ohio, met on February 23, 1853, in the hall of Saint Paul Lodge. On the following day Brother A. E. Ames was elected Grand Master and the Grand Lodge of Minnesota was duly constituted.

A Chapter at St. Paul was organized in July, 1853, by Royal Arch Masons who met in the office of Companion G. L. Becker. A petition was carried by Companion Pierson 400 miles to the nearest Chapter at Dubuque, Iowa, for the necessary approval and a Charter was granted at the Triennial Convocation of the General Grand Chapter on September 11, 1856. Two other Chapters were chartered in Minnesota before the Grand Chapter was constituted, namely,

Vermillion, No. 2, and St. Anthony Falls, No. 3. The three Chapters held a Convention in St. Paul, by authority of Companion Albert G. Mackey, General Grand High Priest, to arrange for the organization of a Grand Chapter of Minnesota. Companion A. T. C. Pierson was elected Grand High Priest and Companion Ames, Grand Secretary.

Saint Paul Council, No. 11, was chartered at St. Paul October 21, 1869, by the Grand Council of Iowa; which also granted Charters to two others in the following year. These three Councils met on December 12, 1870, and formed a Grand Council for Minnesota.

The first Commandery in the State was Damascus, No. 1, at St. Paul, organized by Dispensation July 8, 1856, and chartered September 10, 1856. A Grand Commandery was constituted on October 23, 1865, with four subordinate Commanderies, namely, Damascus, No. 1; Zion, No. 2; Coeur de Lion, No. 3, and Mankato, No. 4.

The Carmel Lodge of Perfection, No. 1, Ancient and Accepted Scottish Rite, was chartered on April 21, 1873; the Saint Paul Chapter of Rose Croix, No. 1, on July 3, 1869; the De Molay Council of Kadosh, No. 1, in April, 1875, and the Minnesota Consistory, No. 1, on April 23, 1873.

MINOR. The Fifth Degree of the German Rose Croix.

MINOR ILLUMINATE. The Latin title is *Illuminatus Minor.* The Fourth Degree of the Illuminati of Bavaria.

MINUTE-BOOK. The records of a Lodge are kept by the Secretary in a journal, which is called the *Minute-Book.* The French call it *Planche tracée*, and the Minutes a *Morceau d'Architecture.*

MINUTES. The records of a Lodge are called its *Minutes.* The Minutes of the proceedings of the Lodge should always be read just before closing, that any alterations or amendments may be proposed by the Brethren; and again immediately after opening at the next Communication, that they may be confirmed. But the Minutes of a Regular Communication are not to be read at a succeeding extra one, because, as the proceedings of a Regular Communication cannot be discussed at an extra, it would be unnecessary to read them, for, if incorrect they could not be amended until the next Regular Communication.

MISCHCHAN, MISCHAPHERETH, MISCHTAI. Hebrew words, משכו דעוה, *Tent of Testimony;* משכן ומנא, *Tent of Festival* (see *Twenty-fourth Degree of the Scottish Rite*). The word משמי has reference to the Thirtieth Degree.

MISCONDUCT. The Constitution of the Grand Lodge of England provides that "if any Brother behave in such a manner as to disturb the harmony of the Lodge, he shall be thrice formally admonished by the Master; and if he persist in his irregular conduct, he shall be punished according to the by-laws of that particular Lodge, or the case may be reported to higher Masonic authority." A similar rule prevails wherever Freemasonry exists. Every Lodge may exercise instant discipline over any member or visitor who violates the rules of order and propriety, or disturbs the harmony of the Lodge, by extrusion from the room.

MISERABLE SCALD MASONS. See *Scald Miserables.*

MISHNA. See *Talmud.*

MISSISSIPPI. Harmony Lodge, No. 7, was chartered at Natchez, October 16, 1801, by the Grand Lodge of Kentucky. On August 30, 1814, it surrendered its Charter but received a new Dispensation August 30, 1815. During the following year it was chartered as No. 33. The first Worshipful Master was Seth Lewis, Chief Justice of Mississippi Territory in 1800. A Convention consisting of Masters, Wardens and Past Masters of Harmony Lodge, No. 33; Andrew Jackson Lodge, No. 15, and Washington Lodge, No. 17, was held at Natchez on July 27, 1818, and organized a Grand Lodge.

A Chapter of Royal Arch Masons was instituted at Natchez in 1816, attached to Harmony Lodge and working under its Warrant. It was called the Natchez Royal Arch Chapter. Other Chapters, namely, Clinton, Vicksburg, Columbus, Jackson, Wilson, Carrollton, No. 7, and Yazoo, No. 8, were soon formed. On March 12, 1846, the Deputy General Grand High Priest gave permission to form a Grand Chapter for Mississippi, which was duly organized on May 18, 1846.

On one of his journeys, Companion Jeremy L. Cross conferred the Select Degree at Natchez and sent a Council Charter on March 15, 1817, but there is no proof that this Council was ever organized. In the same place, John Barker established a Grand Council of Princes of Jerusalem in 1829, which assumed control of the Royal and Select Masters Degrees. Seven Councils were then organized and met and formed a Grand Council on January 19, 1856. Several Councils had surrendered their Charters and others had ceased work when the Grand Council adopted a system in 1877 called the *Mississippi Plan,* by which each Royal Arch Chapter was to open a Council of Royal and Select Masters to work under its Charter. The Grand Council was then dissolved. On September 16, 1853, the General Grand Chapter resolved that it had no jurisdiction over the Degrees of Royal and Select Master. In February, 1888, the Grand Council of Mississippi met again and decided that it was illegal for Chapters to work the Degrees. Six Councils were represented at this session and it included six of the officers elected in 1877.

The Mississippi Commandery, No. 1, was organized at Jackson by Dispensation issued July 5, 1844, and was granted a Charter September 12, 1844. When the Grand Commandery of Mississippi was formed, the subordinate Commanderies were Mississippi, No. 1; Magnolia, No. 2, and Lexington, No. 3.

The Ancient and Accepted Scottish Rite was first established at Meridian on October 20, 1897, when the following four bodies were established: Meridian, No. 1, Lodge of Perfection; Mississippi, No. 1, Chapter of Rose Croix; Mississippi, No. 1, Council of Kadosh; Mississippi, No. 1, Consistory.

MISSOURI. Through the kind co-operation of Brothers Ray V. Denslow, Dr. William F. Kuhn, and Dr. J. E. Burnet Buckenham (see also page 25, *Proceedings*, 1922, Grand Lodge of Missouri), a number of important changes have been made in the details given in the Introduction to the Reprint of

Grand Lodge Records, *Early History of Freemasonry in Missouri*, by Brother George F. Gouley, the *Centennial History* by Dr. William F. Kuhn, and the historical report submitted to the Grand Lodge of Missouri in 1908 by Brothers A. M. Hough, W. F. Johnson, and A. S. Houston. From latest information we find that the first Masonic Lodge established in what is now the State of Missouri, came into existence in the Town of St. Genevieve, Territory of Louisiana, by authority of a "Warrant for holding a Lodge" granted on July 17, 1807, by the Grand Lodge of Pennsylvania to Brother Dr. Aaron Eliot (Elliott), Worshipful Master; Brother Andrew Henry, Senior Warden, and Brother George Bullitt, Junior Warden. Brother James Edgar, Worshipful Master, Western Star Lodge No. 107, at Kaskaskia, Indian Territory, was suggested by the petitioners to constitute the new Lodge, Louisiana, No. 109, and this was done on November 14, 1807 (see pages 285 and 350, vol. ii, *Reprint of Minutes*, Grand Lodge of Pennsylvania). A petition for a Warrant to hold Lodge at St. Louis came before the Grand Lodge of Pennsylvania on September 15, 1808, and this Lodge, No. 111, was constituted on November 8, 1808 (see pages 354 and 390, vol. ii, *Reprint of Minutes*, Grand Lodge of Pennsylvania). This Lodge was constituted by Judge Otho Shrader, the principal officers being General Meriwether Lewis, Worshipful Master, Governor of the Territory of Louisiana and famous for his participation in the Lewis and Clark Expedition (which see); Brother Thomas F. Riddick, Senior Warden, Missouri's first Grand Master, and Brother Rufus Easton, the first Postmaster of Missouri. From the historical report of November 26, 1908, to the Grand Lodge of Missouri, we learn that the Grand Lodge of Tennessee granted Charters to the following Lodges in the Territory: Missouri Lodge No. 12, St. Louis, October 8, 1816; Elkton Lodge No. 24, Elkton, October 3, 1819; Joachim Lodge No. 25, Herculaneum, October 5, 1819, and St. Charles, October 5, 1819. Brother Denslow (page 247, *Territorial Masonry*) lists Potosi Lodge No. 39, as chartered in 1816 by the Grand Lodge of Kentucky, and Unity Lodge as working under Dispensation, from the Grand Master of Indiana, issued December 21, 1820. Potosi Lodge continued a couple of years only and Unity Lodge became No. 6 on the roll of the Grand Lodge of Missouri. February 22, 1821, representatives from Missouri Lodge No. 12; Joachim Lodge, No. 25, and St. Charles Lodge, No. 28, met in the Lodgeroom of Missouri Lodge and proceeded to organize a Grand Lodge for the State of Missouri.

A committee was appointed to draft a Constitution for the government of the Grand Lodge and this original document is still in the custody of the Grand Secretary of Missouri. The Convention met again and received the above report on April 21, 1821, on April 24 the officers were elected, and they were installed on May 4.

A Dispensation was issued on April 3, 1819, by the General Grand High Priest, and, by a Warrant issued at the sixth Convocation of the General Grand Chapter on September 16, 1826, Missouri Chapter, No. 1, duly began work. Delegates from Missouri Chapter, No. 1; Palmyra, No. 2; La Fayette, No. 5, and Booneville, No. 6, were present at a Convention held in St. Louis October 16, 1846, and organized a Grand Chapter. After an inquiry into the circumstances of its organization about which there was some irregularity the General Grand Chapter duly recognized its existence.

Companion Anthony O'Sullivan states that the Select Degree was conferred in Missouri in 1818 by someone with powers from Companion Jeremy L. Cross. It has also been said that a Baptist preacher as early as 1828 introduced the Royal Degree. In 1841, however, according to the records of the transactions of the Grand Council, three Councils were in existence in Missouri, of which the first was probably St. Louis, No. 7, chartered in 1857 by the Grand Council of Illinois as No. 1. On July 17, 1883, it united with Hiram Council, No. 10, as Hiram Council, No. 1. In 1854 the Grand Chapter withdrew the authority by which, in Independence, the Council Degrees were worked in Chapter subsequent to the Royal Arch. On May 21, 1864, a Grand Council was organized.

The Ancient and Accepted Scottish Rite was first established in St. Louis. A Lodge of Perfection, opened as St. Louis, No. 1, a Chapter of Rose Croix of the same name, a Council of Kadosh and a Consistory, both as Missouri, No. 1, were respectively granted Charters on April 23, 1881; June 30, 1883; May 24, 1884, and October 24, 1884, under the Supreme Council, Southern Jurisdiction.

MISTLETOE. The Latin term is *Viscum Album.* A sacred plant among the Druids. It was to them a symbol of immortality, and hence an analogue of the Masonic Acacia. "The mistletoe," says Vallancey, in his *Grammar of the Irish Language*, "was sacred to the Druids, because not only its berries but its leaves also grow in clusters of three united to one stock. The Christian Irish hold the shamrock—clover, trefoil—sacred, in like manner, because of the three leaves united to one stalk." In Scandinavian countries it is called *Mistel.* It is a parasitic evergreen plant bearing a glutinous fruit. It was from a fragment of this plant that the dart was made which cost the life of Balder, according to the Scandinavian Mysteries (see *Balder*). The *Mistletoe*, to the Scandavian, is the coincident symbol of the *acacia* to the Freemason, the *ivy* to those of the Mysteries of Dionysius, the *myrtle* to those of Ceres, the *erica* or *heath* to those of the Osirian the *lettuce* to those of the Adonisian, and the *lotus* or *water-lily* to those of India and Egypt. The Mistletoe that caused the death of Balder was deemed sacred as the representative of the number three. The berries and leaves of the plant or vine grow in clusters of three united on one stalk. It was profanation to touch it. It was gathered with ceremony, and then consecrated, when it was reputed to possess every sanative virtue, and denominated *All Heal.*

MITCHELL, JAMES W. S. A Masonic writer and journalist, was born in the State of Kentucky, in the year 1800. He was initiated into Freemasonry in Owen Lodge, at Port William, now Carrollton, Kentucky, in the year 1821. He subsequently removed to the State of Missouri, where he took a prominent position in the Masonic Fraternity, and held the offices of Grand Master of the Grand Lodge, Grand High Priest of the Grand Chapter, and Grand Commander of the Grand Commandery of Knights Tem-

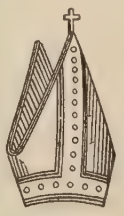
plar. In 1848 he established, in the City of St. Louis, a monthly journal entitled the *Masonic Signet and Literary Mirror*, which he removed to Montgomery, Alabama, in 1852, where it lasted for a short time, and then was discontinued for want of patronage. In 1858 he published *The History of Freemasonry and Masonic Digest*, in two volumes, octavo. Brother Mitchell was a warm-hearted and devoted Freemason, but, unfortunately for his reputation as an author, not an accomplished scholar, hence his style is deficient, not only in elegance, but even in grammatical purity. His natural capacity, however, was good, and his arguments as a controversialist were always trenchant, if the language was not polished. As a Masonic jurist his decisions have been considered generally, but by no means universally, correct. His opinions were sometimes eccentric, and his *History* possesses much less value than such a work should have, in consequence of its numerous inaccuracies, and the adoption by its author of all the extravagant views of earlier writers on the origin of Freemasonry. He died at Griffin, Georgia, November 12, 1873, having been for many years a great sufferer from illness.

MITER. The head-covering of the High Priest of the Jews was called מצנפת, *metznephet*, which, coming from the verb *naphat*, to *roll around*, signified something rolled around the head, a turban; and this was really the form of the Jewish *miter*. It is described by Leusden, in his *Philologus Hebroeo-Mixtus*, as being made of dark linen twisted in many folds around the head. Many writers contend that the miter was peculiar to the high priest; but Josephus and the Mishna assert that it was worn by all the priests, that of the High Priest being distinguished from the rest by the golden band, or holy crown, which was attached to its lower rim and fastened around the forehead, and on which was inscribed the words קדש ליהוה, *Kadosh L'Yehovah, Holiness to Jehovah*, or, as it is commonly translated, *Holiness to the Lord*. The miter is worn by the High Priest of a Royal Arch Chapter, because he represents the Jewish high priest; but the form is inaccurate. The vestment, as usually made, is a representation rather of the modern Episcopal than of the Jewish miter. The modern miter—which is but an imitation of the Phrygian cap, and peculiar to Bishops of the Christian Church, and which should therefore be worn by the Prelate of a Commandery of Knights Templar, who is supposed to hold Episcopal rank—differs in form from the Jewish vestment. It is a conical cap, divided in the middle so as to come to two points or horns, one in front and one behind, which, Durandus says, are symbolic of the two laws of the Old and New Testament.

MITHRAS, MYSTERIES OF. There are none of the Ancient Mysteries which afford a more interesting subject of investigation to the Masonic scholar than those of the Persian god *Mithras*. Instituted, as it is supposed, by Zeradusht or Zoroaster, as an initiation into the principles of the religion which he had founded among the ancient Persians, they in time extended into Europe, and lasted so long that traces of them have been found in the fourth century. "With their penances," says C. W. King (*Gnostics and Their Remains*, page 47), "and tests of the courage of the candidate for admission, they have been maintained by a constant tradition through the secret societies of the Middle Ages and the Rosicrucians down to the modern faint reflex of the latter—the Freemasons."

Of the identity of Mithras with other deities there have been various opinions. Herodotus says he was the Assyrian Venus and the Arabian Alitta; Porphyry calls him the Demiurgos, and Lord of Generation; the Greeks identified him with Phoebus; and Godfrey Higgins supposed that he was generally considered the same as Osiris. But to the Persians, who first practised his mysteries, he was a sun god, and worshiped as the God of Light. He was represented as a young man covered with a Phrygian turban, and clothed in a mantle and tunic. He presses with his knee upon a bull, one of whose horns he holds in his left hand, while with the right he plunges a dagger into its neck, while a dog standing near laps up the dripping blood. This symbol has been interpreted: The piercing the throat with his dagger signifies the penetration of the solar rays into the bosom of the earth, by which action all nature is nourished; the last idea being expressed by the dog licking up the blood as it flows from the wound. But it will be seen hereafter that this last symbol admits of another interpretation.

JEWISH MITER


MODERN MITER

The mysteries of Mithras were always celebrated in caves. They were divided into seven stages or Degrees, Suidas says twelve, and consisted of the most rigorous proofs of fortitude and courage. Nonnus, the Greek poet, says in his *Dionysiaca* that these proofs were eighty in number, gradually increasing in severity. No one, says Gregory Nazianzen, could be initiated into the mysteries of Mithras unless he had passed through all the trials, and proved himself passionless and pure.

The aspirant at first underwent the purifications by water, by fire, and by fasting; after which he was introduced into a cavern representing the world, on whose walls and roof were inscribed the celestial signs. Here he submitted to a species of baptism, and received a mark on his forehead. He was presented with a crown on the point of a sword, which he was to refuse, declaring at the same time, "Mithras alone is my crown." He was prepared, by anointing him with oil, crowning him with olive, and clothing him in enchanted armor, for the seven stages of initiation through which he was about to pass. These commenced in the following manner: In the first cavern he heard the howling of wild beasts, and was enveloped in total darkness, except when the cave was illuminated by the fitful glare of terrific flashes of lightning. He was hurried to the spot whence the sounds proceeded, and was suddenly thrust by his silent guide through a door into a den of wild beasts, where he was attacked by the initiated in the disguise of lions, tigers, hyenas, and other ravenous beasts. Hurried through this

apartment, in the second cavern he was again shrouded in darkness, and for a time in fearful silence, until it was broken by awful peals of thunder, whose repeated reverberations shook the very walls of the cavern, and could not fail to inspire the aspirant with terror. He was conducted through four other caverns, in which the methods of exciting astonishment and fear were ingeniously varied. He was made to swim over a raging flood; was subjected to a rigorous fast; exposed to all the horrors of a dreary desert; and finally, if we may trust the authority of Nicaetas, after being severely beaten with rods, was buried for many days up to the neck in snow. In the seventh cavern of Sacellum, the darkness was changed to light, and the candidate was introduced into the presence of the Archimagus, or Chief Priest, seated on a splendid throne, and surrounded by the assistant dispensers of the mysteries. Here the obligation of secrecy was administered, and he was made acquainted with the sacred words.

He received also the appropriate investiture, which, says Maurice (*Indian Antiquities* v, chapter i), consisted of the Kara or conical cap, and *candys* or loose tunic of Mithras, on which was depicted the celestial constellations, the zone, or belt, containing a representation of the figures of the zodiac, the pastoral staff or crozier, alluding to the influence of the sun in the labors of agriculture, and the golden serpent which was placed in his bosom as an emblem of his having been regenerated and made a disciple of Mithras, because the serpent, by casting its skin annually was considered in these mysteries as a symbol of regeneration. He was instructed in the secret doctrines of the Rites of Mithras, of which the history of the creation, already recited, formed a part. The Mysteries of Mithras passed from Persia into Europe and were introduced into Rome in the time of Pompey. Here they flourished, with various success, until the year 378, when they were proscribed by a decree of the Senate, and the sacred cave, in which they had been celebrated, was destroyed by the Pretorian Prefect.

The Mithraic monuments that are still extant in the museums of Europe evidently show that the immortality of the soul was one of the doctrines taught in the Mithraic initiation. The candidate was at one time made to personate a corpse, whose restoration to life dramatically represented the resurrection. Figures of this corpse are found in several of the monuments and talismans. There is circumstantial evidence that there was a Mithraic death in the initiation, just as there was a Carbiric death in the mysteries of Samothrace, and a Dionysiac in those of Eleusis. Commodus, the Roman emperor, had been initiated into the Mithraic mysteries at Rome, and is said to have taken great pleasure in the ceremonies. Lampridius, in his *Lives of the Emperors*, records, as one of the mad freaks of Commodus, that during the Mithraic ceremonies, where "a certain thing was to be done for the sake of inspiring terror, he polluted the rites by a *real murder*," an expression which evidently shows that a scenic representation of a fictitious murder formed a part of the ceremony of initiation. The dog swallowing the blood of the bull was also considered as a symbol of the resurrection.

It is in the still existing talismans and gems that we find the most interesting memorials of the old Mithraic initiation. One of these is thus described by C. W. King, in his valuable work on the *Gnostics and their Remains* (London, 1864):

> There is a talisman which, from its frequent repetition, would seem to be a badge of some particular degree amongst the initiated, perhaps of the first admission. A man blindfolded, with hands tied behind his back, is bound to a pillar, on which stands a gryphon holding a wheel; the latter a most ancient emblem of the sun. Probably it was in this manner that the candidate was tested by the appearance of imminent death when the *bandage was suddenly removed from his eyes.*

As Mithras was considered as synonymous with the sun, a great deal of solar symbolism clustered around his name, his doctrines, and his initiation. Thus, ΜΕΙΘΡΑΣ was found, by the numerical value of the letters in the Greek alphabet, to be equal to 365, the number of days in a solar year; and the decrease of the solar influence in the winter, and its revivification in the summer, was made a symbol of the resurrection from death to life (see *Encyclopedia Britannica*, also *Textes et Monuments figurés relatifs aux Mystères de Mithra*, Franz Cumont, 1896, 1899).

MIZRAIM. Often by Masonic writers improperly spelled *Misraim.* It is the ancient Hebrew name of Egypt, and was adopted as the name of a Rite to indicate the hypothesis that it was derived from the old Egyptian initiation.

MIZRAIM, RITE OF. This Rite originated, says Clavel, at Milan, in the year 1805, in consequence of several Brethren having been refused admission into the Supreme Council of the Ancient and Accepted Scottish Rite, which had just been established in that city. One Lechangeur has the credit of organizing the Rite and selecting the Statutes by which it was to be governed. It consisted at first of only eighty-seven Degrees, to which three others were subsequently added. Sixty-six of the ninety Degrees thus formed are said to have been taken from the Ancient and Accepted Scottish Rite, while the remaining twenty-four were either borrowed from other systems or were the invention of Lechangeur and his colleagues, Joly and Bedarride. The system of Mizraim spread over Italy, and in 1814 was introduced into France. Dissensions in the Rite soon took place, and an attempt was unsuccessfully made to obtain the recognition of the Grand Orient of France. This having been refused, the Supreme Council was dissolved in 1817; but the Lodges of the Rite still continued to confer the Degrees although, according to the constitution of French Freemasonry, their non-recognition by the Grand Orient had the effect of making them illegal. But eventually the Rite ceased altogether to exist as an active and independent system, and its place in Masonic history seems only to be preserved by two massive volumes on the subject, written by Mark Bedarride, the most intelligent and indefatigable of its founders, who published at Paris, in 1835, a history of the Rite, under the title of *De l'Ordre de Misraim.* The Rite of Mizraim consisted of 90 Degrees, divided into four series and seventeen classes.

Some of these Degrees are entirely original, but many of them are borrowed from the Ancient and Accepted Scottish Rite. For the gratification of the curious, the following list of these Degrees is subjoined. The titles are translated as literally as possible from the French:

FIRST SERIES—SYMBOLIC

1st Class: 1, Apprentice; 2, Fellow Craft; 3, Master. *2d Class:* 4, Secret Master; 5, Perfect Master; 6, Master through Curiosity; 7, Provost and Judge or Irish Master; 8, English Master. *3d Class:* 9, Elect of Nine; 10, Elect of the Unknown; 11, Elect of Fifteen; 12, Perfect Elect; 13, Illustrious Elect. *4th Class:* 14, Scottish Trinitarian; 15, Scottish Fellow Craft; 16, Scottish Master; 17, Scottish Panisière; 18, Master Ecossais; 19, Ecossais of the three J. J. J.; 20, Ecossais of the Sacred Vault of James VI; 21, Ecossais of Saint Andrew. *5th Class:* 22, Little Architect; 23, Grand Architect; 24, Architecture; 25, Apprentice Perfect Architect; 26, Fellow Craft Perfect Architect; 27, Master Perfect Architect; 28, Perfect Architect; 29, Sublime Ecossais; 30, Sublime Ecossais of Heroden. *6th Class:* 31, Grand Royal Arch; 32, Grand Ax; 33, Sublime Knight of Election, Chief of the First Symbolic Series.

SECOND SERIES—PHILOSOPHIC

7th Class: 34, Knight of the Sublime Election; 35, Prussian Knight; 36, Knight of the Temple; 37, Knight of the Eagle; 38, Knight of the Black Eagle; 39, Knight of the Red Eagle; 40, White Knight of the East; 41, Knight of the East. *8th Class:* 42, Commander of the East; 43, Grand Commander of the East; 44, Architecture of the Sovereign Commanders of the Temple; 45, Prince of Jerusalem. *9th Class:* 46, Sovereign Prince Rose Croix of Kilwinning and Heroden; 47, Knight of the West; 48, Sublime Philosopher; 49, Chaos the First, Discreet; 50, Chaos the Second, Wise; 51, Knight of the Sun. *10th Class:* 52, Supreme Commander of the Stars; 53, Sublime Philosopher; 54, First Degree of the Key of Freemasonry, Minor; 55, Second Degree, Washer; 56, Third Degree, Bellows-blower; 57, Fourth Degree, Caster; 58, True Freemason Adept; 59, Sovereign Elect; 60, Sovereign of Sovereigns; 61, Grand Master of Symbolic Lodges; 62, Most High and Most Powerful Grand Priest Sacrificer; 63, Knight of Palestine; 64, Grand Knight of the White and Black Eagle; 65, Grand Elect Knight Kadosh; 66, Grand Inquiring Commander, Chief of the Second Series.

THIRD SERIES—MYSTICAL

11th Class: 67, Benevolent Knight; 68, Knight of the Rainbow; 69, Knight Chanuka, called Hynaroth; 70, Most Wise Israelitish Prince. *12th Class:* 71, Sovereign Princes Talmudim; 72, Sovereign Prince Zadkim; 73, Grand Haram. *13th Class:* 74, Sovereign Princes Haram; 75, Sovereign Princes Hasidim; 76, 77, Grand Inspector Intendant, Regulator General of the Order, Chief of the Third Series.

FOURTH SERIES—CABALISTIC

15th and *16th Classes:* 78, 79, 80, 81, 82, 83, 84, 85, 86, degrees whose names are concealed from all but the possessors. *17th Class:* 87, Sovereign Grand Princes, constituted Grand Masters, and Legitimate Representatives of the Order for the First Series; 88, Ditto for the Second Series; 89, Ditto for the Third Series; 90, Absolute Sovereign Grand Master, Supreme Power of the Order, and Chief of the Fourth Series.

The Chiefs of this Rite demanded the privilege—which, of course, was never conceded to them—of directing and controlling all the other Rites of Freemasonry, as their common source. Its friends claimed for it an eminently philosophical character. The organization of the Rite is, however, too complicated and diffuse to have ever been practically convenient. Many of its Degrees were founded upon, or borrowed from, the Egyptian Rites, and its ritual is a very close imitation of the ancient system of initiation. The legend of the Third Degree in this Rite is abolished. Hiram is said to have returned to his family, after the completion of the Temple, and to have passed the remainder of his days in peace and opulence. The legend, substituted by the Rite of Mizraim for that admitted by all the other rites, is carried back to the days of Lamech, whose son Jubal, under the name of Hario-Jubal-Abi, is reported to have been slain by three traitors, Hagava, Hakina, and Heremda. Lenning calls the Rite of Mizraim "one of the latest of the monstrous visionary schemes introduced into Freemasonry"; and Ragon characterizes it as a "fantastical connection of various rites and degrees" (see *Bedarride, The Brothers*).

MOABITE STONE. A relic of black basalt, rounded at the top, two by four feet, across it being an inscription of thirty-four lines in the letters of the Hebrew-Phenician alphabet, discovered in the ruins of ancient Dibon, by Doctor Klein, a German missionary, in 1869, and now preserved in Paris at the Louvre. A record of Mesha, King of Moab, who (Second Kings iii, 5) after Ahab's death, "rebelled against the King of Israel." Chemosh was the national god of the Moabites. The covenant name of the God of Israel occurs in the inscription, showing that the name was not then unpronounceable, or unknown to the neighboring nations. The described wars date in the tenth century before Christ.

MOABON. The Hebrew word מואבן. He whom the Junior Warden represents in the Fourteenth Degree of the Ancient and Accepted Scottish Rite, as the tried and trusty friend of Hiram the Builder (see Genesis xix, 36). This word is in some of the advanced Degrees according to the French Ritual, where it is explained as expressing "Praised be God that the crime and the criminal are punished" (*Les plus secrets des hauts grades*, etc., page 33).

MOCK MASONS. A name given, says Noorthouck, to the unfaithful Brethren and profanes who, in 1747, got up a procession in ridicule of that made at the Grand Feast (*Constitutions*, 1784, page 252; see also *Scald Miserables*).

MODERN RITE. The French title is *Rite Moderne* (see *French Rite*).

MODERNS. The Irish Freemasons who formed a rival Grand Lodge in London in 1751, called the supporters of the original Grand Lodge established in 1717 *Moderns*, while for themselves they assumed the title of *Antients* (see *Antients*).

MOHAMMED. See *Koran*.

MOHRIMS. Initiates, pilgrims, those entering upon an important undertaking.

MOIRA, FRANCIS RAWDON, BARON. Born 1754, died 1826. A distinguished statesman and Freemason. He was Acting Grand Master of England from 1790 to 1812. Also Grand Master of Scotland in 1806. As a Freemason he was always energetic. Doctor Oliver says, "To no person had Freemasonry for many years been more indebted than to the Earl of Moira, now Marquess Hastings." He died while Governor of Malta.

MOLART, WILLIAM. Anderson (*Constitutions*, 1738, page 74) writes: "Nay, even during this King's—Henry VI—Minority, there was a good Lodge under Grand Master Chicheley held at Canterbury, as appears from the Latin Register of William Molart, entitled *Liberatio generalis Domini Gulielmi Prioris Ecclesiae Christi Cantuariensis erga Festum Natalis Domini 1429*, Prior of Canterbury, in Manuscript, in which are named Thomas Stapylton the Master, and John Morris Custos de la Lodge Lathomorum or Warden of the Lodge of Masons, with fifteen Fellow

Crafts, and three Enter'd Prentices all named there." Of this interesting person, Prior of Christ Church, Canterbury, England, William Preston also tells us in his *Illustrations of Masonry* (London, 1812, 12th edition, page 163) that the Latin Register of William Molart, Prior of Canterbury, page 88, in manuscript, entitled *Liberatio generalis Domini Gulielmi "Prioris Ecclesiae Christi Cantuariensis, erga Festum Natalis Domini, 1429,"* says that during the minority of this prince, in 1429, a Lodge was held under the patronage of Henry Chicheley, the Archbishop, at Canterbury. There were present Thomas Stapylton, the Master; John Morris, Warden; fifteen Fellow Crafts and three Entered Apprentices, each of whom is named. This name, Molart, is sometimes given as *Molash*. Brother E. L. Hawkins comments as follows upon these claims: What appears to be the Register alluded to by Anderson is among the Tanner Manuscripts (165) in the Bodleian Library, Oxford, and proves to be merely a list kept by William *Molassh* or *Molessh*, the name occurs in both forms, but not as *Molart*, the Prior, of persons connected with the Priory and receiving livery from it. On page 133 there is a list of persons for 1429, which contains "Magr Thom Mapylton Mgr Lathamorum, Morys custos de la loygge Lathamorum" and a list headed "Lathami" with sixteen names including Maplyton and below "Apprenticii idem" followed by three names. Similar lists are given for subsequent years, and thus it is plain that there was an organized Body of Operative Masons attached to the Priory at that time.

MOLAY, JACQUES OR JAMES DE. The twenty-second and last Grand Master of the Templars at the destruction of the Order in the fourteenth century. He was born about the year 1240, at Besançon, in Burgundy, being descended from a noble family. He was received into the Order of Knights Templar in 1265, by Imbert de Peraudo, Preceptor of France, in the Chapel of the Temple at Beaune. He immediately proceeded to Palestine, and greatly distinguished himself in the wars against the infidels, under the Grand Mastership of William de Beaujeu. In 1298, while absent from the Holy Land, he was unanimously elected Grand Master upon the death of Theobald Gaudinius. In 1305, he was summoned to France by Pope Clement V, upon the pretense of a desire, on the part of the Pontiff, to effect a coalition between the Templars and the Hospitalers. He was received by Philip the Fair, the treacherous King of France, with the most distinguished honors, and even selected by him as the godfather of one of his children. In April, 1307, he repaired, accompanied by three of his knights, to Poitiers, where the Pope was then residing, and as he supposed satisfactorily exculpated the Order from the charges which had been preferred against it. But both Pope and King were guilty of the most infamous deceit. On September 12, 1307, the order was issued for the arrest of the Templars, and De Molay endured an imprisonment for five years and a half, during which period he was subjected to the utmost indignities and sufferings for the purpose of extorting from him a confession of the guilt of his Order. But he was firm and loyal, and on March 11, 1314, he was publicly burnt in front of the Cathedral of Nôtre Dame, in Paris. When about to die, he solemnly affirmed the innocence of the Order, and, it is said, summoned Pope Clement to appear before the judgment-seat of God in forty days and the King of France within a year, and both, it is well known, died within the periods specified (see *Transactions*, Quatuor Coronati Lodge, volume xx).

MOLD. This word is very common in the *Old Constitutions*, where it is forbidden that a Freemason should give a mold to a Rough Mason, whereby, of course, he would be imparting to him the secrets of the Craft. Thus, in the *Harleian Manuscript, No. 2054:* "Alsoe that noe Mason make moulds, square or rule to any rough layers. Also, that no Mason set noe layes within a lodge or without to haue Mould Stones with one Mould of his workeing."

We also find the word in *Piers Ploughman's Vision;*

> If eny Mason there do makede a molde
> With alle here wyse castes.

Parker (*Architectural Glossary*, page 313) thus defines it: "The model or pattern used by workmen, especially by Masons, as a guide in working moldings and ornaments. It consists of a thin board or plate of metal, cut to represent the exact section of the moldings to be worked from it."

In the *Cooke Manuscript* the word *Maters* is used, which is evidently a corruption of the Latin *Matrix*.

MOLD STONE. In the quotation from the *Harleian Manuscript* in the preceding article, the expression *mould stones* occurs, as it does in other *Constitutions* and in many old contracts. It means, probably large and peaked stones for those parts of the building which were to have moldings cut upon them, as window and door jambs.

MOLOCH. Hebrew, *Molech, king.* The chief god of the Phenicians, and a god of the Ammonites. Human sacrifices were offered at his shrine, and it was chiefly in the valley of Tophet, to the east of Jerusalem, that this brutal idolatry was perpetrated. Solomon built a temple to Moloch upon the Mount of Olives, and Manasseh, long after, imitated his impiety by making his son pass through the fire kindled in honor of this deity. Wierus calls Moloch, Prince of the Realm of Tears.

> First Moloch, horrid king, besmeared with blood
> Of human sacrifice and parents' tears;
> Though for the noise of drums and timbrels loud,
> Their children's cries unheard, that passed through fire
> To his grim idol. . . . Nor content with such
> Audacious neighborhood, the wisest heart
> Of Solomon he led, by fraud, to build
> His temple right against the temple of God,
> On that opprobrious hill; and made his grove,
> The pleasant valley of Hinnom, Tophet thence
> And black Gehenna called, the type of Hell.
>
> —*Paradise Lost*, John Milton, Book 1.

MONAD. The Monad in the Pythagorean system of numbers was unity or the Number One (see *Numbers* and *One*).

MONITOR. Those Manuals published for the convenience of Lodges, and containing the Charges, General Regulations, emblems, and account of the public ceremonies of the Order, are called *Monitors*. The amount of ritualistic information contained in these works has gradually increased: thus the monitorial instructions in Preston's *Illustrations*, the earliest Monitor in the English language, are far more scanty than those contained in Monitors of the present day. As a general rule, it may be said that American works of this class give more instruction

than English ones, but that the French and German manuals are more communicative than either. Of the English and American manuals published for monitorial instruction, the first was by Preston, in 1772. This has been succeeded by the works of the following authors: Webb, 1797; Dalcho, 1807; Cole, 1817; Hardie, 1818; Cross, 1819; Tannehill, 1824; Parmele, 1825; Charles W. Moore, 1846; Cornelius Moore, 1846; Dove, 1847; Davis, 1849; Stewart, 1851; Mackey, 1852; Macoy, 1853; Sickels, 1866.

MONITORIAL INSTRUCTION. The instruction contained in the Monitors is called *monitorial*, to distinguish it from *esoteric* instruction, which is not permitted to be written, and can be obtained only in the precincts of the Lodge.

MONITORIAL SIGN. A sign given in the English system, but not recognized in the United States of America. Oliver says of it that it "reminds us of the weakness of human nature, unable of itself to resist the power of Darkness, unless aided by that Light which is from above."

MONITOR, SECRET. See *Secret Monitor*.

MONOGRAM. An abbreviation of a name by means of a cipher composed of two or more letters intertwined with each other. The Constantinian monogram of Christ, *Chi Rho*, two Greek letters, is often used by Knights Templar. The Triple Tau, or Royal Arch badge, is also a monogram; although there is a difference of opinion as to its real meaning, some supposing that it is a monogram of Templum Hierosolymae or the Temple of Jerusalem, others of Hiram of Tyre, and others, again, bestowing on it different significations.

MONTAGUE, DUKE OF. John, second Duke of Montague, was elected, 1721, as successor to Brother George Payne, Grand Master. This first Grand Master of the nobility was installed June 24, 1721. He held office until January 17, 1723, when Philip, Duke of Wharton, was elected. The Duke of Montague died in 1749.

MONTANA. The Freemasons in Montana held no formal meeting until, at William H. Bell's dying request, a Masonic funeral was arranged. The meeting was held at Brother C. J. Miller's cabin in Yankee Flat. A Dispensation for a Lodge at Bannock City, then in Idaho Territory, was issued by the Grand Master of Nebraska, but the Lodge never met as the Brethren had dispersed when the Dispensation arrived. On November 17, 1863, a Dispensation was issued by the Grand Master of Nebraska to Idaho Lodge at Nevada City. The first meeting was on January 9, 1864, and the first Freemason to be initiated within the boundaries of the present State of Montana was made a member of the Craft on April 23, 1864. Delegates from Virginia City, No. 43; Montana, No. 9, and Helena City, No. 10, met in Virginia City and organized the Grand Lodge between January 24 and 29, 1866.

The Dispensation of the first Chapter in Montana, dated July 14, 1866, was issued to Virginia City, No. 1. A Charter was granted on December 18, 1868. On June 25, 1891, the Grand Chapter of Montana was organized. A Convention was called for that purpose by authority of a Warrant issued by the General Grand High Priest, Commander David F. Day. The subordinate Chapters were nine, namely, Virginia City, Helena, Deer Lodge, Valley, Yellow Stone, Billings, Livingstone, Dillon, and Great Falls, numbered 1 to 9 respectively.

Helena Council, No. 1, was organized under a Dispensation, dated April 4, 1868, from the Grand Council of California. It was numbered 9 in the jurisdiction of that State and the Charter was dated October 21, 1868. This Council joined with two others, Butte, No. 2, and Tyrean, No. 3, to organize on March 29, 1910, the Grand Council of Montana as a constituent member of the General Grand Council.

A Dispensation was issued on August 27, 1866, to Virginia City Commandery, No. 1, at Virginia City, and it was granted a Charter on September 23, 1868. The Grand Commandery of Montana was organized on May 14, 1888, with four Constituent Commanderies, namely, Virginia City, No. 1; Helena, No. 2; Montana, No. 3, and Damascus, No. 4.

The Ancient and Accepted Scottish Rite, Southern Jurisdiction, was first introduced at Livingston where Khurum Lodge of Perfection, No. 2, was chartered February 11, 1889; Livingston Chapter of Rose Croix,

MONOGRAM OF CHRIST

TRIPLE TAU

No. 1, November 10, 1889; Livingston Council of Kadosh, No. 1, May 1, 1890, and Eastern Montana Consistory, No. 1, July 8, 1890.

MONTFAUÇON, PRIOR OF. One of the two traitors on whose false accusations was based the persecution of the Templars (see *Squin de Flexian*, also *Molay*).

MONTFORT, COLONEL JOSEPH. Member of Royal White Hart Lodge, Halifax, North Carolina, where he died, March 26, 1776, aged fifty-two. Treasurer of the upper half of the Province of North Carolina, a donor to the fund of the Masonic Hall at London (see Minutes of the Grand Lodge, "held at the Crown and Anchor in the Strand," February 6, 1771) he received, by a patent dated January 14, 1771, an appointment from the Grand Lodge of England that has aroused some speculation. The words "Provincial Grand Master of and for America" occurs as late as 1775 in Charters issued under Montfort's authority. But the belief is expressed that in his original patent the phrase making his Jurisdiction for the whole of the country was a mistake of the scribe extended to "America" instead of reading "North Carolina." The *Minutes* of the Grand Lodge of England for February 6, 1771, show that Joseph Montfort paid ten pounds ten shillings or ten guineas for his deputation, diploma, as "P. G. M. for No. Ca." This reference is relied upon to further support the surmise that the words "Provincial Grand Master of and for America" were so written in error. But they appear to have been understood literally, word for word, and in Charters issued by Montfort and his Deputy they are repeated. That they were clearly understood precisely as they read is seen by the

Minutes of Royal White Hart Lodge at Halifax, March 13, 1772, recording that Brother Joseph Montfort visited there on that date and produced the deputation which "appointed him Provincial Grand Master of America."

In further testimony Brother James M. Clift, Grand Secretary, also advises that there are similarly written documents possessed by the Grand Lodge of Virginia, alluding to Montfort as "Provincial Grand Master of and for America" and in fact his Deputy, Cornelius Hartnett, attaches his official initials to Charters still in existence as "D. G. M. A." which appear to mean "Deputy Grand Master, America." Brother Montfort's Deputy was Cornelius Hartnett, a member of the Continental Congress at Philadelphia which adopted the Articles of Confederation on July 9, 1778 (see *Formation of the Union*, 1927, page 37). Past Grand Master A. B. Andrews in a letter to us alludes to the Masonic Lodges as foci or centers of patriotism prior to the American Revolution and that as the citizenry of Cabin Point in Surrey County, Virginia, were largely Tories, Cornelius Hartnett may have thought a Masonic Lodge among their membership would advance the cause of the patriots and therefore the establishment of the Lodge would appeal to him in a double way. At any rate a Charter to Cabin Point Royal Arch Lodge was issued by him on April 13, 1775 and bears the names of Joseph Montfort and Cornelius Harnett with their official titles, the former in full as "of and for America."

Royal White Hart Lodge No. 2, Halifax, North Carolina, has met in an old frame building erected in 1769 and since used exclusively and continuously for Lodge purposes. On the wall is a chart of 1772, the Master's chair has three steps built in it, the Bible and Minute Book of the olden time are preserved, the ballotbox and candlesticks are very old, the Secretary's desk has two crude contrivances to hold candles, and in the yard an old bell on a tall post continues to be used for assembling the Craft. In that yard is buried Joseph Montfort. On the slab covering the grave is this inscription "The Right Worshipful Joseph Montfort, born in England, A.D. 1724, died at Halifax, N. C., March 25, A.D. 1776. Appointed Provincial Grand Master of and for America on January 14, A.L. 5771, A.D. 1771, by the Duke of Beaufort, Grand Master of the Grand Lodge of England, A. F. & A. M. First Clerk of Court of Halifax County, Treasurer of the Province of North Carolina, Colonel of Colonial Troops, Member of Provincial Congress, Orator, Statesman, Patriot, Soldier, the highest Masonic official ever reigning on this continent, the First, the Last, the Only Grand Master of America" (see *New Age*, John H. Cowles, May, 1928, page 307).

MONTHS, HEBREW. Freemasons of the Ancient and Accepted Scottish Rite use in their documents the Hebrew months of the civil year. Hebrew months commence with the full moon; and as the civil year began about the time of the autumnal equinox, the first Hebrew month must have begun with the new moon in September, which is also used by Freemasons of the Ancient and Accepted Scottish Rite as the beginning of their year. Annexed is a table of the Hebrew months, and their correspondence with our own calendar.

תשרי	Tisri	September-October
חשון	Khesvan	October-November
כסלו	Kislev	November-December
טבת	Tebeth	December-January
שבט	Schebet	January-February
אדר	Adar	February-March
ניסן	Nisan	March-April
אייר	Ijar	April-May
סיון	Sivan	May-June
תמח	Tamuz	June-July
אב	Ab	July-August
אלח	Elul	August-September

As the Jews computed time by the appearance of the moon, it is evident that there soon would be a confusion as to the keeping of these feasts, if some method had not been taken to correct it; since the lunar year is only 354 days, 8 hours, and 48 minutes, and the solar year is 365 days, 6 hours, 15 minutes, and 20 seconds. Accordingly, they intercalated a month after their twelfth month, Adar, whenever they found that the 15th day of the following month, Abib, would fall before the vernal equinox. This intercalated month was named ואדר, *Ve-adar*, or the second Adar, and was inserted every second or third year, as they saw occasion; so that the difference between the lunar and solar year could never, in this way, be more than a month.

MONTHS, MASONIC. In the French Rite the old calendar is retained, and the year begins with the month of March, the months being designated numerically and not by their usual names. Thus we find in French Masonic documents such dates as this: *Le 10me jour du 3me mois Maçonnique*, that is, the tenth day of the third Masonic month, or the tenth of May.

MONTPELLIER, HERMETIC RITE OF. The Hermetic Rite of Pernetty, which had been established at Avignon in 1770, was in 1778 transported to Montpellier, in France, by a Past Master, and some of tne members of the Lodge of Persecuted Virtue in the former place, who laid the foundations of the *Academy of True Masons*, which see. Hence the Degrees given in that Academy constituted what is known as the *Hermetic Rite of Montpellier*.

MONUMENT. It is impossible to say exactly at what period the idea of a *monument* in the Third Degree was first introduced into the symbolism of Freemasonry. The early expositions of the eighteenth century, although they refer to a funeral, make no allusion to a monument. The monument adopted in the American system, consists of a weeping virgin, holding in one hand a sprig of acacia and in the other an urn; before her is a broken column, on which rests a copy of the *Book of Constitutions*, while Time behind her is attempting to disentangle the ringlets of her hair. The explanation of these symbols will be found in their proper places in this work. Oliver, in his *Landmarks* (ii, 146), cites this monument without any reference to its American origin.

Early in the eighteenth century the Master's monument was introduced into the French system, but its form was entirely different from the one adopted in the United States of America. It is described as an obelisk, on which is inscribed a golden triangle, in the center of which the Tetragrammaton is engraved.

On the top of the obelisk is sometimes seen an urn pierced by a sword.

In the Ancient and Accepted Scottish Rite an entire Degree has been consecrated to the subject of the Hiramic monument.

Altogether, the monument is simply the symbolic expression of the idea that veneration should always be paid to the memory of departed worth.

This emblem has usually been considered as an invention of Brother Jeremy L. Cross and doubtless he is largely responsible for its present form in our standard work. Brother Robert B. Folger (in the *Masonic Newspaper*, New York City, May 10, 1879, see also *Stellar Theology*, Robert H. Brown, page 65) giving Cross's account of its introduction into the work says:

The causes which led him first to devise the plan of such work were as follows: He was passionately fond of Masonry, studied under Thomas Smith Webb, Gleason, and others, became perfect under them in the letters and work, and then started through the country as a lecturer in the year 1810. He was a man of excellent appearance in early life, very fluent in language, and, withal, a very fine singer. As a matter of course, he became very popular, the business of lecturing flowed in upon him very fast, and he had as much to engage his mind in that line as he could well attend to. Wishing to take advantage of all the business that offered, he found the work slow of accomplishment by reason of delays caused by imperfect memories. He wanted something of an objective kind, which would have the effect of bringing to mind the various subjects of his lectures, and so fixing the details in the mind, as, with the sets of objects presented to the sight, the lectures in detail would be complete.

There was not at that time any guide for Lodges except the so-called *Master's Carpet* and the works of Preston and Webb. The *Master's Carpet* was deficient, being without many of the most important emblems, and those which it displayed were very much "mixed up." The work of Preston did not agree with the "adopted work." That of Webb agreed perfectly, but still was wanting in its most important part, namely, the hieroglyphics, by which the work is plainly and uniformly presented to the learner, rendering it easy of acquirement, and imprinting it upon the mind in such a manner that it will not readily be forgotten.

He considered the matter for many months, and finally attempted to draw various plans, taking Webb's *Monitor* for a guide. Part of the work he accomplished satisfactorily to himself. This included the First and Second Degrees, and although there was but little really original in the emblems which he produced, yet the classification and arrangement were his own. He went on with the Third Degree very well, as far as the *Monitor* of Webb goes, when he came to a pause.

There was a deficiency in the Third Degree which had to be filled in order to effect his purposes, and he became wearied in thinking over the subject. He finally consulted a Brother, formerly a Mayor of New Haven, who at the time was one of his most intimate friends, and they, after working together for a week or more, could not hit upon any symbol which would be sufficiently simple and yet answer the purpose. Whereupon the copper-plate engraver, also a Brother, who was doing his work, was called in. They went at the business with renewed courage, and the number of hieroglyphics which had by this time accumulated was immense. Some were too large, some too small, some too complicated, requiring too much explanation, and many not at all adapted to the subject. Finally, the copper-plate printer said, "Brother Cross, when great men die, they generally have a monument." "That's right," said Cross; "I never thought of that," and away he went.

He was missing from the company, and was found loitering around the burying-ground in New Haven in a maze. He had surveyed all that was there, but did not seem satisfied. At last he got an idea, whereupon the council came together again, and he then told them that he had got the foundation of what he wanted—that while sojourning in New York City he had seen a monument erected over Commodore Lawrence in the southwest corner of Trinity Churchyard; that it was a glorious monument to the memory of a great man who fell in battle. It was a large marble pillar, broken off. The part broken off was taken away, but they had left the capital lying at the base. He would have that pillar for the foundation of his new emblem, but would bring the other part of the pillar in, leaving it resting against the base. Then one could know what it all meant. The other part of the pillar should be there. This was assented to, but more was wanted. They needed some inscription describing the merits of the dead. They found no place on the column, and after a lengthy discussion they hit upon an open book, placed upon the broken pillar. But there should, in the order of things, be some reader of the book, so they selected the emblem of innocence in a beautiful virgin, who should weep over the memory of the deceased while she read of his heroic deeds.

It would be proper to state that the monument erected to the memory of Commodore Lawrence was put up in the southwest corner of Trinity Churchyard, in the year 1813, after the fight between the frigates Chesapeake and Shannon, in which battle Lawrence fell. It was a beautiful marble pillar, broken off, and a part of the capital laid at its base. The monument remained there until 1844–5, at which time Trinity Church had been taken down and rebuilt as it now stands. When finished, all the debris was cleaned away, the burial grounds trimmed and fancifully decorated, and the corporation of the church took away the old and dilapidated monument of Lawrence from that spot and erected a new one of a different form, placing it in the front of the yard on Broadway, at the lower entrance of the church, where it now stands. Brother Cross and myself visited the new monument together, and he expressed great disappointment at the change, saying "it was not half as good as the one they had taken away!"

The claim of Cross to having originated the emblem is, however, disputed. Oliver speaks of the monument but does not assign to it an American origin and the idea itself is very old. In the Barney ritual of 1817, formerly in the possession of Samuel Willson of Vermont, which was the work adopted by the Grand Lodge of Iowa in 1860, there is the marble column, the beautiful virgin weeping, the open book, the Sprig of Acacia, the urn, and Time standing behind. The only part lacking is the Broken Column and the words referring to this were added later. Samuel Willson says: "Previous to 1826, but the date or circumstances of their getting in I cannot recall." Thus it would seem that everything in the present emblem except the reference to the Broken Column was in use prior to the publication of Cross's work and in fact the emblem in somewhat different form is frequently found in ancient symbolism (see *Quarterly Bulletin*, Iowa Masonic Library, July, 1921, page 82, C. C. Hunt, to whom we are greatly indebted for information on this subject).

The monument to Captain James Lawrence was formerly in the rear of the churchyard but in December 1846, the Vestry directed that it be moved from the old site to a place near to and southeast of the south porch, left of the entrance, of Trinity Church on Broadway, New York City. There the condition of the memorial aroused some criticism and plans were made for a new one which, as might be expected, failed to satisfy all concerned, one good Brother describing it as a mere reproduction in stone of an inverted bathtub. In May 1864, the Vestry had the two tablets formerly on the monument framed and with the marble column entrusted to the custody of the New York Historical Society. The two tablets commemo-

rate the heroic patriotism of Captain James Lawrence, killed on June 1, 1813, in action between the frigates *Chesapeake* and *Shannon*, and whose dying words were, "Don't give up the ship." For data regarding the first monument and its destination we are indebted to Robert H. Kelby, New York Historical Society, and to W. F. L. Aigeltinger, Corporation of Trinity Church.

With the Jews the column symbolized the princes, rulers or nobles, and a broken column denoted that a pillar of the state had fallen. In Egyptian mythology Isis is sometimes pictured weeping over the broken column which conceals the body of her husband, Osiris, while behind her stands Horus or Time pouring ambrosia on her hair. In *Hastings' Encyclopaedia of Religion and Ethics*, Isis is said to be sometimes represented standing. In her right hand is a sistrum, in her left a small ewer and on her forehead is a lotus, emblem of resurrection. In the Dionysiac Mysteries, Dionysius is represented as slain; Rhea goes in search of the body. She finds it and causes it to be buried in due form. She is sometimes represented as standing by a column holding in her hand a sprig of wheat, emblem of immortality, since though it be placed in the ground and die it springs up again into newness of life. She was the wife of Koronus or Time, who may fittingly be represented as standing behind her.

In the Grand Lodge Library at Cedar Rapids, Iowa, there is a book entitled *A Brief History of Freemasonry* by Thomas Johnson, who at the time of writing the book was Grand Tyler of the Grand Lodge of England, and Janitor to the Grand Royal Arch Chapter of England. He states that the book is published by permission of the officers of the Grand Lodge of England, who have honored it by their subscriptions. This book, we understand, was first published in 1782. The copy in the Library is the second edition, published in 1784. In his introduction he states:

> I have also taken the Liberty to introduce a Design for a Monument, in Honour of a Great Artist; and although I am well aware that we have no account of any such having been erected over his Grave, yet we have many precedents both Ancient and Modern of sumptuous Piles being reared to preserve in Memory and perpetuate the Merits of the Worthy and Ingenious of all Orders and Descriptions, though their Bodies may have been buried in distant Countries, nay or perhaps in the depth of the Sea. I have therefore under so respectable a Sanction, designed this Monument to adorn, as it richly deserves, the Memory of a great Man, amidst the thousands of other Structures in Honour of his craft; . . .

As part of the history connected with the Monument, he says:

> The Cape-stone was finished with great Joy; which, however, was soon interrupted by the sudden Death of the Great Artist and worthy Tyrian Deputy Grand Master under King Solomon. After some time being allowed the Craft to vent their sorrow, he was buried with great Solemnity near the Temple: whose Memory an elegant Monument is designed to perpetuate.

His description of the Monument is as follows:

> The Father of the Man, whose memory this Tomb is designed to perpetuate, dying, he was left to the care of his Mother; his Name, Profession, the manner of his Death, and many other circumstances concerning him, are well known to all good Masons.
>
> Who e'er besides would this grand Secret trace,
> Must seek it only in its proper place.

The Holy Bible, Square and Compasses, are figurative of the three greatest moral Blessings, which Man can be endowed with in his warfare through this World. They are entwined with a Laurel Branch, as an Emblem of Honour to all those, who by applying them to their proper uses, will certainly attain the end for which they were designed.

> They weapons prove, which if you rightly wield,
> Will greater Victories gain, than Sword or Shield;
> Vanquish your foes, restrain all dissipation,
> And bless the Day when you became a Mason!

The Insignia, on the Top of the Urn emblematically point out where the Deceased was when living; which, together with the Sun and Moon, are likewise typical of three Things,

> Which, tho' of lesser Note than those before,
> A Mason you must be, if you'd know more.

The three Figures in Chains, when attentively considered, will be recollected by every good Mason, who is Master of his Profession; not only whom they represent, but likewise why they are so depicted in so seemingly disgraceful a situation: as to all Strangers I would advise them

> To take due warning how they vauntingly,
> Decry the mystic powers of Masonry;
> Nor seek to learn by any other Rules,
> Than those propos'd in just Masonick Schools:
> There from Foundation to the Top, you'll raise,
> Yet fail in Words, to speak a Mason's praise.

The seat of one of the Figures is Typical, as well as its Contract, which stands beside it. A near Relation of the Deceased is there unperceived by all but Masons. There are other Emblems which the Craft alone can best elucidate:

> Especially the well-known Letter G,
> Which plainly pointeth out—"What Mote Ytt Be?"

The monument shows an urn on the top and above the urn is a square and compass. Below the urn is the Holy Bible, square and compass, intertwined with a laurel branch. On the urn is a letter G. On one side of the monument is a sun, on the other a moon. The inscription reads, "In memory of a Great Artist. Born A. M. 2995. Etat 47."

This shows that the idea of a monument to mark the grave of the Temple Architect was introduced into Freemasonry at least as early as 1782, and it is quite possible that various Brethren at different times made changes in the form of the monument until the broken column was added by Brother Cross. The general sale of the Masonic Chart published by Cross seems to have fixed this form, so that there has been no change since. While, therefore, it may be true that Cross gave to the emblem its present form, it cannot be said that he gave expression to an entirely new idea. The greater part of it is an adaptation rather than an invention, an old idea prompted anew in a receptive mind by the memorial to Lawrence.

MOON. The adoption of the *moon* in the Masonic system as a symbol is analogous to, but could hardly be derived from, the employment of the same symbol in the Ancient religions. In Egypt, Osiris was the sun, and Isis the moon; in Syria, Adonis was the sun, and Ashtoroth the moon; the Greeks adored her as Diana, and Hecate; in the mysteries of Ceres, while the hierophant or chief priest represented the Creator, and the torch-bearer the sun, the ἐπιβώμιος, or officer nearest the altar, represented the moon. In short, moon-worship was as widely disseminated as sun-worship.

Freemasons retain her image in their Rites, because the Lodge is a representation of the universe, where, as the sun rules over the day, the moon presides over

the night; as the one regulates the year, so does the other the months, and as the former is the king of the starry hosts of heaven, so is the latter their queen; but both deriving their heat, and light, and power from Him, who, as the Greatest Light, the Master of heaven and earth, controls them both.

MOORE, CHARLES WHITLOCK. A distinguished Masonic journalist, born in Boston, Massachusetts, March 29, 1801. His own account of his initiation into Freemasonry is in the following words:

> In February, 1822, I was proposed for the Degrees of Freemasonry in Massachusetts Lodge, then, as now, one of the three oldest in Boston, and but for the intervention of business engagements, I should have been received into Freemasonry on the evening of my coming of age. Before that evening arrived, however, I was called temporarily to the State of Maine, where, in May following, I was admitted into Kennebec Lodge, at Hallowell, with the consent and approbation of the Lodge in which I had been originally proposed. I received the Third Degree on the evening of the 12th of June.

On October 10, 1822, he affiliated with the Lodge of Saint Andrew. In October, 1872, that Lodge celebrated his semicentennial membership by a Festival. In 1825 he took the Capitular Degrees in Saint Andrew's Chapter, and was elected High Priest in 1840, and subsequently Grand High Priest of the Grand Chapter. He was made a Knight Templar in Boston Encampment about the year 1830, and was Eminent Commander in 1837. In 1841 he was elected Grand Master of the Grand Encampment of Massachusetts and Rhode Island, which office he held for three years. In 1832 he received the Royal and Select Degrees in Boston Council, over which he presided for twelve years. He was elected General Grand Captain-General of the Grand Encampment of the United States in 1847, and General Grand Generalissimo in 1850. In 1844 he was received into the Ancient and Accepted Scottish Rite, and in the same year was elected Secretary-General of the Holy Empire in the Supreme Council for the Northern Jurisdiction of the United States, an office which he held until his resignation in 1862.

"When he was elected Recording Grand Secretary of the Grand Lodge in 1834," says Brother John T. Heard, in his *Historical Account of Columbian Lodge* (page 472), "it was the moment when the anti-Masonic excitement was raging with its greatest violence in this State, and his first official act was to attest the memorial written by him, surrendering to Legislature the Act of Incorporation of the Grand Lodge." The Grand Lodge surrendered its Charter and its corporate powers, says Brother C. T. McClenachan, that it might escape the persecution of an anti-Masonic Legislature. The memorial, however, boldly stated that "by divesting itself of its corporate powers, the Grand Lodge has relinquished none of its Masonic attributes or prerogatives."

In Masonic authorship, Brother Moore is principally distinguished as a journalist. In 1825 he established the *Masonic Mirror*, which was merged in 1834 in the *Bunker Hill Aurora*, a paper with whose Masonic department he was associated. In 1841 he commenced the publication of the *Freemasons Monthly Magazine*, which he published for thirty-three years; in fact, until his death. In 1828 and 1829 he published the *Amaranth, or Masonic Garland*, and in 1843 the *Masonic Trestle-Board*. Brother Moore died at Boston, Massachusetts, of pneumonia, on December 12, 1873.

MOORE, CORNELIUS. Born November 23, 1806, in Hunterdon County, New Jersey. From his sixteenth to twenty-first year he continued his school studies so diligently that, although working all this time at the blacksmith trade, he became a most proficient teacher. Moving to Zanesville, Ohio, in 1832 he studied law and was admitted to the bar. In 1845, at Cincinnati, Ohio, he began the publication of the *Masonic Review*, which he continued to edit until 1876. Brother Moore was initiated in Lafayette Lodge, No. 79, Zanesville, Ohio, in March, 1836. He served his Lodge four years as Master and in 1838 he received the Capitular Degrees in Zanesville Royal Arch Chapter, No. 9. He received the Cryptic Degrees in 1846 and was admitted to the Orders of Knighthood in Reed Commandery No. 6, Dayton, Ohio, the same year, subsequently passing through all the grades of the Ancient and Accepted Scottish Rite including the Thirty-second. Brother Moore published several Masonic books in addition to his exceedingly fine and helpful journal but he was unfortunately reduced to very straitened circumstances during the war, 1861–5. While Brother Moore was abroad touring the Continent, Ireland, Scotland and England, the Miami University at Oxford, Ohio, conferred upon him the honorary degree of Master of Arts in 1859. Cornelius Moore died in Windsor, Canada, on June 3, 1883. His Masonic contributions outside of the *Masonic Review* were *Outlines of the Temple; Ancient Charges with a Commentary Thereon; Leaflets of Masonic Biography or Sketches of Eminent Freemasons; The Craftsman; The Templars Text Book*, and some other smaller works (see *Masonic Review*, volume 59, page 339, July, 1883).

MOORE, JAMES. James Moore was, in 1808, the Senior Grand Warden of the Grand Lodge of Kentucky, and in conjunction with Carey L. Clarke compiled, by order of that Body, the *Masonic Constitutions or Illustrations of Masonry*, Lexington, 1808 (191 pages, duodecimo, say about 4½ by 7½ inches). This was the first Masonic work published in the Western States. With the exception of the Constitution of the Grand Lodge, it is little more than a compilation taken from Anderson, Preston, and Webb. It was adopted by the Grand Lodge of Kentucky as its official *Book of Constitutions*.

MOPSES. In 1738 Pope Clement XII issued a Bull, condemning and forbidding the practise of the Rites of Freemasonry. Several Brethren in the Catholic States of Germany, unwilling to renounce the Order, and yet fearful of offending the ecclesiastical authority, formed at Vienna, September 22, 1738, under the name of *Mopses*, what was pretended to be a new association, but which was in truth nothing else than an imitation of Freemasonry under a less offensive appellation. It was patronized by the most illustrious persons of Germany, and many Princes of the Empire were its Grand Masters; the Duke of Bavaria especially took it under his protection. The title is derived from the German word *mops*, signifying a pug-dog, and was indicative of the mutual fidelity and attachment of the Brethren, these virtues being characteristic of that animal. The alarm made for entrance was to imitate the barking of a dog. The

Mopses were an androgynous, both sexes, Order, and admitted females to all the offices, except that of Grand Master, which was held for life. There was, however, a Grand Mistress, and the male and female heads of the Order alternately assumed, for six months each, the supreme authority. With the revival of the spirit of Freemasonry, which had been in some degree paralyzed by the attacks of the Church, the Society of Mopses ceased to exist.

MORALITY. In the American system it is one of the three precious jewels of a Master Mason.

MORALITY OF FREEMASONRY. No one who reads our ancient Charges can fail to see that Freemasonry is a strictly moral Institution, and that the principles which it inculcates inevitably tend to make the Brother who obeys their dictates a more virtuous man. Hence the English Lectures very properly define Freemasonry to be "a system of morality."

MORAL LAW. "A Mason," say the old Charges of 1722, "is obliged by his tenure to obey the moral law." Now, this moral law is not to be considered as confined to the Decalogue of Moses, the ten commandments, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturæ*, or the law of nature. This law of nature has been defined, by an able but not recent writer on this subject, to be "the will of God, relating to human actions, grounded on the moral differences of things; and because discoverable by natural light, obligatory upon all mankind" (Grove, *System of Moral Philosophy*, volume ii, page 122, London, 1749). This is the "moral law," to which the old Charge already cited refers, and which it declares to be the law of Freemasonry. And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an Institution whose prominent characteristic is its universality.

MORANA. The Bohemian goddess of winter and death, Maryana of Scandinavia.

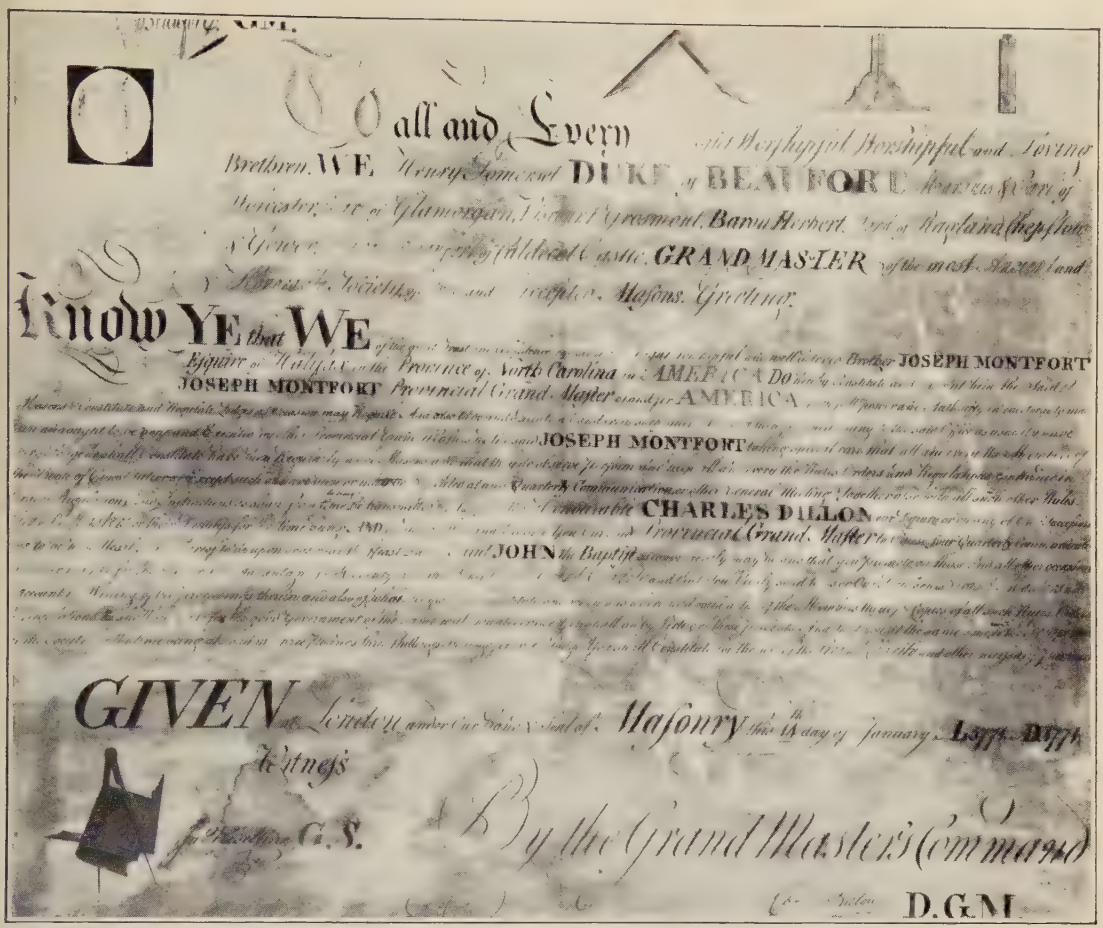
MORAVIAN BRETHREN. The religious sect of Moravian Brethren, which was founded in Upper Lusatia, about 1722, by Count Zinzendorf, is said at one time to have formed a society of religious Freemasons. For an account of which, see *Mustard Seed, Order of.*

MORAY, SIR ROBERT. First recorded initiate in England, the details are in the Minutes of the Lodge of Edinburgh, Mary's Chapel. Brother Moray was Quarter Master General in 1641 of the "Armie of Scotland" occupying Newcastle-on-Tyne, in the North of England. Some members of the Lodge of Edinburgh also serving in the army, initiated him there on May 20, 1641. When the army returned to Scotland, the record was written in the Minutes of the Lodge and signed by Brothers A. Hamilton, James Hamilton, John Myller, and R. Moray, the latter's mark is a *Pentalpha*, five straight lines forming a five-pointed star.

MORGAN, WILLIAM. Born, August 7, 1774, in Virginia, Culpeper County, U. S. A. Lived at Lexington, Kentucky, and Richmond, Virginia, working as a stonemason, going to Canada in 1821 and employed near Toronto, but in 1823 was at Rochester, New York, taking up his residence in Batavia, New York, in 1826. He had visited Lodges before coming to Batavia though there is no evidence to show whether Morgan was ever initiated. He was denied admission to the local Lodge and Chapter at Batavia and there is usually some good reason for this refusal. But he is credited with receiving the Royal Arch Degree at Le Roy, New York, on May 31, 1825. When a new Chapter was proposed in his own town, Batavia, his name was upon the petition, but objection was made and a new one was prepared without his signature. Resenting this action Morgan became bitter and sought revenge. A local newspaper, *The Republican Advocate*, was conducted by David C. Miller, who is said to have received the Entered Apprentice Degree at Albany, New York. The two vindictive men concocted a scheme to publish a malicious book on Freemasonry. This purpose on discovery aroused great resentment in the village. Miller's printshop was visited, fire was set to the building, but no serious damage was done. Miller, himself, was arrested on an insignificant charge and as a result of this sort of hotheadedness four Freemasons were indicted for "riot, assault, and false imprisonment," and three others were sent to the County Jail. The contract between Morgan and Miller was made in March, 1826. Morgan was arrested in July for a debt and again, on August 19, he had a similar experience. This was undoubtedly done to separate Miller and Morgan, but the former gave bail and the latter was released two days later.

However, on September 11, 1826, Morgan was arrested for petit larceny at Batavia and put into jail at Canandaigua. This was for stealing a shirt and cravat. On his examination he was discharged by the magistrate. He was at once rearrested on a claim that he owed $2.68 to the keeper of a tavern. He admitted this debt and offered to leave his coat as security. This was refused and he was again sent to jail. The next day a man named Lotos Lawson came to the jail and asked for Morgan's release. During the day the amount of the execution was paid and Morgan set free. As to what then happened there are two different stories. One is that Morgan was forcibly seized and compelled to enter a coach and was then driven across the country to the mouth of the Niagara River and into Canada. But the other story is that he went voluntarily and that he there received $500 for leaving Miller. This was paid and he left his guides, and went into Canada. There was a stay at Fort Niagara until the arrangements were completed and then the known movements of Morgan come to an end. But the theory that Morgan was taken away by force and given a violent death by drowning gave rise to the Anti-Masonic Party in the United States. As early as 1832 there were 141 Anti-Masonic newspapers in the United States. The election of 1828 gave Solomon Southwick, the Anti-Masonic candidate for Governor of New York, 33,335 votes. Martin Van Buren, a Freemason, had 136,783 votes, but in 1830 the Anti-Masonic candidate ran behind the leader by only 8,531 votes, 120,361 against 128,892.

On the abduction charge alone several persons were tried. Cheseboro, Master of the Lodge at the County City was sentenced to imprisonment for one year, Lawson two years, Bruce, Sheriff of Niagara County, two years and four months, Sheldon three months, and Sawyer, one month. A badly decayed human



Beaufort GM.

To all and Every our Right Worshipful Worshipful and Loving Brethren. WE Henry Somerset DUKE of BEAUFORT, Marquis and Earl of Worcester, Earl of Glamorgan, Viscount Grosmont, Baron Herbert, Lord of Ragland, Chepstow & Gower, Baron Beaufort of Caldecot Castle, GRAND MASTER of the most Ancient and Honorable Society of Free and Accepted Masons. Greeting.

KNOW YE that WE of the great Trust and Confidence reposed in our Right Worshipful and well beloved Brother JOSEPH MONTFORT Esquire of Halifax in the Province of North Carolina in AMERICA Do hereby Constitute and appoint him the Said JOSEPH MONTFORT Provincial Grand Master of and for AMERICA with full power and Authority in due form to make Masons & Constitute and Regulate Lodges as Occasion may Require. And also to do and Execute all and every such other Acts and things appertaining to the said Office as usually have been and ought to be done and Executed by other Provincial Grand Masters he the said JOSEPH MONTFORT taking special care that all and every the Members of every Lodge he shall Constitute have been Regularly made Masons and that they do observe perform and keep all and every the Rules Orders and Regulations contained in the Book of Constitutions Except such as have been or may be Repeated at any Quarterly Communication, or other General Meeting together also with all such other Rules Orders Regulations and Instructions as shall from time to time be transmitted by Us or by the Honourable CHARLES DILLON our Deputy or by any of our Successors Grand Masters or their Deputys for the time being; AND we hereby Will and Require You Our said Provincial Grand Master to Cause four Quarterly Communications to be held Yearly one whereof to be upon or as near the Feast Day of Saint JOHN the Baptist as conveniently may be and that you promote on those and all other occasions whatever may be for the honour and Advantage of Masonry and the Benefit of the Grand Charity and that You Yearly send to us or Our Successors Grand Masters an Account in Writing of the Proceedings therein and also of what Lodges You Constitute and when and where held with a List of the Members thereof & Copies of all such Rules Orders & Regulations as shall be made for the good Government of the same with whatever else You shall do by Virtue of these presents And that you at the same time remit to the Treasurer of the Society for the time being at London Three pounds three shillings sterling for every Lodge You shall Constitute for the use of the Grand Charity and other necessary purposes

GIVEN at London under Our Hand and Seal of Masonry this 14th day of January AL 5771 AD 1771

Witness

By the Grand Master's Command

Chas Dillon D.G.M.

Jas. Heseltine G.S.

(Famous Warrant issued in 1771 to Joseph Montfort of North Carolina)

body was, on October 7, 1827, found on the beach 40 miles from Fort Niagara. This at once incited suspicions that the body might be that of Morgan. The remains were claimed as those of him but on later enquiry identification was made by a Mrs. Monroe that they were those of her husband and were, therefore, turned over to her. This was done on October 29, 1827. But the foes of Freemasonry did not believe that fact, nor do they believe it now. Then there were the curious persons subject to mental disorders and who asserted conflicting stories of guilt. Of these were Hill, Valance, and Whitney, though there is a serious doubt whether the latter has been accurately reported. We need not go into the stories of those who claim to have seen Morgan in other lands. The subject has been discussed freely by Brothers E. T. Schultz and Ben Perley Poore.

The Grand Lodge of New York in 1826 had 500 Lodges, but in 1846 there were only 65 Lodges. Of the number of Lodges represented in the Annual Grand Lodge Communications in 1827, there were 228; in 1828, 130; in 1829, 87; in 1830, 77; 1831, 71; 1832, 52, 1833, 56; 1834, 53; and in 1835, 49. The decline and recovery in membership was as follows: 1820, 295 Lodges and 15,000 members; 1825, 480 Lodges and 20,000 members; 1830, 82 Lodges and 3,000 members; 1840, 70 Lodges and 5,000 members; 1850, 172 Lodges and 12,000 members; 1860, 432 Lodges and 25,000 members. From that time the returning pace was rapid, the growth permanent. Other states had similar experiences.

While the Order promptly disavowed any sympathy with those who within its own rank might be disposed to punish Morgan for wrong doing, yet those various resolutions by responsible Masonic Bodies did little for the time to check the enmity against the Fraternity. Charters were stolen and Lodge-rooms and equipment defiled. Publicly and privately the resentment grew, separating families, disrupting churches, and poisoning all these sources of fellowship in the community. Father was arrayed against son, brother against his own flesh and blood—both in politics and business, home and market place, the venom of the ulcer spread far and deep. Public disvowal of any further connection with Freemasonry was made by thousands. Among them was that of one member who for fifteen years had been Senior Grand Warden of New York State.

See Doctor Mackey's revised *History of Freemasonry*, volume vii; *Story of Freemasonry*, Brother W. G. Sibley; *Freemasonry at Batavia*, Brother David Seaver; *History of Freemasonry in the State of New York*, Brother Ossian Lang; *History of Freemasonry in Canada*, Brother John Ross Robertson, chapter vii, volume ii; *An American Masonic Crisis*, Brother J. H. Tatsch; *Transactions*, volume xxxiv, page 196, Quatuor Coronati Lodge, No. 2076, London; *Builder*, St. Louis, Missouri, has had several articles, notably *The Morgan Affair*, September, 1926, by Brothers J. H. Tatsch and E. M. Erikson, the latter also contributing papers of similar type to the Grand Lodge *Bulletin*, Iowa, 1926; *History of Freemasonry in Maryland*, Brother E. T. Schultz, 1887, volume iii, pages 5–38; *William Morgan*, or *Political Anti-Masonry*, Brother Rob Morris, 1883; *Masonic Light*, Brother P. C. Huntington, 1886; The Anti-Masonic Party, a monograph by Professor Charles McCarthy, awarded the Justin Winsor prize by the American Historical Society, *Annual Report*, 1902, volume i, pages 365–574 and separately printed in 1903; *Miscellany of the Masonic Historical Society*, New York, Brother Peter Ross, 1902, pages 5–35. These last two works contain many additional references to articles of interest.

MORIAH, MOUNT. An eminence situated in the southeastern part of Jerusalem. In the time of David it must have been cultivated, for it is called "the threshing-floor of Ornan the Jebusite," from whom that monarch purchased it for the purpose of placing there an altar. Solomon subsequently erected there his magnificent Temple. Mount Moriah was always profoundly venerated by the Jews, among whom there is an early tradition that on it Abraham was directed to offer up his son. The truth of this tradition has, it is true, been denied by some Biblical writers, but it has been as strenuously maintained by others. The Freemasons, however, have always accepted it and to them, as the site of the Temple, it is especially sacred, and combining with this the Abrahamic legend, they have given to Mount Moriah the appellation of the ground floor of the Lodge, and assign it as the place where what are called the *three grand offerings* were made.

MORIN, J. P. H. VON. Grand Master of Haiti, 1863.

MORIN, STEPHEN. The founder of the Ancient and Accepted Scottish Rite in America. On the 27th of August, 1761, the "Deputies General of the Royal Art, Grand Wardens, and officers of the Grand Sovereign Lodge of Saint John of Jerusalem established at Paris," so reads the document itself, granted a Patent to Stephen Morin, by which he was empowered "to multiply the Sublime Degrees of High Perfection, and to create Inspectors in all places where the Sublime Degrees are not established." This Patent was granted, Thory, Ragon, Clavel, and Lenning say, by the Grand Council of Emperors of the East and West. Others say by the Grand Lodge. Dalcho says by the Grand Consistory of Princes of the Royal Secret at Paris. Brother Albert Pike, who has very elaborately investigated the question, says that the authority of Morin was "a joint authority" of the two then contending Grand Lodges of France and the Grand Council, which is, Brother Mackey supposed, what Dalcho and the Supreme Council of Charleston called the Grand Consistory. From the Grand Lodge he received the power to establish a Symbolic Lodge, and from the Grand Council or Consistory the power to confer the advanced Degrees. Not long after receiving these powers, Morin sailed for America, and established Bodies of the Scottish Rite in Santo Domingo and Jamaica. He also appointed M. M. Hayes a Deputy Inspector-General for North America. Hayes, subsequently, appointed Isaac da Costa a Deputy for South Carolina, and through him the Sublime Degrees were disseminated among the Freemasons of the United States (see *Scottish Rite*). After appointing several Deputies and establishing some Bodies in the West India Islands, Morin is lost sight of. We know not anything of his subsequent history, or of the time or place of his death. Ragon, Thory, and Clavel say that Morin was a Jew; but as these writers have *Judaized* all the founders of the Ancient and Accepted

Scottish Rite in America, we have no right to place any confidence in their statements. The name of Morin has been borne by many French Christians of literary reputation, from Peter Morin, a learned ecclesiastical writer of the sixteenth century, to Stephen Morin, an antiquary and Protestant clergyman, who died in 1700, and his son Henry, who became a Catholic, and died in 1728. The above surmise by Doctor Mackey has more recently had the support of Brother Cyrus Field Willard who, in the *Builder*, September, 1925, and in correspondence with us, gave his reasons for believing Morin to have been of a French Huguenot family in New York, the name Stephen also occurring in eighteenth-century church records in that city at a date favorable to the known movements of the noted Freemason. Brother Willard notes the boyhood of Morin coincides in the same city with that of Brother Moses M. Hayes, another pioneer of prominence in the Ancient and Accepted Scottish Rite. Another claim unearthed by Brother Willard is that Morin was a sea captain captured by the British in 1777 but an attempt by us to have this verified by Government records at London has been unsuccessful.

MORISON, CHARLES. Soldier and surgeon, born in 1780, at Greenfield, Scotland. He was the owner of a valuable Masonic library which, after his death in 1848, was given by his widow to the Grand Lodge of Scotland.

MORITZ, CARL PHILIPP. A Privy Councillor, Professor, and Member of the Academy of Sciences in Berlin, was born at Hameln on the 15th of September, 1757, and died the 26th of June, 1793. Gädicke says that he was one of the most celebrated authors of his age, and distinguished by his works on the German language. He was the author of several Masonic works, among which are his *Contributions to the Philosophy of Life and the Diary of a Freemason* (Berlin, 1793) and a *Book of Masonic Songs*.

MORMON FAITH. See *Book of Mormon*.

MOROCCO. This country is at the northwest extremity of Africa with an area of about 300,000 square miles and since the World War has been under a protectorate of the French Republic. Five Lodges have been put at work in Morocco under the Grand Orient of France. These were warranted as follows: Nouvelle Volubilis (this latter being the French name for a plant, the *New Convolvulus*, or *Bindweed*), Tangier, June 8, 1891; Le Phare (the *Beacon*) de la Chaouia, Casablanca, May 4, 1910; Le Réveil du Moghreb (*The Awakening of the Extreme West*), Rabat, February 7, 1918; El Bridja Dial Douk Kala, Mazagen, June 10, 1920; La Nouvelle Tagmusiga, Mogador, August 18, 1921. Under the Grand Lodge of France there are five Lodges as follows: Woodrow Wilson, No. 479, Mogador; Aula Lumière, No. 480, Casablanca; Tit, No. 490, Mazagan; Les deux Soeurs (*The Two Sisters*), No. 497, Rabat-Sali; Asfy, No. 498, Safi. The Grand Orient of Italy warranted Concordia Lodge at Tangiers, and the Grand Orient of Spain chartered the following: Morayta, Tangier; Abel-el-Aziz, Tangier; Casablanca, No. 247, Casablanca; Felicidad, Lavache.

MORPHEY. The name of one of the twelve Inspectors in the Eleventh Degree of the Ancient and Accepted Scottish Rite. This name, like the others in the same catalogue, bids defiance to any Hebraic derivation. They are all either French corruptions, worse even than *Jakinai* for *Shekinah*, or they have some allusion to names or events connected with the political intrigues of the exiled house of Stuart, which had, it is known, a connection with some of the advanced Degrees which sprang up at Arras, and other places where Freemasonry is said to have been patronized by the Pretender. This word *Morphey* may, for instance, be a corruption of Murray. James Murray, the second son of Lord Stormont, escaped to the Court of the Stuarts in 1715. He was a devoted adherent of the exiled family, and became the governor of the young prince and the chief minister of his father, who conferred upon him the empty title of Earl of Dunbar. He died at Avignon in 1770. But almost every etymology of this kind must be entirely conjectural.

MORRIS, ROB. Born August 31, 1818. Was first brought to Masonic light March 5, 1846, in Oxford Lodge, at a place of the same name in Mississippi. The life of Brother Morris was so active and untiring for the benefit of the Institution of Freemasonry, that he had the opportunity of filling very many positions in all the departments of Freemasonry, and was Grand Master of Freemasons of the Grand Lodge of Kentucky in 1858–9. His service to the Order of the Eastern Star was devoted and valuable. He was also an organizer of the Conservators, Brethren who aroused much interest and some resentment over proposed changes and standardization of Masonic ceremonies. His writings cover Masonic jurisprudence, rituals and handbooks, Masonic belles-lettres, history and biography, travels and contributions to the *Review*, *Keystone*, *Advocate*, *New York Dispatch*, and other papers and periodicals. His Masonic songs and poetic effusions stand out prominently. He was the author of *We Meet upon the Level*, which is sufficient to render his name immortal. A complete biography of Brother Rob Morris would fill volumes. He died in 1888.

THE LEVEL, PLUMB AND SQUARE

We meet upon the Level, and we part upon the Square:
What words sublimely beautiful those words Masonic are!
They fall like strains of melody upon the listening ears,
As they've sounded hallelujahs to the world, three thousand years.

We meet upon the Level, though from every station brought,
The Monarch from his palace and the Laborer from his cot;
For the King must drop his dignity when knocking at our door
And the Laborer is his equal as he walks the checkered floor.

We act upon the Plumb,—'tis our Master's great command,
We stand upright in virtue's way and lean to neither hand;
The All-Seeing Eye that reads the heart will bear us witness true,
That we do always honor God and give each man his due.

We part upon the Square,—for the world must have its due,
We mingle in the ranks of men, but keep the Secret true,
And the influence of our gatherings in memory is green,
And we long, upon the Level, to renew the happy scene.

There's a world where all are equal,—we are hurrying toward it fast,
We shall meet upon the Level there when the gates of death are past;
We shall stand before the Orient and our Master will be there,

Our works to try, our lives to prove by His unerring Square.

We shall meet upon the Level there, but never thence depart.
There's a mansion bright and glorious, set for the pure in heart;
And an everlasting welcome from the Host rejoicing there,
Who in this world of sloth and sin, did part upon the Square.

Let us meet upon the Level, then, while laboring patient here,
Let us meet and let us labor, tho' the labor be severe;
Already in the Western Sky the signs bid us prepare,
To gather up our Working Tools and part upon the Square.

Hands round, ye royal Craftsmen in the bright, fraternal chain!
We part upon the Square below to meet in Heaven again;
Each tie that has been broken here shall be cemented there,
And none be lost around the Throne who parted on the Square. —Rob Morris.

MORRIS, ROBERT. A signer of the Declaration of Independence and a Freemason who devoted his entire personal fortune to the furthering of the cause of the Colonists, as well as borrowing large sums from France which were also turned over to the Colonists. He was born in Liverpool, England, January 20, 1734, and died May 8, 1806. He patriotically sacrificed all his worldly possessions. Said to have been a member of an old Pennsylvania Masonic Lodge (see *New Age*, May, 1925, and Brother Peters' *Masons as Makers of America*, page 58, but not so asserted by Brother Boyden, *Masonic Presidents, Vice-Presidents and Signers;* and Brother Roth, *Masonry in the Formation of Our Government*, page 83, says no definite proofs have been found of Morris as a Freemason).

MORTALITY, SYMBOL OF. The ancient Egyptians introduced a skeleton at their feasts, to impress the idea of the evanescence of all earthly enjoyments; but the skeletons or deaths' heads did not make their appearance in Grecian art, as symbols of mortality, until later times, and on monuments of no artistic importance. In the earliest periods of ancient art, the Greeks and Romans employed more pleasing representations, such as the flower plucked from its stem, or the inverted torch. The moderns have, however, had recourse to more offensive symbolization. In their hatchments or funeral achievements the heralds employ a *death's head and crossed bones*, to denote that the deceased person is the last of his family. The Freemasons have adopted the same symbol, and in all the Degrees where it is necessary to impress the idea of mortality, a skull, or a skull and crossed bones, are used for that purpose.

MORTAR, UNTEMPERED. See *Untempered Mortar*.

MOSAIC PAVEMENT. Mosaic work consists properly of many little stones of different colors united together in patterns to imitate a painting. It was much practised among the Romans, who called it *musivum*, whence the Italians get their *musaico*, the French their *mosaique*, and we our *mosaic*. The idea that the work is derived from the fact that Moses used a pavement of colored stones in the tabernacle has been long since exploded by etymologists. The Masonic tradition is that the floor of the Temple of Solomon was decorated with a mosaic pavement of black and white stones. There is no historical evidence to substantiate this statement. Samuel Lee, however, in his diagram of the Temple, represents not only the floors of the building, but of all the outer courts, as covered with such a pavement. The Masonic idea was perhaps first suggested by this passage in the Gospel of Saint John xix, 13, "When Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbatha." The word here translated Pavement is in the original *Lithostroton*, the very word used by Pliny to denote a mosaic pavement. The Greek word, as well as its Latin equivalent, is used to denote a pavement formed of ornamental stones of various colors, precisely what is meant by a *Mosaic Pavement*. There was, therefore, a part of the Temple which was decorated with a mosaic pavement. The Talmud informs us that there was such a pavement in the Conclave where the Grand Sanhedrin held its sessions. By a little torsion of historical accuracy, the Freemasons have asserted that the ground floor of the Temple was a mosaic pavement, and hence as the Lodge is a representation of the Temple, that the floor of the Lodge should also be of the same pattern. The mosaic pavement is an old symbol of the Order. It is met with in the earliest Rituals of the eighteenth century. It is classed among the ornaments of the Lodge in combination with the indented tessel and the blazing star. Its parti-colored stones of black and white have been readily and appropriately interpreted as symbols of the evil and good of human life.

MOSAIC SYMBOLISM. In the religion of Moses, more than in any other which preceded or followed it, is symbolism the predominating idea. From the tabernacle, which may be considered as the central point of the whole system, down to the vestments which clothed the servants at the altar, there will be found an underlying principle of symbolism. Long before the days of Pythagoras the mystical nature of numbers had been inculcated by the Jewish lawgiver, and the very name of God was constructed in a symbolical form, to indicate His eternal nature. Much of the Jewish ritual of worship, delineated in the Pentateuch with so much precision as to its minutest details would almost seem puerile were it not for the symbolic idea that is conveyed. So the fringes of the garments are patiently described, not as decorations, but that by them the people, in looking upon the fringe, might "remember all the commandments of the Lord and do them." Well, therefore, has a modern writer remarked, that in the symbolism of the Mosaic worship it is only ignorance, that can find the details trifling or the prescriptions minute; for if we recognize the worth and beauty of symbolism, we shall in vain seek in the Mosaic symbols for one superfluous enactment or one superstitious idea.

To the Freemason the Mosaic symbolism is very significant, because from it Freemasonry has derived and transmitted for its own uses many of the most precious treasures of its own symbolical art. Indeed, except in some of the higher, and therefore more modern Degrees, the symbolism of Freemasonry is almost entirely deduced from the symbolism of Mosaism. Thus the symbol of the Temple, which per-

sistently pervades the whole of the ancient Masonic system, comes to us directly from the symbolism of the Jewish tabernacle. If Solomon is revered by the Freemasons as their traditional Grand Master, it is because the Temple constructed by him was the symbol of the Divine life to be cultivated in every heart. And this symbol was borrowed from the Mosaic tabernacle; and the Jewish thought, that every Hebrew was to be a tabernacle of the Lord, has been transmitted to the Masonic system, which teaches that every Freemason is to be a temple of the Grand Architect. The Papal Church, from which we get all ecclesiastical symbolism, borrowed its symbology from the ancient Romans. Hence most of the advanced Degrees of Freemasonry which partake of a Christian character are marked by Roman symbolism transmuted into Christian. But Craft Masonry, more ancient and more universal, finds its symbolic teachings almost exclusively in the Mosaic symbolism instituted in the wilderness.

If we inquire whence the Jewish lawgiver derived the symbolic system which he introduced into his religion, the history of his life will readily answer the question. Philo-Judaeus says that "Moses was instructed by the Egyptian priests in the philosophy of symbols and hieroglyphics as well as in the mysteries of the sacred animals." The sacred historian tells us that he was "learned in all the wisdom of the Egyptians"; and Manetho and other traditionary writers tell us that he was educated at Heliopolis as a priest, under his Egyptian name of Osarsiph, and that there he was taught the whole range of literature and science, which it was customary to impart to the priesthood of Egypt. When, then, at the head of his people, he passed away from the servitude of Egyptian taskmasters, and began in the wilderness to establish his new religion, it is not strange that he should have given a holy use to the symbols whose meaning he had learned in his ecclesiastical education on the banks of the Nile.

Thus is it that we find in the Mosaic symbolism so many identities with the Egyptian Ritual. Thus the Ark of the Covenant, the Breastplate of the High Priest, the Miter, and many other of the Jewish symbols, will find their analogies in the ritualistic ceremonies of the Egyptians. Reghellini, who has written an elaborate work on *Masonry considered as the result of the Egyptian, Jewish, and Christian Religions*, says on the subject: "Moses, in his mysteries, and after him Solomon, adopted a great part of the Egyptian symbols, which, after them, we Masons have preserved in our own" (see Doctor Mackey's revised *Symbolism of Freemasonry*).

MOSES. The Hebrew word משה, which means *drawn out;* but the true derivation is from two Egyptian words, *μο, mo*, and *ουκε, oushes*, signifying *saved from the water*. The lawgiver of the Jews, and referred to in some of the higher Degrees, especially in the Twenty-fifth Degree, or Knight of the Brazen Serpent in the Ancient and Accepted Scottish Rite, where he is represented as the presiding officer. He plays also an important part in the Royal Arch of the York and American Rites, all of whose Ritual is framed on the Mosaic symbolism.

MOSSDORF, FRIEDRICH. An eminent German Freemason, who was born March 2, 1757, at Eckartsberge, and died about 1830. He resided in Dresden, and took an active part in the affairs of Freemasonry. He was a warm supporter of Fessler's Masonic reforms, and made several contributions to the Freyberg *Freimaurerischen Taschenbuche* in defense of Fessler's system. He became intimately connected with the learned Krause, the author of *The Three Most Ancient Records of the Masonic Fraternity*, and wrote and published in 1809 a critical review of the work, in consequence of which the Grand Lodge commanded him to absent himself for an indefinite period from the Lodges. Mossdorf then withdrew from any further connection with the Fraternity. His most valuable contributions to Masonic literature are his additions and emendations to Lenning's *Encyclopädie der Freimaurerei*. He is the author also of several other works of great value.

MOST EXCELLENT. The title given to a Royal Arch Chapter, and to its presiding officer, the High Priest; also to the presiding officer of a Lodge of Most Excellent Masters.

MOST EXCELLENT MASTER. The Sixth Degree in the York or American Rite. Its history refers to the dedication of the Temple by King Solomon, who is represented by its presiding officer under the title of *Most Excellent*. Its officers are the same as those in a Symbolic Lodge. There are, however, some Rituals in which the Junior Warden is omitted. This Degree is peculiarly American, it being practised in no other country. It was the invention of Webb, who organized the Capitular System of Freemasonry as it exists in the United States of America, and established the system of lectures which is the foundation of all subsequent systems taught there.

MOST PUISSANT. The title of the presiding officer of a Grand Council of Royal and Select Masters.

MOST WORSHIPFUL. The title usually given to a Grand Lodge and to its presiding officer, the Grand Master. However, the title of Grand Master of Pennsylvania is *Right Worshipful*.

MOT DE SEMESTRE. A French expression, meaning *Half yearly word*. Every six months the Grand Orient of France sends to each of the Lodges of its obedience a password, to be used by its members as an additional means of gaining admission into a Lodge. Each Freemason obtains this word only from the Venerable or Worshipful Master of his own Lodge. It was instituted October 28, 1773, when the Duke of Chartres was elected Grand Master.

MOTE. From an old Anglo-Saxon word, *motan*, meaning "to be allowed," as in the phrase *So mote it be*, meaning *So may it be*.

MOTHER COUNCIL OF THE WORLD. The Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States of America, which was organized in 1801, at Charleston, is called the *Mother Council of the World*, because from it have issued directly or indirectly all the other Supreme Councils of the Rite which are now in existence, or have existed since its organization.

MOTHER LODGE. In the eighteenth century certain Lodges in France and Germany assumed an independent position, and issued Charters for the constitution of Daughter Lodges, claiming the prerogatives of Grand Lodges. Thus we find the Mother Lodge of Marseilles, in France, which constituted

many Lodges. In Scotland the Lodge of Kilwinning took the title of *Mother Lodge*, and issued Charters until it was merged in the Grand Lodge of Scotland. The system is altogether irregular, and has no sanction in the laws of the Fraternity.

Perfect Sincerity Lodge, of Marseilles, France, was of English descent organized in 1767 as a Subordinate Lodge of the Grand Lodge of France and was a subordinate of the Grand Orient of France since the consolidation in 1806. Perfect Sincerity Lodge granted a Charter to Polar Star Lodge of New Orleans in 1796 and reported this action to the Grand Orient of France, which latter Body approved the course that had been taken and healed the work of Polar Star Lodge from the time they commenced working up to 1804, at which time the Grand Orient granted them a Charter. As Polar Star Lodge No. 4263, working under the Grand Orient of France, they continued to so operate until the organization of the Grand Lodge of Louisiana. These facts were obtained through a search caused by Post Office Inspector M. G. Price and given on page 248, *Thomson Masonic Fraud*. This Lodge and the one usually called the *Mother Lodge of Marseilles* or *Mother Scotch Lodge of France*, are sometimes confused. They are distinctly independent Bodies (see also Thory, *Acta Latomorum*, page 63; Ragon, *Orthodoxie Maconnique*, page 120, and *Outline of the Rise and Progress of Freemasonry in Louisiana*, James B. Scot. The particulars are to be found in the account of the Craft in Louisiana, Mackey's revised *History of Freemasonry*, pages 1554–9).

MOTION. A motion when made by a member cannot be brought before the Lodge for deliberation unless it is seconded by another member. Motions are of two kinds, principal and subsidiary; a principal motion is one that presents an independent proposition for discussion. Subsidiary motions are those which are intended to affect the principal motion—such as to amend it, to lay it on the table, to postpone it definitely or indefinitely, or to reconsider it, all of which are governed by the parliamentary law under certain modifications to suit the spirit and genius of the Masonic organization (see Doctor Mackey's *Treatise on Parliamentary Law as Applied to Masonic Bodies*, also his revised *Jurisprudence of Freemasonry*).

MOTTO. In imitation of the sentences appended to the Coats of Arms and seals of the Gilds and other societies, the Freemasons have for the different branches of their Order mottoes, which are placed on their banners or put at the head of their documents, which are expressive of the character and design, either of the whole Order or of the particular branch to which the *motto* belongs. Thus, in Ancient Craft Masonry, we have as mottoes the sentences, *Ordo ab Chao*, and *Lux e tenebris;* in Capitular Masonry, *Holiness to the Lord;* in Templar Masonry, *In hoc signo vinces;* in Scottish Masonry, *Ne plus ultra* is the motto of the Thirtieth Degree, and *Spes mea in Deo est* of the Thirty-second; while the Thirty-third has for its motto *Deus meumque Jus*. All of these will be found with their signification and origin in their appropriate places in this work.

MOUND BUILDERS. Early inhabitants in the valleys of the Mississippi and Ohio Rivers who seem to have had a civilization more enlightened than that of the aborigines first met by the white settlers. The mounds built by these people are scattered over the territory extending from the Great Lakes to the Gulf of Mexico and from the Rocky Mountains to the Atlantic Ocean. Many of these are in Ohio—some circular, others four and six-sided. Sometimes there are combinations of these and certain structures are known as altar mounds, small rounded heaps of earth having at the center a hollowed mass of hard clay showing the effects of fire and containing ashes and charcoal. The hollowed parts are from three to four feet in diameter. In Adams County, Ohio, between two branches of the Licking River, is a remarkable mound lying upon a narrow ridge and is in the form of a serpent, the jaws being wide open and measuring across some seventy-five feet. The body is about five feet high and behind the head about thirty feet across. The whole length is 1,348 feet and it covers an area of about four square miles and, following the curves of the body, the tail is arranged in a triple coil. In front of the head is an egg-shaped enclosure with a pile of stones at the center, and beyond this a somewhat indistinct form thought to represent an animal. There are other mounds representing birds, reptiles, and so on in Wisconsin, and the suggestion has been offered that these were of a totemic character and served as objects of worship and perhaps were regarded as the guardians of the villages. The conclusion of various authorities is that the Mound-Builders lived in the stone-age and had no knowledge of smelting, though they made many articles in beaten metals and from other materials. A study of the skulls indicates that they were not of one race.

MOUNT CAF. In the Mohammedan mythology, a fabulous mountain which encircles the earth. The home of the giants and fairies, and rests upon the sacred stone *Sakhral*, of which a single grain gives miraculous powers. It is of an emerald color, and its reflected light is the cause of the tints of the sky.

MOUNT CALVARY. See *Calvary*.

MOUNT MORIAH. See *Moriah*.

MOUNT SINAI. See *Sinai*.

MOURNING. The mourning color has been various in different times and countries. Thus, the Chinese mourn in white; the Turks in blue or in violet; the Egyptians in yellow; the Ethiopians in gray. In all the Degrees and Rites of Freemasonry, with a single exception black is the symbol of grief, and therefore the mourning color. But in the highest Degrees of the Ancient and Accepted Scottish Rite the mourning color, like that used by the former kings of France, is violet.

MOUTH TO EAR. The Freemason is taught by an expressive symbol, to whisper good counsel in his Brother's ear, and to warn him of approaching danger. "It is a rare thing," says Bacon, "except it be from a perfect and entire friend, to have counsel given that is not bowed and crooked to some ends which he hath that giveth it." And hence it is an admirable lesson, which Freemasonry here teaches us, to use the lips and the tongue only in the service of a Brother.

MOVABLE JEWELS. See *Jewels of a Lodge*.

M. O. V. P. E. R. See *Grotto*.

MOZART, JOHANN CHRYSOSTOMUS WOLFGANG AMADEUS. A celebrated German composer and musician, born January 27, 1756, in Salzburg, and died December 5, 1791, in Vienna. Mozart's father,

Leopold, was a violinist of repute and gave his son early and splendid training. So much so, in fact, that at the age of five the young Mozart wrote an extremely difficult concerto for the harpsichord. At six he made his musical debut in Vienna; published his first sonatas for the harpsichord at seven years of age in Paris and at eight performed before the Court of England difficult compositions of Bach and Handel. In 1767 he received his first commission from the Emperor Joseph II at Vienna to write the music of a comic opera. This was written, but unfortunately was suppressed and never performed owing to the opposition of the court musicians. In 1769 Mozart went to Milan—then fourteen years of age—with the idea of finishing his education. Here he heard the *Miserere* (usually meaning Psalm 51, but sometimes any penitential chant) once at Sistine Chapel and then wrote it down from memory, note for note. At that time even the singers were forbidden to transcribe the music of the *Miserere* on pain of excommunication by the Pope, so this feat created a sensation and was so mighty an accomplishment that the Pope, on the return of Mozart to Rome, invested him with the Order of the Golden Spur, which honor had also been conferred upon Gluck not many years before. Mozart's first opera was written during his twentieth year, called *Mithridates*, and performed more than twenty times in succession. Following this he was appointed Composer to the Court. At the age of twenty-five he married Constance Weber.

All through Mozart's life he was harassed and handicapped by extreme poverty and his hardships and difficulties were greatly increased by Hieronymus, Count of Colloredo, a Roman Catholic Archbishop of Salzburg, to which office he was appointed at the death of a previous Archbishop who had rendered the young Mozart much assistance in the way of interest and help to Mozart's father during the earlier years of his training of his son. When Mozart was sixteen years old, Hieronymus summoned him and kept him in Salzburg without funds, refusing him permission to leave on a concert tour for the purpose of gaining some income to relieve the extreme financial stress which Mozart was suffering. This in spite of the fact that the position he held with Hieronymus was a purely honorary one without income. At twenty-one Mozart again sued for permission to resign this appointment and after much vituperation Hieronymus finally permitted him to leave. Mozart's art naturally gave him immediate success when performing independently but unfortunately, as soon as Hieronymus found that he had successfully established himself, he was prompted by his petty vanity and a desire to retain a celebrated artist in his service to summon poor Mozart back into his domain and provided a small salary, although he did not permit Mozart to add to this by performing anywhere except at the archiepiscopal palace. Here he used every opportunity of mistreating Mozart, who stood for these indignities as long as was humanly possible and then sent in his formal resignation, for which action he was insulted by the Archbishop "in terms too vulgar for translation." Mozart was buried in a pauper's grave. Van Swieten, Sussmayer and only three other friends planned to accompany him to the cemetery but even these turned back "because it rained." Sussmayer it

was who finished the last composition written in part while on Mozart's death-bed, the *Requiem*, it being probable that he did so at Mozart's specific request.

Brother Herbert Bradley, *Transactions*, of Quatuor Coronati Lodge, volume xxvi, 1913, states that Mozart is said to have been initiated in Lodge Zur Wohltätigkeit, meaning *Charity*, in the autumn of 1784 and that other authorities state that he was initiated in the Lodge Zur Hoffnung or a Lodge Zur Gekronten Hoffnung, meaning *Crowned Hope*. As a matter of fact all these statements are in a measure true. Under the decree of the Emperor, of December 1, 1785, these Lodges were united into one Lodge. The words of Mozart's opening ode for the Lodge clearly illustrate these changes.

Opening Ode, Opus 483

Sing vestal lays to heav'n ascending,
Fraternal voices blending
Sing our Protector's praise.
For in our brethren's hearts a triple fire he found,
And all our hope anew is crown'd.

Chorus:
Then loud let our chorus be swelling,
His praises forever forthtelling,
Who knitted more closely our band,
Who finding our zeal warmly glowing
For merit this honor bestowed,
Has crown'd us with generous hand.

These, two, we praise, who watching o'er us,
Held virtue's torch before us,
So walk we in their ways.
For flowing from their path, where'er their steps have stood,
Our brother finds a source of good.

Chorus:
Far better than mere acclamation,
To heed them by bold emulation,
And honor like theirs to attain.
Threefold is the labor before us,
So hush'd be the strains of our chorus till called to refreshment again.

Closing Ode, Opus 484

Our thanks are yours for ever,
Who are the badge of office wearing,
Let virtue be your sole endeavor;
So everyone will joy in bearing
The chains that bind such brothers true,
Sweetening the cup of life anew.

Chorus:
And this obligation
We swear to fulfill,
Upon your foundation
To build with a will.

Then raise us ever higher
Upon the wings of truth ascending,
To wisdom's throne we may aspire.
That so our weary labors ending,
We may be worthy of her crown,
And rest where envy is unknown.

Chorus:
And this obligation
We swear to fulfill,
Upon your foundation
To build with a will.

The above translation is by Brother Orton Bradley, *Transactions*, Quatuor Coronati Lodge (page 241 and page 263, volume xxvi, 1913).

Richard Koch in his treatise on Brother Mozart, *Freimaurer und Illuminaten*, 1911, says that Mozart's

Mother Lodge had a library of 1,900 volumes, that it was a legally constituted Lodge, and that it had a laboratory in which lectures were given. The list of 1788 shows that the members of the united Lodge Zur Neugekronten Hoffnung consisted of one Ruling Prince, thirty-six Counts, one Marquis, fourteen Barons and forty-two Nobles, officers, Ambassadors Chamberlains, Prebendaries, Officials, etc.

Brother Bradley gives the following as the principal Masonic compositions of Brother Mozart:

Die Gesellenreise, Opus 468, a Masonic song, composed March 26, 1785.

The Opening and Closing of the Lodge. Opus 483 and 484. These were probably composed for the first meetings of the Lodge Neugekronten Hoffnung.

A short Cantata, Maurerfreude, Opus 471, for tenor and chorus, dated April 20, 1785, performed on the 24th of April, in honor of the metallurgist Von Born, at a special Lodge held on that day to celebrate his discovery of the method of working ores by amalgamation. The success of this discovery was celebrated by a Lodge Zur wahren Eintracht, meaning *True Harmony*, by a banquet, at which the Cantata was performed.

A short Masonic Cantata, words said to have been written by Schikaneder, for two tenors and a bass, with orchestral accompaniment, Opus 623. This was written for the consecration of a Masonic Temple on November 15, 1791. It was the last finished composition of which Mozart conducted the performance. This contains as an appendix, a Hymn for closing of the Lodge, which was probably Mozart's farewell to the Craft. The words of the Cantata, and this Hymn, clearly refer to the consecration ceremony: "Today we consecrate this habitation for our temple, for the first time we gather within this new seat of knowledge and of virtue, and look, the consecration is completed, O! that the work were finished also that consecrates our hearts." This Cantata was published about 1902 under the title *Praise of Friendship*, with English words by Brother George C. Dusart, describing the Three Degrees, Davis & Co., London and Brighton, England.

A Cantata, Die ihr des unernesslichen Weltalls Schöpfer ehrt, Opus 619, words by Ziegenhagen.

Maurerische Trauernmusik, an orchestral piece, an elegy on the death of the Duke Georg August of Mecklenburg Strelitz, and Prince Franz Esterhazy, Opus 477. Composed July, 1785.

The Magic Flute. Brother Hubert W. Hunt on pages 265 and 266 of the above volume of the *Transactions* of Quatuor Coronati Lodge says "It is impossible to describe the numbers of Mozart's works as Opus numbers." Like Bach, Mozart did not number his compositions, the numbers refer to the catalog compiled by Köchel and should be indicated K, KV, or Kochel, thus Die Zauberflöte, KV 620. Kochel endeavored to enumerate the works in chronological order, and the list of Masonic music should follow this plan, and run one, four, seven, two and three, six, eight, five. Three other works are supposed to have been intended for Masonic use; they are, an Adagio, in Canon form, for wind instruments, KV 411; and Adagio, also for wind instruments, KV 412, and a short Cantata, a hymn to the sun, Die Seele des Weltalls, KV 429. Libretto was by Schikaneder.

Brother Herbert Bradley on page 252 of the above *Transactions* of Quatuor Coronati Lodge says "The plot of the Magic Flute is now generally believed to be a book published in 1731 by the Abbe Terrasson named *Sethos*, described as a history of life drawn from the monuments of ancient Egypt. It contains a description of the initiation of *Sethos*, an Egyptian priest, into the mysteries of Egypt."

Brother Hubert W. Hunt on page 267 says in part, "A Masonic friend of Mozart of whom more might have been said is Franz Joseph Haydn, 1732 to 1809 the composer of the *Creation*, and of over one hundred and fifty symphonies and the father of the stringed quartet." The setting of the words "And there was light" in the opening chorus is worthy of remark. The *Creation* was composed 1796 to 1798.

Brother Bradley quotes the following translation from the oration made at the Lodge of Mourning held by the Freemasons in honor of Mozart. This oration was published in 1792 and sold for the benefit of Mozart's family—

> It has pleased the everlasting Master Builder to tear our beloved Brother from the chain of our brotherhood. Who did not know him? Who did not value him? Who did not love him, our worthy Brother, Mozart? Only a few weeks ago he stood in our midst, and with the magic tones added such beauty to the dedication of our Masonic Temple. Mozart's death brings irreparable loss to his art; his talents which were apparent in his earliest youth made him even then the greatest marvel of his time. Half Europe valued him. The great called him their favorite, Liebling, and we called him Brother. But while we must of necessity recall his powers in Art we must not forget the praise due to his great heart. He was a most enthusiastic follower of our Order. Love for his Brethren, sociability, enthusiasm for the good cause, charity, the true and deep feeling of pleasure when he was able by means of his talents to help one of his Brethren, these were the chief features of his character. He was husband, father, friend to his friends, Brother to his Brethren. Only the wherewithal was wanted to hinder him from making hundreds happy, as his heart bade him." What more could be said of any Freemason?

See also Mozart and his Masonic Circle, Brother Dudley Wright, *New England Craftsman*, July, 1922, and Mozart and Masonry, Brother Sir John A. Cockburn, *Masonic Record*, December, 1922.

MUDGE, R. C. Wrote Masonic poems and songs, 1819.

MUELLER, FRIEDERICH VON. German poet; friend of Brother Goethe; and member of Lodge Amalia, at Weimar, where he was initiated in 1809, becoming its Orator and Deputy Master. He composed some poetry and delivered the oration in honor of Wieland in 1813, and when the Lodge held its festival for the fifty years, Jubilee of the Grand Duke Charles Augustus of Saxe Weimar, 1825, he delivered the address. To the memory of Goethe shortly after, he made another address. Several of the selections are by him in the song book of the Lodge Amalia.

MUENTER, FRIEDERICH. Born in 1761, and died in 1830. He was Professor of Theology in the University of Copenhagen, and afterward Bishop of Seeland. He was the author of a treatise *On the Symbols and Art Representations of the Early Christians.* In 1794 he published his *Statute Book of the Order of Knights Templar*, the German title being *Statutenbuch des Ordens der Tempelherren;* a work which is one of the most valuable contributions that we have to the history of Templarism.

MULTA PAUCIS. Latin for *much* but *few*, a concise history of Freemasonry brought down to 1763 and published in England, probably in 1764, but without date or author's name with the title of *The Complete Freemason or Multa Paucis for Lovers of Secrets.* This book differs slightly from Doctor Anderson's history, one point of interest being the assertion that the Grand Lodge of England was organized in 1717 by *six* Lodges, not *four.*

MUNKHOUSE, D. D., REV. RICHARD. The author of *A Discourse in Praise of Freemasonry, London*, 1805; *An Exhortation to the Practice of those*

Specific Virtues which ought to prevail in the Masonic Character, with Historical Notes, octavo, London, 1805; and *Occasional Discourses on Various Subjects, with Copious Annotations*, three volumes, octavo, London, 1805. This last work contains many discourses on Masonic subjects. Doctor Munkhouse was an ardent admirer and defender of Freemasonry, into which he was initiated in the Phoenix Lodge of Sunderland. On his removal to Wakefield, where he was Rector of Saint John the Baptist's Church, he united with the Lodge of Unanimity, under the Mastership of Richard Linnecar, to whose virtues and Masonic knowledge he has paid a high tribute. Doctor Munkhouse died in the early part of the nineteenth century.

MURAT, JOACHIM. Born in 1771, executed in 1815. The great cavalry general of Napoleon, and titular King of Naples. In 1803, he was appointed Senior Grand Warden in the Grand Orient of France. When the fifth Supreme Council of the World was established at Naples, on June 11, 1809, by the Supreme Council at Milan, a Concordat became necessary, and was executed May 3, 1811, between the Grand Orient, which was created June 24, 1809, and the Supreme Council of Naples, whereby the latter should have sole control over the Degrees beyond the eighteenth, in like manner as signified in the Concordat of France. King Joachim Murat accepted the supreme command of both Bodies. The change in his political surroundings allowed him no permanent rest.

MURAT, JOACHIM, PRINCE. Son of the King of Naples. Was appointed Grand Master of the Grand Orient of France, and initiated February 26, 1825. He resigned the office in 1861.

MURR, CHRISTOPH GOTTLIEB VON. A distinguished historical and archeological writer, who was born at Nuremberg, in 1733, and died April 8, 1811. In 1760 he published an *Essay on the History of the Greek Tragic Poets*, in 1777–82, six volumes of *Antiquities of Herculaneum*, and several other historical works. In 1803 he published an essay *On the True Origin of the Orders of Rosicrucianism and Freemasonry, with an Appendix on the History of the Order of Templars*. In this work, Murr attempts to trace Freemasonry to the times of Oliver Cromwell, and maintains that it and Rosicrucianism had an identical origin, and the same history until the year 1633, when they separated.

MUSCUS DOMUS. In the early lectures of the eighteenth century, the tradition is given, that certain Fellow Crafts, while pursuing their search, discovered a grave covered with green moss and turf, when they exclaimed, *Muscus Domus, Deo gratias*, which Latin expression was interpreted, *Thanks be to God, our Master has a mossy house.* Whence a Freemason's grave came to be called *Muscus Domus*. But both the tradition and its application have become obsolete in the modern instructions.

MUSIC. One of the seven liberal arts and sciences, whose beauties are inculcated in the Fellow Craft's Degree. Music is recommended to the attention of Freemasons, because as the "concord of sweet sounds" elevates the generous sentiments of the soul, so should the concord of good feeling reign among the Brethren, that by the union of friendship and brotherly love the boisterous passions may be lulled and harmony exist throughout the Craft.

MUSICAL INSTRUMENTS, ANCIENT. As in the Fellow Craft's Degree, music is dilated upon as one of the liberal arts, the sweet and harmonious sounds being the representative of that harmony which should ever exist among the Brethren, we are apt to inquire what were the instruments used by the ancients in their mystical service. The oldest ever discovered, we believe, is a small clay pipe not over three inches in length, found by Captain Willock among the presumed ruins of Babylon; if so it must be 2,600 years old. By the use of the two finger holes, the intervals of the Common Chord, C, E, and G, are produced, or the Harmonic Triad. From the ruins of Nineveh we have countless representations of the harp, with strings varying from ten to twenty-six; the lyre, identical in structure with that of the Greeks; a harp-shaped instrument held horizontally, and the six to ten strings struck with a plectrum, which has been termed the *Asor*, from its resemblance to the Hebrew instrument of that name. There is also the guitar-shaped instrument, and a double pipe with a single mouthpiece and finger-holes on each pipe. The Assyrians used musical bells, trumpets, flutes, drums cymbals, and tambourines. The Abyssinians call their lyre the *Kissar* the Greek name being, *kithara.* There is also the flute, called *Monaulos*, which is of great antiquity, and named by the Egyptians *Photins*, or curved flute. The crooked horn or trumpet, called *Buccina*, and the *Cithara*, held sacred in consequence of its shape being that of the Greek letter delta.

MUSTARD SEED, ORDER OF. The German title is *Der Orden vom Senfkorn.* This Association, whose members also called themselves "The Fraternity of Moravian Brothers of the Order of Religious Freemasons," was one of the first innovations introduced into German Freemasonry. It was instituted in the year 1739. Its mysteries were founded on that passage in the fourth chapter of Saint Mark's Gospel in which Christ compares the kingdom of heaven to a mustard-seed. The Brethren wore a ring, on which was inscribed *Keiner von uns lebt ihm selber*, meaning in English, *No one of us lives for himself.* The jewel of the Order was a cross of gold surmounted by a mustard plant in full bloom, with the motto, *Quod fuit ante nihil*, this Latin meaning *What was before nothing.* It was suspended from a green ribbon. The professed object of the Association was, through the instrumentality of Freemasonry, to extend the kingdom of Christ over the world. It has long been obsolete (see *Zinzendorf, Count von, Nicolaus Ludwig*).

MUTA. The Roman goddess of silence.

MUTTRA or MATHURA. The birthplace of the Hindu Redeemer, Krishna. The capital of a district in the Northwest Provinces of British India.

MY HOPE IS IN GOD. In Latin, *Spes Mea in Deo est.* Motto of the Thirty-second Degree, Ancient and Accepted Scottish Rite.

MYRRH. A resinous gum of a tree growing in Arabia, valued from the most ancient times (Genesis xxxvii, 25). It was among the presents Jacob sent to Egypt, and those brought to the infant Jesus by the wise men of the East.

MYRTLE. The sacred plant of the Eleusinian mysteries, and analogous in its symbolism to the Acacia of the Freemasons.

MYSTAGOGUE. The one who presided at the Ancient Mysteries, and explained the sacred things to the candidate. He was also called the *hierophant.* The word, which is Greek, signifies literally one who makes or conducts an initiate.

MYSTERIES, ANCIENT. Each of the Pagan gods, says Warburton (*Divine Legation* I, ii, 4), had, besides the public and open, a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies called *Initiation.* This secret worship was termed the *Mysteries.* And this is supported by Strabo (book x, chapter 3) who says that it was common, both to the Greeks and the Barbarians, to perform their religious ceremonies with the observance of a festival, and that they are sometimes celebrated publicly, and sometimes in mysterious privacy. Noel (*Dictionnaire de la Fable*) thus defines them: Secret ceremonies which were practised in honor of certain gods, and whose secret was known to the initiates alone, who were admitted only after long and painful trials, which it was more than their life was worth to reveal.

As to their origin, Warburton is probably not wrong in his statement that the first of which we have any account are those of Isis and Osiris in Egypt; for although those of Mithras came into Europe from Persia, they were, it is supposed, carried from Egypt by Zoroaster. The most important of these Mysteries were the Osiric in Egypt, the Mithraic in Persia, the Cabiric in Thrace, the Adonisian in Syria, the Dionysiac and Eleusinian in Greece, the Scandinavian among the Gothic nations, and the Druidical among the Celts.

In all these Mysteries we find a singular unity of design, clearly indicating a common origin, and a purity of doctrine as evidently proving that this common origin was not to be sought for in the popular theology of the Pagan world. The ceremonies of initiation were all funereal in their character. They celebrated the death and the resurrection of some cherished being, either the object of esteem as a hero, or of devotion as a god. Subordination of Degrees was instituted, and the candidate was subjected to probations varying in their character and severity; the rites were practised in the darkness of night, and often amid the gloom of impenetrable forests or subterranean caverns; and the full fruition of knowledge, for which so much labor was endured, and so much danger incurred, was not attained until the aspirant, well tried and thoroughly purified, had reached the place of wisdom and of light.

These Mysteries undoubtedly owed their origin to the desire to establish esoteric philosophy, in which should be withheld from popular approach those sublime truths which it was supposed could only be entrusted to those who had been previously prepared for their reception. Whence these doctrines were originally derived it would be impossible to say; but Doctor Mackey was disposed to accept Creuzer's hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, from whom was derived religious, physical, and historical knowledge, under the veil of symbols.

By this confinement of these doctrines to a system of secret knowledge, guarded by the most rigid rites, could they only expect to preserve them from the superstitions, innovations, and corruptions of the world as it then existed. "The distinguished few," says Brother Oliver (*History of Initiation*, page 2), "who retained their fidelity, uncontaminated by the contagion of evil example, would soon be able to estimate the superior benefits of an isolated institution, which afforded the advantage of a select society, and kept at an unapproachable distance the profane scoffer, whose presence might pollute their pure devotions and social converse, by contumelious language or unholy mirth." And doubtless the prevention of this intrusion, and the preservation of these sublime truths, was the original object of the institution of the ceremonies of initiation, and the adoption of other means by which the initiated could be recognized, and the uninitiated excluded. Such was the opinion of Warburton, who says that "the Mysteries were at first the retreats of sense and virtue, till time corrupted them."

The Abbé Robin in a learned work on this subject entitled *Récherches sur les Initiations Anciennes et Modernes* (Paris, 1870), places the origin of the initiations at that remote period when crimes first began to appear upon earth. The vicious, he remarks, were urged by the terror of guilt to seek among the virtuous for intercessors with the Deity. The latter, retiring into solitude to avoid the contagion of growing corruption, devoted themselves to a life of contemplation and the cultivation of several of the useful sciences. The periodical return of the seasons, the revolution of the stars, the productions of the earth, and the various phenomena of nature, studied with attention, rendered them useful guides to men, both in their pursuits of industry and in their social duties. These recluse students invented certain signs to recall to the remembrance of the people the times of their festivals and of their rural labors, and hence the origin of the symbols and hieroglyphics that were in use among the priests of all nations. Having now become guides and leaders of the people, these sages, in order to select as associates of their learned labors and sacred functions only such as had sufficient merit and capacity, appointed strict courses of trial and examination, and this, our author thinks, must have been the source of the initiations of antiquity. The Magi, Brahmans, Gymnosophists, Druids, and priests of Egypt, lived thus in sequestered habitations and subterranean caves, and obtained great reputation by their discoveries in astronomy, chemistry, and mechanics, by their purity of morals, and by their knowledge of the science of legislation. It was in these schools, says M. Robin, that the first sages and legislators of antiquity were formed, and in them he supposes the doctrines taught to have been the unity of God and the immortality of the soul; and it was from these Mysteries, and their symbols and hieroglyphics, that the exuberant fancy of the Greeks drew much of their mythology.

Warburton deduces from the ancient writers—from Cicero and Porphyry, from Origen and Celsus, and from others—what was the true object of the Mysteries. They taught the dogma of the unity of God in opposition to the polytheistic notions of the people, and in connection with this the doctrine of a future life, and that the initiated should be happier in that state than all other mortals; that while the

souls of the profane, at their leaving the body, stuck fast in mire and filth and remained in darkness, the souls of the initiated winged their flight directly to the happy islands and the habitations of the gods. "Thrice happy they," says Sophocles, "who descended to the shades below after having beheld these Rites; for they alone have life in Hades, while all others suffer there every kind of evil." And Isocrates declares that "those who have been initiated in the Mysteries, entertain better hopes both as to the end of life and the whole of futurity."

Others of the ancients have given us the same testimony as to their esoteric character. "All the Mysteries," says Plutarch, "refer to a future life and to the state of the soul after death." In another place, addressing his wife, he says, "We have been instructed in the religious Rites of Dionysius, that the soul is immortal, and that there is a future state of existence." Cicero tells us that, in the Mysteries of Ceres at Eleusis, the initiated were taught to live happily and to die in the hope of a blessed futurity. And, finally, Plato informs us that the hymns of Musaeus, which were sung in the Mysteries, celebrated the rewards and pleasures of the virtuous in another life, and the punishments which awaited the wicked. These sentiments, so different from the debased polytheism which prevailed among the uninitiated, are the most certain evidence that the mysteries arose from a purer source than that which gave birth to the religion of the vulgar.

We must not pass unnoticed Faber's notion of their arkite origin. Finding, as he did, a prototype for every ancient cultus in the ark of Noah, it is not surprising that he should apply his theory to the Mysteries. Faber says (*Origin of Pagan Idolatry* II, iv, 5):

> The initiations into the mysteries scenically represented the mystic descent into Hades and the return from thence to the light of day, by which was meant the entrance into the ark and the subsequent liberation from its dark enclosure. They all equally related to the allegorical disappearance, or death, or descent of the great father, at their commencement; and his invention, or revival, or return from Hades, at their conclusion.

Döllinger (*Gentile and Jew* i, 126) says, speaking of the Mysteries:

> The whole was a drama, the prelude to which consisted in purifications, sacrifices, and injunctions with regard to the behavior to be observed. The adventures of certain deities, their sufferings and joys, their appearance on earth, and relations to mankind, their death, or descent to the nether world, their return, or their rising again—all these, as symbolizing the life of nature, were represented in a connected series of theatrical scenes. These representations, tacked on to a nocturnal solemnity, brilliantly got up, particularly at Athens, with all the resources of art and sensual beauty, and accompanied with dancing and song, were eminently calculated to take a powerful hold on the imagination and the heart, and to excite in the spectators alternately conflicting sentiments of terror, and calm, sorrow, and fear, and hope. They worked upon them, now by agitating, now by soothing, and meanwhile had a strong bearing upon susceptibilities and capacities of individuals, according as their several dispositions inclined them more to reflection and observation, or to a resigned credulity.

Bunsen (*God in History* II, book iv, chapter 6), gives the most recent and the most philosophic idea of the character of the Mysteries:

> They did indeed exhibit to the initiated coarse physical symbols of the generative powers of Nature, and of the universal Nature herself, eternally, self-sustaining through all transformations; but the religious element of the Mysteries consisted in the relations of the universe to the soul, more especially after death. Thus, even without philosophic proof, we are justified in assuming that the Nature symbolism referring to the Zodiac formed a mere framework for the doctrines relating to the soul and to the ethical theory of the universe. So, likewise, in the Samothracian worship of the Kabiri, the contest waged by the orb of day was represented by the story of the three brothers, the seasons of the year, one of whom is continually slain by the other two, but ever and anon arises to life again. But here, too, the beginning and end of the worship were ethical. A sort of confession was demanded of the candidates before admission, and at the close of the service the victorious God, Dionysius, was displayed as the Lord of the spirit. Still less, however, did theorems of natural philosophy form the subject-matter of the Eleusinian Mysteries, of which, on the contrary, physical conceptions were the beginning and the end. The predominating idea of these conceptions was that of the soul as a divine, vital force, held captive here on earth and sorely tried; but the initiated were further taught to look forward to a final redemption and blessedness for the good and pious, and eternal torment after death for the wicked and unjust.

The esoteric character of the Mysteries was preserved by the most powerful sanctions. An oath of secrecy was administered in the most solemn form to the initiate, and to violate it was considered a sacrilegious crime, the prescribed punishment for which was immediate death, and we have at least one instance in Livy of the infliction of the penalty. The ancient writers were, therefore, extremely reluctant to approach the subject, and Lobeck gives, in his *Aglaophamus* (volume i, appendix 131, 151; ii, 12, 87), several examples of the cautious manner in which they shrunk from divulging or discussing any explanation of a symbol which had been interpreted to them in the course of initiation. I would forbid, says Horace (*Epistles* iii, *Odes* 2, 26), that man who would divulge the sacred Rites of mysterious Ceres from being under the same roof with me, or from setting sail with me in the same precarious bark.

On the subject of their relation to the Rites of Freemasonry, to which they bear in many respects so remarkable a resemblance, that some connection seems necessarily implied, there are five principal theories.

The first is that embraced and taught by Doctor Oliver, namely, that they are but deviations from that common source, both of them and of Freemasonry, the patriarchal mode of worship established by God himself. With this pure system of truth, he supposes the science of Freemasonry to have been coeval and identified. But the truths thus revealed by divinity came at length to be doubted or rejected through the imperfection of human reason, and though the visible symbols were retained in the Mysteries of the Pagan world, their true interpretation was lost.

There is a second theory which, leaving the origin of the Mysteries to be sought in the patriarchal doctrines, where Brother Oliver has placed it, finds the connection between them and Freemasonry commencing at the building of King Solomon's Temple. Over the construction of this building, Hiram, the Architect of Tyre, presided. At Tyre the Mysteries of Bacchus had been introduced by the Dionysian Artificers, and into their fraternity Hiram, in all prob-

ability, had, it is necessarily suggested, been admitted. Freemasonry, whose tenets had always existed in purity among the immediate descendants of the patriarchs, added now to its doctrines the guard of secrecy, which, as Doctor Oliver himself remarks, was necessary to preserve them from perversion or pollution.

A third theory has been advanced by the Abbé Robin, in which he connects Freemasonry indirectly with the Mysteries, through the intervention of the Crusaders. In the work already cited, he attempts to deduce, from the ancient initiations, the orders of chivalry, whose branches, he says, produced the Institution of Freemasonry.

A fourth theory, and this has been advanced by the Rev. C. W. King in his treatise *On the Gnostics*, is that as some of them, especially those of Mithras, were extended beyond the advent of Christianity, and even to the very commencement of the Middle Ages, they were seized upon by the secret societies of that period as a model for their organization, and that through these latter they are to be traced to Freemasonry.

But perhaps, after all, the truest theory is that which would discard all successive links in a supposed chain of descent from the Mysteries to Freemasonry, and would attribute their close resemblance to a natural coincidence of human thought. The legend of the Third Degree, and the legends of the Eleusinian, the Cabiric, the Dionysian, the Adonic, and all the other Mysteries, are identical in their object to teach the reality of a future life; and this lesson is taught in all by the use of the same symbolism, and, substantially, the same scenic representation. And this is not because the Masonic Rites are a lineal succession from the Ancient Mysteries, but because there has been at all times an aptness of the human heart to nourish this belief in a future life, and the proneness of the human mind to clothe this belief in a symbolic dress. And if there is any other more direct connection between them it must be sought for in the Roman Colleges of Artificers, who did, most probably, exercise some influence over the rising Freemasons of the early ages, and who, as the contemporaries of the Mysteries, were, we may well suppose, imbued with something of their organization. We conclude with a notice of their ultimate fate. They continued to flourish until long after the Christian era; but they at length degenerated. In the fourth century, Christianity had begun to triumph. The Pagans, desirous of making converts, threw open the hitherto inaccessible portals of their mysterious rites. The strict scrutiny of the candidate's past life, and the demand for proofs of irreproachable conduct, were no longer deemed indispensable. The vile and the vicious were indiscriminately, and even with avidity, admitted to participate in privileges which were once granted only to the noble and the virtuous. The sun of Paganism was setting, and its rites had become contemptible and corrupt. Their character was entirely changed, and the initiations were indiscriminately sold by peddling priests, who wandered through the country, to every applicant who was willing to pay a trifling fee for that which had once been refused to the entreaties of a monarch. At length these abominations attracted the attention of the emperors, and Constantine and Gratian forbade their celebration by night, excepting, however, from these edicts, the initiations at Eleusis. But finally Theodosius, by a general edict of proscription, ordered the whole of the Pagan Mysteries to be abolished, in the four hundred and thirty-eighth year of the Christian era, and eighteen hundred years after their first establishment in Greece.

Clavel, however, says that they did not entirely cease until the era of the restoration of learning, and that during a part of the Middle Ages the Mysteries of Diana, under the name of the *Courses of Diana*, and those of Pan under that of the *Sabbats*, were practised in country places. But these were really only certain superstitious rites connected with the belief in witchcraft. The Mysteries of Mithras, which, continually attacked by the Fathers of the Church, lived until the beginning of the fifth century, were the last of the old mysteries which had once exercised so much influence over the Pagan world and the Pagan religions.

Doctor Mackey's conclusions in the preceding article have not been materially weakened by later writers. Some additions may be made to support his position and briefly increase the amount of information he has submitted. The word *Mystery* must here be strictly reserved for these ancient religious rites of the Greeks and Romans, the name coming from two Greek words, the one meaning an initiate, and the other to close the mouth. There is another word *Mystery*, or *Mistery*, meaning a trade, and in the opinion of Professor Skeat applied to the medieval plays because they were performed by the Craftsmen (see *Mystery*).

So far as the Mysteries of antiquity have especial interest to us in the relation of their ceremonies to those of Freemasonry, we are compelled to obtain our knowledge rather by inference, more or less remote, than otherwise. What we know of the initiations and of the ritualistic instructions is limited by the very same concealment that in these modern times reserves such information from the profane, those without the fold. Yet here and there we catch a glint and a glow of the inner light that radiated from these centers of such wisdom as in that day and era was at the service of the candidates. There were peculiar resemblances to prove anew to us that profound initiation moves on parallel lines in all the ages. Only those specially prepared might join in the solemn rites, only then after probation and purification, in charge of a guide and instructor who led the candidate on to further light. There was more than prayer and sacrifice, there was communication, some explanation, a revelation, an investiture probably as spiritual as it was a material one, and at least something stronger than a suggestion appears to us that the whole ceremonial included a dramatic conception of a sacred play.

We readily see from the writers of the time how glowing was the poetic ritual. From certain hints we can get an inkling of the ceremonies, in fact there is a trace of two Degrees, one preliminary to the other. There is also an intimation of a rebirth, holy objects and scenes were shown, the brotherhood breaking of bread together, a common partaking of food, the illuminating use of symbolism here and there, the instruction to be remembered for a life of contentment and a hereafter of happiness, these were in all probability impressed as we can reasonably infer by splendor

of stagecraft, regal raiment, stately action, the solemn solace of holy sacraments. That there were Mysteries less creditable than others from our modern standpoint is doubtless true, just as all secret societies are not the same today in merit. Secrecy then and now does not always mean sufficiency. Nevertheless, we may well glean and study such fragments of worth as are thus available from the scanty records of these our forerunners of Freemasonry. For further information consult Brother Goblet d'Alviella's *Eleusinia;* Andrew Lang's *Myth, Ritual and Religion,* Doctor Jevons' *Introduction to the Study of Religion,* Franz Cumont's *Mysteries of Mithra,* Dudley Wright's *Eleusinian Mysteries,* and the *Encyclopedia Britannica.* Passages from classical literature relative to the Mysteries are found in C. A. Lobeck's *Aglaophamus,* and L. R. Farnell's *Cults of the Greek States.*

MYSTERIES, MEXICAN. Instituted among the Mexicans, Aztecs, and were of a sacred nature. The adherents adopted the worship of some special deity, Quetzalcoatl, the Mexican Savior, under secret rites, and rendered themselves seclusive. A similar Order was that called *Tlamacazajoil,* also the Order known as *Telpochtliztli.* It is understood that under the sway of the Aztecs, the Mexican Mysteries had some Masonic affinities (see *Aztec Writings*).

MYSTERY. From the Greek *μυστηριον,* compound word meaning an *initiate* and a *secret,* something to be concealed. The Gilds or Companies of the Middle Ages, out of which we trace the Masonic organization, were called *mysteries,* because they had trade-secrets, the preservation of which was a primary ordination of these fraternities. "Mystery" and "Craft" came thus to be synonymous words. In this secondary sense we speak of the "Mystery of the Stone-Masons" as equivalent to the "Craft of the Stone-Masons."

Adam Smith, *Wealth of Nations* (volume i, page 126), refers to the old stipulation that unless he had served an apprenticeship to it of seven years, "it was enacted, that no person should for the future exercise any trade, craft, or mystery." But the Mystery of Freemasonry refers rather to the primary meaning of the word as immediately derived from the Greek (see *Mysteries*).

MYSTES. From the Greek *μύω,* to *shut the eyes.* One who had been initiated into the Lesser Mysteries of Paganism. He was now blind; but when he was initiated into the Greater Mysteries, he was called an *Epopt,* or one who saw. The Mystes was permitted to proceed no farther than the vestibule or porch of the temple. To the Epopts only was accorded the privilege of admission to the adytum or sanctuary. A female initiate was called a *Mystis.*

MYSTICAL. A word applied to any language, symbol, or ritual which is understood only by the initiated. The word was first used by the priests to describe their mysterious rites, and then borrowed by the philosophers to be applied to the inner, esoteric doctrines of their schools. In this sense we speak of the mystical doctrines of Speculative Freemasonry. Suidas derives the word from the Greek *μύω, to close,* and especially *to close the lips.* Hence the *mystical* is that about which the mouth should be closed.

MYSTIC CROWN, KNIGHTS AND COMPANIONS OF THE. A Society formed by the adherents of Mesmer, in August, 1787, of a beneficent, nonpolitical, and nonsectarian nature, to which Master Masons only were admitted.

MYSTICISM. A word applied in religious phraseology to any views or tendencies which aspire to more direct communication between God and man by the inward perception of the mind than can be obtained through revelation. "Mysticism," says Vaughan (*Hours with the Mystics* i, 19), "presents itself in all its phases as more or less the religion of internal as opposed to external revelation—of heated feeling, sickly sentiment, or lawless imagination, as opposed to that reasonable belief in which the intellect and the heart, the inward witness and the outward, are alike engaged." The Pantheism of some of the ancient philosophers and of the modern Spinozaists, the Speculations of the Neoplatonists, the Anabaptism of Munster, the system of Jacob Behmen, the Quietism of Madame Guyon, the doctrines of the Bavarian Illuminati, and the reveries of Swedenborg, all partake more or less of the spirit of mysticism. The Germans have two words, *mystik* and *mysticismus*—the former of which they use in a favorable, the latter in an unfavorable sense. Mysticism is with them only another word for Pantheism, between which and Atheism there is but little difference. Hence a belief in mysticism is with the German Freemasons a disqualification for initiation into the Masonic rites. Thus the second article of the Statutes of the Grand Lodge of Hanover prescribes that "ein Freimaurer muss vom Mysticismus und Atheismus gleich weit entfernt stehen," that is, "a Freemason must be equally distant from Mysticism and Atheism." Gädicke, *Freimaurer-Lexicon,* thus expresses the German sentiment: "Etwas *mystisch* sollte wohl jeder Mensch seyn, aber man hüte sich vor grobem Mysticismus," that is, "Every man ought to be somewhat *mystical,* but should guard against coarse *mysticism.*"

MYSTIC ORDER VEILED PROPHETS OF THE ENCHANTED REALM. See *Grotto.*

MYSTIC TIE. That sacred and inviolable bond which unites men of the most discordant opinions into one band of brothers, which gives but one language to men of all nations and one altar to men of all religions, is properly, from the mysterious influence it exerts, denominated the mystic tie; and Freemasons, because they alone are under its influence, or enjoy its benefits, are called "Brethren of the Mystic Tie."

The expression was used by Brother Robert Burns in his farewell to the Brethren of Saint James Lodge, Tarbolton, Scotland,

> Adieu! a heart-warm, fond adieu!
> Dear Brothers of the mystic tie!
> Ye favored, ye enlightened few,
> Companions of my social joy!

Brother A. Glass, Ayr Operative Lodge, No. 138, has also in the *Freemason* (August 5, 1871), later used the expression effectively thus in allusion to Brother Burns himself:

> His was the keen prophetic eye,
> Could see afar the glorious birth
> Of that great power, whose mystic tie,
> Shall make "One Lodge" of all the earth.

MYTH. The word *myth,* from the Greek *μῦθος, a story,* in its original acceptation, signified simply a statement or narrative of an event, without any necessary implication of truth or falsehood; but, as

the word is now used, it conveys the idea of a personal narrative of remote date, which, although not necessarily untrue, is certified only by the internal evidence of the tradition itself. This definition, which is substantially derived from George Grote (*History of Greece*, volume i, page 295), may be applied without modification to the myths of Freemasonry, although intended by the author only for the myths of the ancient Greek religion.

The myth, then, is a narrative of remote date, not necessarily true or false, but whose truth can only be certified by internal evidence. The word was first applied to those fables of the Pagan gods which have descended from the remotest antiquity, and in all of which there prevails a symbolic idea, not always, however, capable of a positive interpretation. As applied to Freemasonry, the words *myth* and *legend* are synonymous. From this definition it will appear that the myth is really only the interpretation of an idea. But how we are to read these myths will best appear from these noble words of Max Muller (*Science of Language*, second series, page 578), "Everything is true, natural, significant, if we enter with a reverent spirit into the meaning of ancient art and ancient language. Everything becomes false, miraculous, and unmeaning, if we interpret the deep and mighty words of the seers of old in the shallow and feeble sense of modern chroniclers."

A fertile source of instruction in Freemasonry is to be found in its traditions and mythical legends; not only those which are incorporated into its ritual and are exemplified in its ceremonies, but those also which, although forming no part of the Lodge Lectures, have been orally transmitted as portions of its history, and which, only within a comparatively recent period, have been committed to writing. But for the proper appreciation of these traditions some preparatory knowledge of the general character of Masonic myths is necessary. If all the details of these traditions be considered as asserted historical facts, seeking to convey nothing more nor less than historical information, then the improbabilities and anachronisms, and other violations of historical truth which distinguish many of them, must cause them to be rejected by the scholar as absurd impostures. But there is another and a more advantageous view in which these traditions are to be considered. Freemasonry is a symbolic institution—everything in and about it is symbolic—and nothing more eminently so than its traditions. Although some of them—as, for instance, the Legend of the Third Degree—have in all probability a deep substratum of truth lying beneath, over this there is superposed a beautiful structure of symbolism. History has, perhaps, first suggested the tradition; but then the legend, like the myths of the ancient poets, becomes a symbol, which is to enunciate some sublime philosophical or religious truth. Read in this way, and in this way only, the myths or legends and traditions of Freemasonry will become interesting and instructive (see *Legend*).

MYTH, HISTORICAL. A historical myth is a myth that has a known and recognized foundation in historical truth, but with the admixture of a preponderating amount of fiction in the introduction of personages and circumstances. Between the historical myth and the mythical history, the distinction cannot always be preserved, because we are not always able to determine whether there is a preponderance of truth or of fiction in the legend or narrative under examination.

MYTHICAL HISTORY. A myth or legend, in which the historical and truthful greatly preponderate over the inventions of fiction, may be called a mythical history. Certain portions of the Legend of the Third Degree have such a foundation in fact that they constitute a mythical history, while other portions, added evidently for the purposes of symbolism, are simply a historical myth.

MYTHOLOGY. Literally, this word means the science of myths; and this is a very appropriate definition, for *mythology* is the science which treats of the religion of the ancient Pagans, which was almost altogether founded on myths or popular traditions and legendary tales; and hence Keightly (*Mythology of Ancient Greece and Italy*, page 2), says that "mythology may be regarded as the repository of the early religion of the people." Its interest to a Masonic student arises from the constant antagonism that existed between its doctrines and those of the Primitive Freemasonry of antiquity and the light that the mythological mysteries throw upon the ancient organization of Speculative Freemasonry.

MYTH, PHILOSOPHICAL. This is a myth or legend that is almost wholly unhistorical, and which has been invented only for the purpose of enunciating and illustrating a particular thought or dogma. The Legend of Euclid in the manuscripts of our ancient Craft is clearly a philosophical myth.

N. The Hebrew letter is נ. The fourteenth letter in the English and Hebrew alphabets; its numerical value is 50, and its definition, *fish.* As a final, *Nun* is written ן, and then is of the value of 700. The Hebrew Divine appellation is נורא, or *Formidabilis.*

NAAMAH. The daughter of Lamech and sister of Tubal-cain (see Genesis iv, 18–24, and 29, which have been read as meaning two different persons but now usually understood as of the same list). To her the Legend of the Craft attributes the invention of the art of weaving, and she is united with her three brothers, by the same legend, in the task of inscribing the several sciences on two pillars, that the knowledge of them might be preserved after the Flood.

NABAIM. See *Schools of the Prophets.*

NAHARDA, BROTHERHOOD OF. After the destruction of the Solomonial Temple, the captives formed an association while slaves at Naharda, on the Euphrates, and are there said to have preserved the secret mysteries.

NAKED. In Scriptural symbology, *nakedness* denoted sin, and *clothing,* protection. But the symbolism of Freemasonry on this subject is different. There, to be "neither naked nor clothed" is to make no claim through worldly wealth or honors to preferment in Freemasonry, where nothing but internal merit, which is unaffected by the outward appearance of the body, is a recommendation for admission.

NAME OF GOD. A reverential allusion to the name of God, in some especial and peculiar form, is to be found in the doctrines and ceremonies of almost all nations. This *ineffable or unutterable name* was respected by the Jews under the sacred form of the word *Jehovah.* Among the Druids, the three letters *I. O. W.* constituted the name of Deity. They were never pronounced, says Giraldus Cambrensis, but another and less sacred name was substituted for them. Each letter was a name in itself. The first is the Word, at the utterance of which in the beginning the world burst into existence; the second is the Word, whose sound still continues, and by which all things remain in existence; the third is the Word, by the utterance of which all things will be consummated in happiness, forever approaching to the immediate presence of the Deity. The analogy between this and the past, present and future significations contained in the Jewish Tetragrammaton will be evident.

Among the Mohammedans there is a science called *Ism Allah,* or the science of the name of God. "They pretend," says Niebuhr, "that God is the lock of this science, and Mohammed the key; that, consequently, none but Mohammedans can attain it; that it discovers what passes in different countries; that it familiarizes the possessors with the genii, who are at the command of the initiated, and who instruct them; that it places the winds and the seasons at their disposal, and heals the bites of serpents, the lame, the maimed, and the blind."

In the chapter of the Koran entitled *Araaf,* it is written: "God has many excellent names. Invoke him by these names, and separate yourselves from them who give him false names." The Mohammedans believe that God has ninety-nine names, which, with that of *Allah,* makes one hundred; and, therefore, their chaplets or rosaries are composed of one hundred beads, at each of which they invoke one of these names; and there is a tradition, that whoever frequently makes this invocation will find the gates of Paradise open to him. With them *Allah* is the *Ism al adhem,* the Great Name, and they bestow upon it all the miraculous virtues which the Jews give to the Tetragrammaton. This, they say, is the name that was engraven on the stone which Japheth gave to his children to bring down rain from heaven; and it was by virtue of this name that Noah made the ark float on the waters, and governed it at will, without the aid of oars or rudder.

Among the Hindus there was the same veneration of the name of God, as is evinced in their treatment of the mystical name *Aum.* The "*Institutes of Menu*" continually refer to the peculiar efficacy of this word, of which it is said, "All rites ordained in the Veda, oblations to fire, and solemn sacrifices pass away; but that which passes not away is the syllable *Aum,* thence called *aishara,* since it is a symbol of God, the Lord of created beings."

There was in every ancient nation a sacred name given to the highest god of its religious faith, besides the epithets of the other and subordinate deities. The old Aryans, the founders of our race, called their chief god *Dyaus,* and in the *Vedas* we have the invocation to *Dyaus Pitar,* which is the same as the Greek Ζευ πάτηρ, and the Latin, *Jupiter,* all meaning the Heaven-Father, and at once reminding us of the Christian invocation to "Our Father which art in heaven."

There is one incident in the Hindu mythology which shows how much the old Indian heart yearned after this expression of the nature of Deity by a name. There was a nameless god, to whom, as the "source of golden light," there was a worship. This is expressed in one of the Veda hymns, where the invocation in every stanza closes with the exclamation, "Who is the god to whom we shall offer our sacrifice?" Now, says Bunsen (*God in History* i, 302), "the Brahmanic expositors must needs find in every hymn the name of a god who is invoked in it, and so, in this case, they have actually invented a grammatical divinity, the god *Who.*" What more pregnant testimony could we have of the tendency of man to seek a knowledge of the Divine nature in the expression of a name?

The Assyrians worshiped *Assur,* or *Asarac,* as their chief god. On an obelisk, taken from the palace of Nimrod, we find the inscription, "to Asarac, the Great Lord, the King of all the great gods."

Of the veneration of the Egyptians for the name of their supreme god, we have a striking evidence in

the writings of Herodotus, the Father of History, as he has been called, who, during a visit to Egypt, was initiated into the Osirian mysteries. Speaking of these initiations, he says (book ii, chapter 171), "the Egyptians represent by night *his sufferings, whose name I refrain from mentioning.*" It was no more lawful among the Egyptians than it was among the Jews, to give utterance aloud to that Holy Name.

At Byblos the Phenicians worshiped *Eliun*, the Most High God. From him was descended *El*, whom Philo identifies with Saturn, and to whom he traces the Hebrew *Elohim*. Of this *El*, Max Muller says that there was undeniably a primitive religion of the whole Semitic race, and that the Strong One in Heaven was invoked under this name by the ancestors of the Semitic races, before there were Babylonians in Babylonia, Phenicians in Sidon and Tyre, or Jews in Mesopotamia and Jerusalem. If so, then the Mosaic adoption of Jehovah, with its more precise teaching of the Divine essence, was a step in the progress to the knowledge of the Divine Truth.

In China there is an infinite variety of names of elemental powers, and even of ancestral spirits, who are worshiped as subordinate deities; but the ineffable name is *Tien*, compounded of the two signs for *great* and *one*, and which, the *Imperial Dictionary* tells us, signifies "The Great One—He that dwells on high, and regulates all below."

Drummond (*Origines*) claimed that *Abaur* was the name of the Supreme Deity among the ancient Chaldeans. It is evidently the Hebrew אב אור, and signifies "The Father of Light."

The Scandinavians had twelve subordinate gods, but their chief or supreme deity was *Al-Fathr*, or the *All Father*.

Even among the Red Men of America we find the idea of an invisible deity, whose name was to be venerated. Garcilasso de la Vega tells us that while the Peruvians paid public worship to the sun, it was but as a symbol of the Supreme Being, whom they called, *Pachacamac*, a word meaning the *soul of the world*, and which was so sacred that it was spoken only with extreme dread.

The Jews had, besides the Tetragrammaton or four-lettered name, two others: one consisting of twelve and the other of forty-two letters. But Maimonides, in his *More Nevochim* (part i, clxii), remarks that it is impossible to suppose that either of these constituted a single name, but that each must have been composed of several words, which must, however, have been significant in making man approximate to a knowledge of the true essence of God. The Cabalistical book called the *Sohar* confirms this when it tells us that there are ten names of God mentioned in the Bible, and that when these ten names are combined into one word, the number of the letters amounts to forty-two. But the Talmudists, although they did not throw around the forty-two-lettered name the sanctity of the Tetragrammaton, prescribed that it should be communicated only to men of middle age and of virtuous habits, and that its knowledge would confirm them as heirs of the future as well as the present life. The twelve-lettered name, although once common, became afterward occult; and when, on the death of Simon I, the priests ceased to use the Tetragrammaton, they were accustomed to bless the people with the name of twelve letters. Maimonides very wisely rejects the idea that any power was derived from these letters or their pronunciation, and claims that the only virtue of the names consisted in the holy ideas expressed by the words of which they were composed.

The following are the ten Cabalistic names of God, corresponding to the ten Sephiroth: 1. Eheyeh; 2. Jah; 3. Jehovah; 4. El; 5. Eloah; 6. Elohim; 7. Jehovah Sabaoth; 8. Elohim Sabaoth; 9. Elhi; 10. Adonai.

Lanzi extends his list of names to twenty-six, which, with their signification, are as follows:

At. Aleph and Tau, that is, Alpha and Omega. A name figurative of the Tetragrammaton.
Ihoh. Eternal, absolute principle of creation.
Hoh. Destruction, the male and female principle, the author and regulator of time and motion.
Jah. Lord and remunerator.
Oh. Severer and punisher.
Jao. Author of life.
Azazel. Author of death.
Jao-Sabaoth. God of the co-ordinations of loves and hatreds. Lord of the solstices and the equinoxes.
Ehie. The Being; the Ens.
El. The First Cause. The principle or beginning of all things.
Elo-hi. The Good Principle.
Elo-ho. The Evil Principle.
El-raccum. The Succoring Principle.
El-cannum. The Abhoring Principle.
Ell. The Most Luminous.
Il. The Omnipotent.
Ellohim. The Omnipotent and Beneficent.
Elohim. The Most Beneficent.
Elo. The Sovereign, the Excelsus.
Adon. The Lord, the Dominator.
Eloi. The Illuminator, the Most Effulgent.
Adonai. The Most Firm, the Strongest.
Elion. The Most High.
Shaddai. The Most Victorious.
Yeshurun. The Most Generous.
Noil. The Most Sublime.

Like the Mohammedan *Ism Allah*, Freemasonry presents us as its most important feature with this science of the names of God. But here it elevates itself above Talmudical and Rabbinical reveries, and becomes a symbol of Divine Truth. The names of God were undoubtedly intended originally to be a means of communicating the knowledge of God himself. The name was, from its construction and its literal powers, used to give some idea, however scanty, in early times, of the true nature and essence of the Deity. The Ineffable Name was the symbol of the unutterable sublimity and perfection of truth which emanate from the Supreme God, while the subordinate names were symbols of the subordinate manifestations of truth. Freemasonry has availed itself of this system, and, in its reverence for the Divine Name, indicates its desire to attain to that truth as the ultimate object of all its labor. The significant words of the Masonic system, which describe the names of God wherever they are found, are not intended merely as words of recognition, but as indices, pointing—like the Symbolic Ladder of Jacob of the First Degree, or the Winding Stairs of the Second, or the Three Gates of the Third—the way of progress from darkness to light, from ignorance to knowledge, from the lowest to the highest conceptions of Divine Truth. And this is, after all, the real object of all Masonic science.

NAMES OF LODGES. The precedency of Lodges does not depend on their names, but on their numbers.

The rule declaring that "the precedency of Lodges is grounded on the seniority of their Constitution" was adopted on the 27th of December, 1727 (*Constitutions*, 1738, page 154). The number of the Lodge, therefore, by which its precedency is established, is always to be given by the Grand Lodge. In England, Lodges do not appear to have received distinctive names before the latter part of the eighteenth century. Up to that period the Lodges were distinguished simply by their numbers. Thus, in the first edition of the *Book of Constitutions*, published in 1723, we find a list of twenty Lodges, registered by their numbers, from No. 1 to No. 20, inclusive. Subsequently, they were further designated by the name of the tavern at which they held their meetings. Thus, in the second edition of the same work, published in 1738, we meet with a list of one hundred and six Lodges, designated sometimes, singularly enough, as *Lodge No. 6, at the Rummer Tavern*, in Queen Street; *No. 84, at the Black Dog*, in Castle Street; or *No. 98. at the Bacchus Tavern*, in Little Bush Lane. With such names and localities, we are not to wonder that the "three small glasses of punch," of which Doctor Oliver so feelingly speaks in his *Book of the Lodge*, were duly appreciated; nor, as he admits, that "there were some Brethren who displayed an anxiety to have the allowance increased." In 1766 we read of four Lodges that were erased from the Register, under the similar designations of the *Globe*, Fleet Street; the *Red Cross Inn*, Southwark; *No. 85, at the George*, Ironmongers' Lane and the *Mercers Arms*, Mercers Street. To only one of these, it will be perceived, was a number annexed. The name and locality of the tavern was presumed to be a sufficient distinction. It was not until about the close of the eighteenth century, as has been already observed, that we find distinctive names beginning to be given to the Lodges; for in 1793 we hear of the *Shakspeare Lodge*, at Stratford-on-Avon; the *Royal Brunswick*, at Sheffield; and the *Lodge of Apollo*, at Alcester. From that time it became a usage among our English Brethren, from which they have never since departed.

But a better taste began to prevail at a much earlier period in Scotland, as well as in Continental and Colonial Lodges. In Scotland, especially, distinctive names appear to have been used from a very early period, for in the very old Charter granting the office of Hereditary Grand Masters to the Barons of Rosslyn of which the date cannot be more recent than 1600, we find among the signatures the names of the officers of the *Lodge of Dunfermline* and the *Lodge of Saint Andrew's*. Among the names in the list of the Scotch Lodges, in 1736 are those of *Saint Mary's Chapel, Kilwinning, Aberdeen*, etc. These names were undoubtedly borrowed from localities; but in 1763, while the English Lodges were still content with their numerical arrangement only, we find in Edinburgh such designations as *Saint Luke's*, *Saint Giles's*, and *Saint David's* Lodges.

The Lodges on the Continent, it is true, at first adopted the English method of borrowing a tavern sign for their appellation; whence we find the *Lodge at the Golden Lion*, in Holland, in 1734, and before that the *Lodge at Hure's Tavern*, in Paris, in 1725. But they soon abandoned this inefficient and inelegant mode of nomenclature; and accordingly, in 1739, a Lodge was organized in Switzerland under the appropriate name of *Stranger's Perfect Union*. Tasteful names, more or less significant, began thenceforth to be adopted by the Continental Lodges. Among them we may meet with the *Lodge of the Three Globes*, at Berlin, in 1740; the *Minerva Lodge*, at Leipsic, in 1741; *Absalom Lodge*, at Hamburg, in 1742; *Saint George's Lodge*, at the same place, in 1743; the *Lodge of the Crowned Column*, at Brunswick, in 1745; and an abundance of others, all with distinctive names, selected sometimes with much and sometimes with but little taste. But the worst of them was undoubtedly better than the *Lodge at the Goose and Gridiron*, which met in London in 1717.

In the Colonies of America, from the very first introduction of Freemasonry into the western world, significant names were selected for the Lodges; and hence we have, in 1734, *Saint John's Lodge*, at Boston; a *Solomon's Lodge*, in 1735, at both Charleston and Savannah; and a *Union Kilwinning*, in 1754, at the former place.

This brief historical digression will serve as an examination of the rules which should govern all founders in the choice of Lodge names. The first and most important rule is that the name of a Lodge should be technically significant; that is, it must allude to some Masonic fact or characteristic; in other words, there must be something Masonic about it. Under this rule, all names derived from obscure or unmasonic localities should be rejected as unmeaning and inappropriate. Doctor Oliver, it is true, thinks otherwise, and says that "the name of a hundred, or wahpentake, in which the Lodge is situated, or of a navigable river, which confers wealth and dignity on the town, are proper titles for a Lodge." But a name should always convey an idea, and there can be conceived no idea worth treasuring in a Freemason's mind to be deduced from bestowing such names as *New York*, *Philadelphia*, or *Baltimore*, on a Lodge. The selection of such a name shows but little originality in the chooser; and, besides, if there be two Lodges in a town, each is equally entitled to the appellation; and if there be but one, the appropriation of it would seem to indicate an intention to have no competition in the future.

Yet, barren of Masonic meaning as are such geographical names, the adoption of them is one of the most common faults in American Masonic nomenclature. The examination of a very few old Registers, taken at random, will readily evince this fact. Thus, eighty-eight, out of one hundred and sixty Lodges in Wisconsin, were named after towns or counties; of four hundred and thirty-seven Lodges in Indiana, two hundred and fifty-one have names derived from the same source; geographical names were found in one hundred and eighty-one out of four hundred and three Lodges in Ohio, and in twenty out of thirty-eight in Oregon. But, to compensate for this, we had seventy-one Lodges in New Hampshire, and only two local geographical appellations in the list.

There are, however, some geographical names which are admissible, and, indeed, are highly appropriate. These are the names of places celebrated in Masonic history. Such titles for Lodges as *Jerusalem*, *Tyre*, *Lebanon*, and *Joppa* are unexceptionable. *Patmos*, which is the name of a Lodge in Maryland, seems, as the long residence of one of the Patrons of the Order, to

be unobjectionable. So, too, *Bethel*, because it signifies the *House of God; Mount Moriah*, the site of the ancient Temple; *Calvary*, the small hill on which the sprig of a cacia was found; *Mount Ararat*, where the ark of our father Noah rested; *Ophir*, whence Solomon brought the gold and precious stones with which he adorned the Temple; *Tadmor*, because it was a city built by King Solomon; and *Salem* and *Jebus*, because they are synonyms of Jerusalem, and because the latter is especially concerned with Ornan the Jebusite, on whose threshing-floor the Temple was subsequently built—are all excellent and appropriate names for Lodges. But all Scriptural names are not equally admissible. *Cabul*, for instance, must be rejected, because it was the subject of contention between Solomon and Hiram of Tyre; and *Babylon*, because it was the place where "language was confounded and Freemasonry lost," and the scene of the subsequent captivity of our ancient Brethren; *Jericho*, because it was under a curse; and *Misgab* and *Tophet*, because they were places of idol worship. In short, it may be adopted as a rule, that no name should be adopted whose antecedents are in opposition to the principles of Freemasonry.

The ancient patrons and worthies of Freemasonry furnish a very fertile source of Masonic nomenclature, and have been very liberally used in the selection of names of Lodges. Among the most important may be mentioned *Saint John*, *Solomon*, *Hiram*, *King David*, *Adoniram*, *Enoch*, *Archimedes*, and *Pythagoras*. The *Widow's Son Lodge*, of which there are several instances in the United States, is an affecting and significant title, which can hardly be too often used.

Recourse is also to be had to the names of modern distinguished men who have honored the Institution by their adherence to it, or who, by their learning in Freemasonry, and by their services to the Order, have merited some marks of approbation. And hence we meet, in England, as the names of Lodges, with *Sussex*, *Moira*, *Frederick*, *Zetland*, and *Robert Burns;* and in the United States with *Washington*, *Lafayette*, *Clinton*, *Franklin*, and *Clay*. Care must, however, be taken that no name be selected except of one who was both a Freemason and had distinguished himself, either by services to his country, to the world, or to the Order. Brother Oliver says that "the most appropriate titles are those which are assumed from the name of some ancient benefactor or meritorious individual who was a native of the place where the Lodge is held; as, in a city, the builder of the cathedral church." In the United States we are, it is true, precluded from a selection from such a source; but there are to be found some of those old benefactors of Freemasonry, who, like Shakespeare and Milton, or Homer and Virgil, have ceased to belong to any particular country, and have now become the common property of the world-wide Craft. There are, for instance *Carausius*, the first Royal Patron of Freemasonry in England; and *Saint Alban*, the first Grand Master; and *Athelstan* and *Prince Edwin*, both active encouragers of the art in the same kingdom. There are *Wykeham*, *Gundulph*, *Giffard*, *Langham*, *Yevele* (called, in the old records, the *King's Freemason*), and *Chicheley*, *Jermyn*, and *Wren*, all long celebrated as illustrious Grand Masters of England, each of whom would be well entitled to the honor of giving name to a Lodge, and any one of whom would be better, more euphonious, and more spirit-stirring than the unmeaning, and oftentimes crabbed, name of some obscure village or post-office, from which too many of our Lodges derive their titles.

And, then, again, among the great benefactors to Masonic literature and laborers in Masonic science there are such names as *Anderson*, *Dunckerley*, *Preston*, *Hutchinson*, *Town*, *Webb*, and a host of others, who, though dead, still live by their writings in our memories.

The virtues and tenets—the inculcation and practise of which constitute an important part of the Masonic system—form very excellent and appropriate names for Lodges, and have always been popular among correct Masonic nomenclators. Thus we everywhere find such names as *Charity*, *Concord*, *Equality*, *Faith*, *Fellowship*, *Harmony*, *Hope*, *Humility*, *Mystic Tie*, *Relief*, *Truth*, *Union*, and *Virtue*. Frequently, by a transposition of the word *Lodge* and the distinctive appellation, with the interposition of the preposition *of*, a more sonorous and emphatic name is given by our English and European Brethren, although the custom is but rarely followed in the United States. Thus we have by this method the *Lodge of Regularity*, the *Lodge of Fidelity*, the *Lodge of Industry*, and the *Lodge of Prudent Brethren*, in England; and in France, the *Lodge of Benevolent Friends*, the *Lodge of Perfect Union*, the *Lodge of the Friends of Peace*, and the celebrated *Lodge of the Nine Sisters*.

As the names of illustrious men will sometimes stimulate the members of the Lodges which bear them to an emulation of their characters, so the names of the Masonic virtues may serve to incite the Brethren to their practise, lest the inconsistency of their names and their conduct should excite the ridicule of the world.

Another fertile and appropriate source of names for Lodges is to be found in the symbols and implements of the Order. Hence, we frequently meet with such titles as *Level*, *Trowel*, *Rising Star*, *Rising Sun*, *Olive Branch*, *Evergreen*, *Doric*, *Corinthian*, *Delta*, and *Corner-Stone* Lodges. *Acacia* is one of the most common, and at the same time one of the most beautiful, of these symbolic names; but unfortunately, through gross ignorance, it is often corrupted into *Cassia*—an insignificant plant, which has no Masonic or symbolic meaning.

An important rule in the nomenclature of Lodges, and one which must at once recommend itself to every person of taste, is that the name should be euphonious, agreeable sounding. This principle of euphony has been too little attended to in the selection of even geographical names in the United States, where names with impracticable sounds, or with ludicrous associations, are often affixed to our towns and rivers. Speaking of a certain island, with the unpronounceable name of *Srh*, Lieber says, "If Homer himself were born on such an island, it could not become immortal, for the best-disposed scholar would be unable to remember the name"; and he thinks that it was no trifling obstacle to the fame of many Polish heroes in the Revolution of that country, that they had names which left upon the mind of foreigners no effect but that of utter confusion. An error like this must be avoided in bestowing a name upon a Lodge.

The word selected should be soft, vocal—not too long nor too short—and, above all, be accompanied in its sound or meaning by no low, indecorous, or ludicrous association. For this reason such names of Lodges should be rejected as *Sheboygan* and *Oconomowoc* from the Registry of Wisconsin, because of the uncouthness of the sound; and *Rough and Ready* and *Indian Diggings* from that of California, on account of the ludicrous associations which these names convey. Again, *Pythagoras* Lodge is preferable to *Pythagorean*, and *Archimedes* is better than *Archimedean*, because the noun is more euphonious and more easily pronounced than the adjective. But this rule is difficult to illustrate or enforce; for, after all, this thing of euphony is a mere matter of taste, and we all know the adage, "*De gustibus non est disputandum*," there is no disputing about tastes.

A few negative rules, which are, however, easily deduced from the affirmative ones already given, will complete the topic. No name of a Lodge should be adopted which is not, in some reputable way, connected with Freemasonry. Everybody will acknowledge that *Morgan* Lodge would be an anomaly, and that *Cowan* Lodge, would, if possible, be worse. But there are some names which, although not quite as bad as these, are on principle equally as objectionable. Why should any of our Lodges, for instance, assume, as many of them have, the names of *Madison*, *Jefferson*, or *Taylor*, since none of these distinguished men were Freemasons or Patrons of the Craft.

The indiscriminate use of the names of saints unconnected with Freemasonry is for a similar reason objectionable. Beside our Patrons, Saint John the Baptist and Saint John the Evangelist, but three other saints can lay any claims to Masonic honors, and these are Saint Alban, who introduced, or is said to have introduced, the Order into England, and has been liberally complimented in the nomenclature of Lodges; and Saint Swithin, who was at the head of the Craft in the reign of Ethelwolf; and Saint Benedict, who was the founder of the Masonic Fraternity of Bridge Builders. But Saint Mark, Saint Luke, Saint Andrew all of whom have given names to numerous Lodges, can have no pretensions to assist as sponsors in these Masonic baptisms, since they were not at all connected with the Craft.

To the Indian names of Lodges there is a radical objection. It is true that their names are often very euphonious and always significant, for the Red Men of the American Continent are tasteful and ingenious in their selection of names—much more so, indeed, than the whites, who borrow from them; but their significance has nothing to do with Freemasonry.

What has been said of Lodges may with equal propriety be said, *mutatis mutandis*, the necessary changes having been made, of Chapters, Councils, and Commanderies.

We may supplement what Doctor Mackey says here with a few allusions to peculiar names of Lodges. Gaelic Lodge of Glasgow, Scotland, has the peculiarity that once a year the Brethren confer a Degree in that quaint old Celtic language of the Scotch. America Lodge of London, England comprises exclusively only those who were born in the United States. There is a Lodge of lawyers at Belfast, Ireland which bears the significant name of the Lodge of Good Counsel. A Lodge at London comprises a membership keenly interested in the improvement of the condition of the blind, and the name of their Lodge, Lux in Tenebris, or *Light Among Shadows* has a meaning that touches the heart. Titles of many foreign Lodges have a peculiar significance as they exhibit a tendency to group Brethren of certain professions and pursuits. The London Hospital Lodge, the Middlesex Hospital Lodge and the City of London Red Cross Lodge are particularly significant names and several of the leading clubs, permanent schools, societies of musicians, of architects, of chartered accountants, the London School Board as well as engineers and various other professional organizations have Lodges bearing the names of these institutions. The Telephone Lodge has an expressive title, and one might suspect that the Sanitarian and Hygeia Lodges have to do with public health, and that is correct. Aquarius Lodge recruits its members from Brethren connected with the London Water Works, *Aquarius* being indeed the "water bearer." The Brethren of Evening Star Lodge are concerned with the lighting of London. We visited a Lodge at London whose members were all lawyers and all engineers; they were certified members of the Institution of Patent Agents and the name of their Lodge was Invention. Hortus Lodge comprises Brethren who are merchants or growers of flowers, *hortus* being the Latin word for garden.

NAMUR. A city of Belgium, where the Primitive Scottish Rite was first established; hence sometimes called the *Rite of Namur*.

NAOS. The ark of the Egyptian gods. A chest or structure with more height than depth, and thereby unlike the Israelitish Ark of the Covenant. The winged figures embraced the lower part of the Naos, while the cherubim of the Ark of Yahveh were placed above its lid. Yahveh took up His abode above the propitiatory or covering between the wings of the cherubim, exteriorly, while the gods of Egypt were reputed as hidden in the interior of the Naos of the sacred barks, behind hermetically closed doors (see *Cherubim*).

NAPHTALI. The territory of the tribe of Naphtali adjoined, on its western border, to Phenicia, and there must, therefore, have been frequent and easy communication between the Phenicians and the Naphtalites, resulting sometimes in intermarriage. This will explain the fact that Hiram the Builder was the son of a widow of Naphtali and a man of Tyre.

NAPLES. Freemasonry must have been practised in Naples before 1751, for in that year King Charles issued an Edict forbidding it in his dominions. The author of *Anti-Saint Nicaise* says that there was a Grand Lodge at Naples, in 1756, which was in correspondence with the Lodges of Germany. But its meetings were suspended by a royal Edict in September, 1775. In 1777 this Edict was repealed at the instigation of the Queen, and Freemasonry was again tolerated. This toleration lasted, however, only for a brief period. In 1781 Ferdinand IV renewed the Edict of Suppression, and from that time until the end of the century Freemasonry was subjected in Italy to the combined persecutions of the Church and State, and the Freemasons of Naples met only in secret. In 1793, after the French Revolution, many Lodges were openly organized. A Supreme Council of the

Ancient and Accepted Scottish Rite was established on the 11th of June, 1809, of which King Joachim was elected Grand Master, and the Grand Orient of Naples on the 24th of the same month. The fact that the Grand Orient worked according to the French Rite, and the Supreme Council according to the Scottish, caused dissensions between the two Bodies, which, however, were finally healed. And on the 23d of May, 1811, a Concordat was established between the Supreme Council and the Grand Orient, by which the latter took the supervision of the Degrees up to the Eighteenth, and the former of those from the Eighteenth to the Thirty-third. In October, 1812, King Joachim accepted the presidency of the Supreme Council as its Grand Commander. Both Bodies became extinct in 1815, on the accession of the Bourbons.

NAPOLEON I. It has been claimed, and with much just reason, as shown in his course of life, that Napoleon the Great was a member of the Brotherhood. Brother J. E. S. Tuckett, *Transactions* of Quatuor Coronati Lodge (volume xxvii, pages 96 to 141, 1914), arrives at the following conclusions:

The evidence in favor of a Masonic initiation previous to Napoleon's assumption of the imperial title is overwhelming;

The inititation took place in the body of an Army Philadelphe Lodge of the—Ecossais—Primitive Rite of Narbonne, the third initiation of the "Note Communique" being an advancement in that Rite;

These initiations took place between 1795 and 1798.

Brother David E. W. Williamson sends us a reference of value here: In his *Notes pour servir à l'histoire de la Franc-Maçonnerie à Nancy jusqu'en 1805*, M. Charles Bernardin, P. M. of the Lodge at Nancy, writing about 1910, says "*3e Décembre (1797) on place la visite du général Bonaparte à la loge de Nancy.*" If this visit by him as a Freemason is a fact we can limit to a narrow range the probable time when Bonaparte was initiated and thus support the claim of Brother Tuckett.

Brother Tuckett's evidence is summed up thus:

In 1801, that is, fully two years before Napoleon became Emperor, a prominent Ecossais, Brother Abraham, writes of the Masonic order "as proud *now* to number the immemorial Brothers Bonaparte and Moreau among its members." The official report of a Masonic Festival at Dijon in November of the same year described Masonic honors paid to Napoleon and refers to "*Les DD.·. et RR.·. FF.·. Buonaparte et Moreau.*" Another official report of a similar Festival at Montauban eleven days later describes Masonic honors paid to Napoleon and Moreau, and in the Toast List their names occur with essentially Masonic embellishments. Moreau became head of the Army Philadelphes in 1801. The Strassburg Lodge is said to have toasted Napoleon as a Freemason. The wording of the toast shows that this was before Napoleon became Emperor. At the same period a Philadelphe Lodge, probably of the Army Branch, did exist at Strassburg. In 1805, or early 1806, an eminent Brother Pyron, then, or a few months later, a Philadelphe, writing to another eminent Brother Eques, chief of the Philadelphes, claims Napoleon as "Brother of our Rite." Rite referred to *possibly* Philadelphe, certainly an Ecossais Rite. In March, 1807, at Milan, in a Lodge named in honor of the Empress, the mother of the Viceroy, Grand Master at Milan, Napoleon is toasted as "Brother, Emperor and King, Protector." In 1816 appears a book of *Confessions de Napoléon* with an engraving representing the reception of Bonaparte by the *Illuminati*. In 1820, and again in 1827, an unknown writer says, "It is certain that Napoleon underwent three initiations." The first, 1795, the reception by the Francs-Juges-query, Illuminati? The second, from description evidently an Ecossais initiation, is placed between March, 1796, and June, 1798. The third, a Philadelphe, more probably of the Army Branch, initiation at Cairo. In the same volume Napoleon is made to say that he had been initiated into a "*Secte des Egyptiens.*" In 1829 the *Abeille Maçonnique*, and in 1830 Clavel, state that Napoleon visited Lodges in Paris incognito, unknown. From 1829 onwards a number of writers repeat that Napoleon was *initiated* at Malta in 1798. In 1859 a correspondent of the *Freemasons Magazine* claims to have known a French Brother who professed to have met Napoleon as a Freemason in open Lodge. Frost in his *Secret Societies of the European Revolution*, London, 1876 (volume i, page 146), quoted Nodier's authority for the statement that "the Emblem" of the Army Philadelphes was identical with that adopted for the Legion of Honor. The Insignia chosen for the Legion consisted of a white enamelled five-rayed star bearing the portrait of Napoleon and a wreath of oak and laurel. Legend—*Napoléon Empereur des Français.* On the reverse—The French Eagle grasping a thunderbolt. Legend—*Honneur et Patrie.* The Ribbon was of scarlet watered silk. Presumably Frost and Nodier allude to the five-rayed star, derived from the Pentalpha, an emblem found in all Masonic and related systems. The Emperor's brothers, the Imperial Princes Joseph, Lucian, Louis and Jerome, were all Freemasons as was also his step-son, Eugene Beauharnais—at first regarded as the Imperial Heir-Apparent, his brother-in-law Murat, and his nephew Jerome. Joseph, 1768–1844. King of Naples, 1806–8. King of Spain, 1808–13. Nominated by the Emperor himself as Grand Master of the Grand Orient of France, 1804. Louis, 1778 to 1846. King of Holland, 1806–10. Grand Master Adjoint of the Grand Orient of France, 1804. Jerome, 1784 to 1860. King of Westphalia, 1807–13. Grand Master of the Grand Orient of Westphalia. His son Jerome was also a Freemason. Lucien, 1775 to 1840. A member of the Grand Orient of France. Eugene Beauharnais, 1781 to 1824. Viceroy of Italy, 1805–14. Grand Master of Italy and Grand Master of the Grand Orient of the Division Militaire at Milan, 1805. Joachim Murat, 1771 to 1815. King of Naples, 1808. Senior Grand Warden of the Grand Orient of France, 1803. Grand Master of the Grand Lodge of Naples, 1808. Grand Master of the Order of Saint Joachim, 1806. The Empress Josephine is known to have been friendly to Freemasonry. She was initiated into the Maçonnerie d'Adoption in the Lodge Les Francs Chevaliers in 1804 at Paris, together with several of the ladies of her court, and became an active member as well as patroness of that Rite. Those who were chosen by Napoleon for high honor and office in the State were nearly all of them members of the Craft and higher Degrees. Of the six who, with the Emperor himself, formed the Grand Council of the Empire, five were certainly Freemasons, at their head being the Arch-Chancellor, Prince Jean Jacques Regis Cambaceres, the Emperor's right-hand man, and in his time the most active, enthusiastic and indefatigable Freemason in France. The sixth, the Arch-Treasurer Le Brun, formerly Third Consul, is also believed to have been of the Craft, but it is not certain. Of the nine lesser Imperial officers of State, six at least were active Masons. Of Marshals of France who served under Napoleon, at least twenty-two out of the first thirty were Freemasons, many of them Grand Officers of the Grand Orient. The union of all the separate and often mutually hostile Rites in one governing body was from the first the project of Napoleon. Mercadier relates that during the Consulate Napoleon threatened to abolish Freemasonry altogether unless this was accomplished. Late in 1804, at the request of Cambaceres he interested himself in the reorganization of the Grand Orient with the result that in 1805 the Grand Orient assumed control over the whole body of Freemasonry in the Empire, with the Emperor's brother, Joseph, as Grand Master, with Cambaceres and Murat as his Grand Master Adjoints. Through Cambaceres the Emperor assured the Brothers of his imperial protection, stating that he had instituted inquiry into the subject of Freemasonry, and that he perceived that their highly moral aim and purpose were worthy of his favor.

Louis Napoleon III was a member of the Supreme Council, of the Ancient and Accepted Scottish Rite of France.

NAPOLEONIC FREEMASONRY. An Order under this name, called also the *French Order of Noachites*, was established at Paris, in 1816, by some of the adherents of the Emperor Napoleon. It was divided into three Degrees: 1. Knight; 2. Commander; 3. Grand Elect. The last Degree was subdivided into three points: i. Secret Judge; ii. Perfect Initiate; iii. Knight of the Crown of Oak. The mystical ladder in this Rite consisted of eight steps or stages, whose names were Adam, Eve, Noah, Lamech, Naamah, Peleg, Oubal, and Orient. The initials of these words, properly transposed, compose the word *Napoleon*, and this is enough to show the character of the system. General Bertrand was elected Grand Master, but, as he was then in the Island of Saint Helena, the Order was directed by a Supreme Commander and two Lieutenants. It was Masonic in form only, and lasted but for a few years.

NARBONNE, RITE OF. See *Primitive Rite.*

NATIONAL GRAND LODGE. The Royal Mother Lodge of the Three Globes, which had been established at Berlin in 1740, and recognized as a Grand Lodge by Frederick the Great in 1744, renounced the Rite of Strict Observance in 1771, and, declaring itself free and independent, assumed the title of the *Grand National Mother Lodge of the Three Globes*, by which appellation it is still known.

The Grand Orient of France, among its first acts, established, as an integral part of itself, a National Grand Lodge of France, which was to take the place of the old Grand Lodge, which, it declared, had ceased to exist. But the year after, in 1773, the National Grand Lodge was suppressed by the power which had given it birth; and no such power was recognized in French Freemasonry (see *Grand Lodge and General Grand Lodge*).

NATIONAL GRAND LODGE. See *General Grand Lodge.*

NATIONAL LEAGUE OF MASONIC CLUBS. See *Masonic Clubs, National League of.*

NATIONAL MASONIC RESEARCH SOCIETY. Organized in Iowa, 1914, the Society commenced the publication of the *Builder*, January, 1915, with Reverend Joseph Fort Newton as Editor-in-Chief. A managing Board of Stewards, all of the Grand Lodge of Iowa, were George E. Frazier, President; Newton R. Parvin, Vice-President; George L. Schoonover, Secretary, with Louis Block, C. C. Hunt, John W. Barry. Ernest A. Reed of New Jersey became President in 1922, with R. I. Clegg, Ohio, Vice-President; C. C. Hunt, Iowa, Secretary, and F. H. Littlefield, Missouri, Executive Secretary and Treasurer. Later, Brothers R. I. Clegg, H. L. Haywood, Robert Tipton, Dudley Wright, Louis Block, A. B. Skinner, J. H. Tatsch, became associate editors, Brother Haywood becoming editor in 1921, and R. J. Meekren in 1926.

NATIONAL MASONIC TUBERCULOSIS SANATORIA ASSOCIATION. The National Tuberculosis Association estimates that some fifty thousand living cases exist at all times among Freemasons in the United States and that five thousand of the Brethren die from tuberculosis every year. A Tuberculosis Sanatoria Commission was appointed by the Grand Lodges of Texas, Arizona, and New Mexico. An investigation was made by this Commission in 1922 of the situation in the Southwestern United States where thousands of consumptives resort. Many of these are Freemasons. Information collected by the Commission indicated distressing conditions and an urgent need for larger fraternal co-operative service. During the forty-seventh Annual Communication on February 18, 1925, Grand Lodge of New Mexico, a Committee was empowered and subsequently, at Las Cruces in that State, the Committee met and provided for the incorporation of a National Masonic Tuberculosis Sanatoria Association with an office at Albuquerque, New Mexico, under the supervision of Brother Alpheus A. Keen, Grand Secretary. The purpose of the institution is to act as trustee or agency for receiving and administering funds for the relief of Freemasons and members of their familes or others suffering from tuberculosis or in distress from other causes; to provide hospitalization for sick and employment for the well; to establish institutions for the care of those suffering from tuberculosis and other diseases; and to acquire and conduct property in lands and buildings for such training schools, hotels, and so forth, as required for the objects named, and to circulate scientific and useful information for the prevention, relief and cure of tuberculosis, etc. The Association is to do whatever may be deemed essential to accomplish these objects, to encourage and promote works of humanity and charity, to relieve poverty, sickness, distress, suffering, to prevent danger, and to educate, to conquer tuberculosis. The management is under a Board of Governors, one member from each United States Grand Lodge Jurisdiction, the General Grand Chapter, General Grand Council, Grand Encampment, the two Supreme Councils, the Shrine, and the Eastern Star. The first President, Jaffa Miller, was succeeded by Herbert B. Holt, both Past Grand Masters of New Mexico; the first Secretary was Alpheus A. Keen, Grand Secretary of Freemasons, Albuquerque, New Mexico, and the Executive Secretary was Francis E. Lester, Past Grand Master, Mesilla Park, New Mexico. The *Builder*, National Masonic Research Society, St. Louis, Missouri, had a monthly department, "The North-East Corner," conducted vigorously and ably as a Bulletin of the Association by Robert J. Newton, Las Cruces, New Mexico.

NATIONAL SOJOURNERS. An association of Freemasons who hold or have held commissions in the defense forces of the United States Government. Detroit Chapter No. 1 was organized in 1919.

NAYMUS GRECUS. The *Grand Lodge Manuscript, No. 1*, contains the following passage: "Yt befell that their was on' curious Masson that height [was called] Naymus Grecus that had byn at the making of Sallomon's Temple, and he came into ffraunce, and there he taught the science of Massonrey to men of ffraunce." Who was this *Naymus Grecus?* The writers of these old records of Freemasonry are notorious for the way in which they mangle all names and words that are in a foreign tongue. Hence it is impossible to say who or what is meant by this word. It is differently spelled in the various manuscripts:

Namas Grecious in the Lansdowne, *Naymus Graecus* in the Sloane, *Grecus* alone in the Edinburgh-Kilwinning, and *Maymus Grecus* in the Dowland. For a table of various spellings, there are about twenty-five, see *Transactions*, Quatuor Coronati Lodge (volume iii, page 163). Doctor Anderson, in the second edition of his *Constitutions* (1738, page 16), calls him *Ninus*. Now, it would not be an altogether wild conjecture to suppose that some confused idea of Magna Graecia was floating in the minds of these unlettered Freemasons, especially since the *Leland Manuscript* records that in Magna Graecia Pythagoras established his school, and then sent Freemasons into France. Between *Magna Graecia* and *Maynus Grecus* the bridge is a short one, not greater than between Tubal-*cain* and *Wackan*, which we find in a German Middle Age document. The one being the name of a place and the other of a person would be no obstacle to these accommodating record writers; nor must we flinch at the anachronism of placing one of the disciples of Pythagoras at the building of the Solomonic Temple, when we remember that the same writers make Euclid and Abraham contemporaries. Just so do we find this "Curious Masson" flourishing at the widely different periods of King Solomon and Charles Martel, a claim not easily explained on historical grounds.

NAZARETH. A City of Galilee, in which Jesus spent his childhood and much of his life, and whence he is often called, in the New Testament, the Nazarene, or Jesus of Nazareth. *Jesus Nazarenus* was a portion of the inscription on the cross (see *I. N. R. I.*). In the Rose Croix, Nazareth is a significant word, and Jesus is designated as "our Master of Nazareth," to indicate the origin and nature of the new dogmas on which the Order of the Rosy Cross was instituted.

NEBRASKA. In March, 1854, the region between the Missouri River and the Rocky Mountains was divided by Congress into the Territories of Kansas and Nebraska. The Grand Master of Illinois issued a Dispensation for a Lodge at Bellevue to petitioners who were vouched for by a member of Garden City Lodge, No. 18, and by Lafayette Lodge, No. 18, both of Chicago. The Lodge was chartered as Nebraska Lodge, No. 184, on October 3, 1855. On January 24, 1888, the Lodge moved to Omaha. Three Lodges, namely, Nebraska, No. 184; Giddings, No. 156, and Capital, No. 101, sent representatives to a Convention held on September 23, 1857, at Omaha to organize a Grand Lodge. David Lindley presided and George Armstrong was chosen Secretary. Grand Officers were elected: Brother Robert C. Jordan, Grand Master and Brother George Armstrong, Grand Secretary. The name of Giddings Lodge was changed to Western Star and that of Capital to Capitol. The Lodges were then renumbered as Nebraska, No. 1, at Bellevue; Western Star, No. 2, at Nebraska City, and Capitol, No. 3, at Omaha.

On November 21, 1859, Omaha Chapter, No. 1, was granted a Dispensation by the General Grand King, and on September 8, 1865, when this was reported to the General Grand Chapter, a Charter was issued. At a Convention held March 19, 1867, at Plattsmouth, by permission of the Deputy General Grand High Priest, the Grand Chapter of Nebraska was regularly organized. Officers were elected and installed as follows: Companions Harry P. Deuel and James W. Moore, Grand High Priest and Deputy Grand High Priest; Companion David H. Wheeler, Grand King; Companion Edwin A. Allen, Grand Scribe, and Companions Orsamus H. Irish and Elbert T. Duke, Grand Treasurer and Grand Secretary. All who helped in the organization of this Grand Chapter were later made Life Members. Nebraska is one of the States which make the Order of High Priesthood an essential qualification to the installation of the High Priest elect.

The Supreme Council of the Southern Jurisdiction, Ancient and Accepted Scottish Rite, granted a Charter for the organization of Omaha Council, No. 1, on July 8, 1867. Delegates from Omaha, No. 1; Alpha, No. 2, and Furnas, No. 3, formed the Grand Council of Nebraska on November 20, 1872. From 1875 to 1886 the Grand Chapter of Royal Arch Masons controlled the Council Degrees in Nebraska, but they again came under the Grand Council on March 9, 1886, and in 1889 the latter became a member of the General Grand Council.

Mount Calvary Commandery, No. 1, was formed at Omaha by Dispensation dated June 16, 1865, and issued by Grand Master Benjamin B. French. It was organized July 24 and chartered September 6. Representatives of the four Commanderies of the State, Mount Calvary, No. 1; Mount Olivet, No. 2; Mount Carmel, No. 3, and Mount Moriah, No. 4, met in Omaha on December 28, 1871, and established the Grand Commandery of Nebraska.

In 1881 came the beginning of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, in Nebraska. Mount Moriah Lodge of Perfection, No. 1, was chartered January 1; Semper Fidelis Chapter of Rose Croix, No. 1, on January 17; Nebraska Consistory, No. 1, was granted a Charter April 12, 1885, and Saint Andrew's Council of Kadosh, No. 1, on October 22, 1890.

NEBUCHADNEZZAR. About 630 years before Christ, the Empire and City of Babylon were conquered by Nebuchadnezzar, the King of the Chaldeans, a nomadic race, who, descending from their homes in the Caucasian Mountains, had overwhelmed the countries of Southern Asia. Nebuchadnezzar was engaged during his whole reign in wars of conquest. Among other nations which fell beneath his victorious arms was Judea, whose King, Jehoiakim, was slain by Nebuchadnezzar, and his son, Jehoichin, ascended the Jewish throne. After a reign of three years, he was deposed by Nebuchadnezzar, and his kingdom given to his uncle, Zedekiah, a monarch distinguished for his vices. Having repeatedly rebelled against the Babylonian king, Nebuchadnezzar repaired to Jerusalem, and, after a siege of eighteen months, reduced it. The city was leveled with the ground, the Temple pillaged and burned, and the inhabitants carried captive to Babylon. These events are commemorated in the first section of the English and American Royal Arch system.

NEBUZARADAN. A Captain, or, as we would now call him, a general of Nebuchadnezzar, who commanded the Chaldean army at the siege of Jerusalem, and who executed the orders of his sovereign by the destruction of the city and Temple, and by carrying the inhabitants, except a few husbandmen, as captives to Babylon.

NEGRE. The dark skin of Gabriel Mathieu Marconis the elder, a founder of the Rite of Memphis, made him known as the *Nègre*, or *Negro*.

NEGRI, BENED. Composer of the song, the *Aged Brothers*, the words written by Brother J. J. Smith, and sung at Freemasons Hall, London, June 24, 1846, in aid of the Aged Freemasons Home.

NEGRO LODGES. The subject of Lodges of colored persons, commonly called *Negro Lodges*, was for many years a source of agitation in the United States, not on account, generally, of the color of the members of these Lodges, but on account of the supposed illegality of their Charters. The history of their organization was thoroughly investigated, many years ago, by Brother Philip S. Tucker, of Vermont, and Brother Charles W. Moore, of Massachusetts, and the result is here given, with the addition of certain facts derived from a statement made by the officers of the Lodge in 1827.

Prince Hall and thirteen other negroes were made Freemasons in a Military Lodge in the British Army then at Boston, on March 6, 1775. When the Army was withdrawn these negroes applied to the Grand Lodge of England for a Charter and on the 20th of September, 1784, a Charter for a Master's Lodge was granted, although not received until 1787, to Prince Hall and others, all colored men, under the authority of the Grand Lodge of England. The Lodge bore the name of *African Lodge, No. 429*, and was situated in the City of Boston. This Lodge ceased its connection with the Grand Lodge of England for many years, and about the beginning of the nineteenth century its registration was stricken from the rolls of the United Grand Lodge of England, when new lists were made, as were many other Lodges in distant parts of the world, its legal existence, in the meantime, never having been recognized by the Grand Lodge of Massachusetts, to which body it had always refused to acknowledge allegiance.

After the death of Hall and his colleagues, to whom the Charter had been granted, the Lodge, for want of some one to conduct its affairs, fell into abeyance, or, to use the technical phrase, became dormant. After some years it was revived, but by whom, or under what process of Masonic law, is not stated, and information of the revival given to the Grand Lodge of England, but no reply or recognition was received from that Body. After some hesitation as to what would be the proper course to pursue, they came to the conclusion, as they have themselves stated, "that, with what knowledge they possessed of Masonry, and as people of color by themselves, they were, and ought by rights to be, free and independent of other Lodges." Accordingly, on June 18, 1827, they issued a protocol, in which they said: "We publicly declare ourselves free and independent of any Lodge from this day, and we will not be tributary or governed by any Lodge but that of our own." They soon after assumed the name of the *Prince Hall Grand Lodge*, and issued Charters for the constitution of subordinates, and from it have proceeded Lodges of colored persons now existing in the United States.

Admitting even the legality of the English Charter of 1784—it will be seen that there was already a Masonic authority in Massachusetts upon whose prerogatives of jurisdiction such Charter was an invasion—it cannot be denied that the unrecognized self-revival of 1827, and the subsequent assumption of Grand Lodge powers, were illegal, and rendered both the Prince Hall Grand Lodge and all the Lodges which emanate from it, clandestine. This has been the general opinion of Masonic jurists in America. However, the movement has spread among the negroes until now they have Lodges and Grand Lodges in the several States and in Canada and Liberia. As they wear emblems of other Bodies it is presumable they claim them as well.

NEHEMIAH. Son of Hachaliah. During the Babylonish captivity, given permission to rebuild the Temple and restore the city, becoming *Tirshatha*, or Governor of Judea and Jerusalem, for twelve years. Literally translated, the Hebrew, Nehemiah, is *Consolation of God*.

NEIGHBOR. All the *Old Constitutions* have the charge that "every Mason shall keep true counsel of Lodge and Chamber" (see *Sloane Manuscript, No. 3848*). This is enlarged in the Andersonian Charges, of 1722 thus: "You are not to let your family, friends and *neighbours* know the concerns of the Lodge" (*Constitutions*, 1723, page 55). However loquacious a Freemason may be in the natural confidence of neighborhood intercourse, he must be reserved in all that relates to the esoteric concerns of Freemasonry.

NEITH. The Egyptian synonym of the Greek Athené or Minerva.

NEKAM. נקם. But properly according to the Masoretic pointing, *Nakam*. A Hebrew word signifying *Vengeance*, and a significant word in the high Degrees (see *Vengeance*).

NEKAMAH. נקמה. Hebrew word, signifying *Vengeance*, and, like *Nakam*, a significant word in the advanced Degrees.

NEMBROTH. A corruption of *Nimrod*, frequently used in the *Old Records*.

NEMESIS. According to Hesiod, the daughter of Night, originally the personification of the moral feeling of right and a just fear of criminal actions; in other words, Conscience. A temple was erected to *Nemesis* at Attica. She was at times called *Adrastea* and *Rhamnusia*, and represented in the earliest days a young virgin like unto Venus; at a later period, as older and holding a helm and wheel. At Rhamnus there was a statue of Nemesis of Parian marble, executed by Phidias. The Festival in Greece held in her honor was called *Nemesia*.

NEOCORUS. A name of the guardian of the Temple.

NEOPHYTE. Greek, *νέοφυτος*, meaning *newly planted*. In the primitive church, it signified one who had recently abandoned Judaism or Paganism and embraced Christianity; and in the Roman Church those recently admitted into its communion are still so called. Hence it has also been applied to the young disciple of any art or science. Thus Ben Jonson calls a young actor, at his first entrance "on the boards," a *neophyte player*. In Freemasonry the newly initiated and uninstructed candidate is sometimes so designated.

NEOPLATONISM. A philosophical school, established at Alexandria in Egypt, which added to the theosophic theories of Plato many mystical doctrines borrowed from the East. The principal disciples of this school were Philo-Judaeus, Plotinus, Porphyry, Jamblichus, Proclus, and Julian the Apostate. Much

of the symbolic teaching of the advanced Degrees of Freemasonry has been derived from the school of the Neoplatonists, especially from the writings of Jamblichus and Philo-Judaeus.

NEPHALIA. Festivals, without wine, celebrated in honor of the lesser deities.

NE PLUS ULTRA. Latin, meaning *Nothing more beyond.* The motto adopted for the Degree of Kadosh by its founders, when it was supposed to be the summit of Freemasonry, beyond which there was nothing more to be sought. And, although higher Degrees have been since added, the motto is still retained.

NERGAL. The Hebrew word נרגל. The synonym of misfortune and ill-luck. The Hebrew name for Mars; and in astrology the lesser Malefic. The word in Sanskrit is *Nrigal.*

NESBIT, WILBUR D. American poet and humorist. Born at Xenia, Ohio, September 16, 1871; died at Chicago, Illinois, August 20, 1927. Received the initiatory Degrees in Evans Lodge No. 524, Evanston, Illinois, where his membership remained until his death. The Degrees of the Ancient and Accepted Scottish Rite were conferred upon him in 1919 at Chicago, and he was honored with the Thirty-third Degree by the Supreme Council, Northern Masonic Jurisdiction, at Pittsburgh, Pennsylvania, on September 15, 1925. Also a member of Medinah Temple, Ancient Arabic Order Nobles of the Mystic Shrine, at Chicago. Brother Nesbit wrote a number of poems of Masonic significance one of which through his courtesy follows:

I SAT IN LODGE WITH YOU

There is a saying filled with cheer,
Which calls a man to fellowship.
It means as much for him to hear
As lies within the brother-grip.
Nay, more! It opens wide the way to friendliness sincere and true;
There are no strangers when you say to me: "I sat in lodge with you."

When that is said, then I am known;
There is no questioning or doubt;
I need not walk my path alone
Nor from my fellows be shut out.
These words hold all of brotherhood and help me face the world anew—
There's something deep and rich and good in this: "I sat in lodge with you."

Though in far lands one needs must roam,
By sea and shore and hill and plain,
Those words bring him a touch of home
And lighten tasks that seem in vain.
Men's faces are no longer strange, but seem as those he always knew
When some one brings the joyous change with his: "I sat in lodge with you."

So you, my brother, now and then
Have often put me in your debt
By showing forth to other men
That you your friends do not forget.
When all the world seems gray and cold and I am weary, worn and blue,
Then comes this golden thought I hold—you said: "I sat in lodge with you."

When to the last great Lodge you fare
My prayer is that I may be
One of your friends who wait you there,
Intent your smiling face to see.
We, with the warder at the gate, will have a pleasant task to do;
We'll call, though you come soon or late: "Come in! We sat in lodge with you."

NETHERLANDS. Speculative Freemasonry was first introduced in the Netherlands by the opening at the Hague, in 1731, of an Occasional Lodge under a Deputation granted by Lord Lovel, Grand Master of England, of which Doctor Desaguliers was Master, for the purpose of conferring the First and Second Degrees on the Duke of Lorraine, afterward the Emperor Francis I. He received the Third Degree subsequently in England. But it was not until September 30, 1734, that a regular Lodge was opened by Brother Vincent de la Chapelle, as Grand Master of the United Provinces, who may therefore be regarded as the originator of Freemasonry in the Netherlands. In 1735, this Lodge received a Patent or Deputation from the Grand Lodge of England, John Cornelius Rademaker being appointed Provincial Grand Master, and several Daughter Lodges were established by it. In the same year the States General prohibited all Masonic meetings by an Edict issued November 30, 1735. The Roman clergy actively persecuted the Freemasons, which seems to have produced a reaction, for in 1737, the magistrates repealed the Edict of Suppression, and forbade the clergy from any interference with the Order, after which Freemasonry flourished in the United Provinces. The Masonic innovations and controversies that had affected the rest of the Continent never successfully obtruded on the Dutch Freemasons, who practised with great fidelity the simple Rite of the Grand Lodge of England, although an attempt had been made in 1757 to introduce them. In 1798, the Grand Lodge adopted a Book of Statutes, by which it accepted the three Symbolic Degrees, and referred the four advanced Degrees of the French Rite to a Grand Chapter. In 1816, Prince Frederick attempted a reform in the Degrees, which was, however, only partially successful. The Grand Lodge of the Netherlands, whose Orient is at the Hague, tolerates the advanced Degrees without actually recognizing them. Most of the Lodges confine themselves to the Symbolic Degrees of Saint John's Freemasonry, while a few practise the reformed system of Prince Frederick.

NETWORK. One of the decorations of the pillars at the porch of the Temple (see *Pillars of the Porch*).

NEUFCHATEAU, COUNT FRANÇOIS DE. See *François de Neufchateau, Le Comte.*

NEVADA. On May 15, 1862, Carson Lodge, No. 154, now No. 1, at Carson City was granted a Charter. At a meeting held on January 16, 1865, to consider the formation of a Grand Lodge, six of the eight Lodges in the State were represented. The following day delegates were sent by seven Lodges, namely, Carson, No. 154; Washoe, No. 157; Virginia, No. 162; Silver City, No. 163; Silver Star, No. 165; Escurial, No. 171, and Esmeralda, No. 170. Lander Lodge, the only remaining one in the State did not appear at the Convention but paid allegiance to the new Grand Lodge along with the others. A Constitution was adopted, Grand Officers were elected and installed January 17, and the first Annual Grand Communication at Virginia City was held October 10–13, 1865. Ten years later the Grand Lodge lost heavily by fire. In consequence the next regular meeting, at which 92 members and 286 visitors were present, was held on top of Mount Davidson, 7,827 feet high.

A Dispensation was issued by the General Grand High Priest, Companion John L. Lewis, in May, 1863, to Lewis Chapter at Carson City, Nevada. Its Charter was dated September 8, 1865. Companion Lewis granted authority to the four Chapters in the State, namely, Lewis, Virginia, Austin, and White Pine, to take steps to form a Grand Chapter. Three days later Charters were granted to two Chapters which were working under Dispensation.

The early Councils in Nevada were not long-lived owing probably to the fewness of the Companions who started them. The first was Carson Council at Carson City. Its Dispensation was issued on September 3, 1896, by the General Grand Council but was annulled September 24, 1900. Several others were organized but ceased work before long and the first to receive a Charter was Nevada, No. 1, at Goldfield, on September 10, 1912.

The De Witt Clinton Commandery, No. 1, at Virginia was established under a Dispensation from Grand Master Henry L. Palmer, February 4, 1867, and was chartered September 18, 1868. It was duly constituted and officers installed on January 8, 1869. When the Grand Commandery of Nevada was organized on April 15, 1918, there were in existence in the State three subordinate Commanderies, De Witt Clinton, No. 1; Malta, No. 3, and Winnemucca, No. 4. Eureka, No. 2, had ceased work some time before.

In 1901 Charters were granted by the Supreme Council, Southern Jurisdiction, to four bodies of the Ancient and Accepted Scottish Rite at Reno, namely, Nevada Lodge of Perfection, No. 1; Washoe Chapter of Rose Croix, No. 1; Pyramid Council of Kadosh, No. 1, and Reno Consistory, No. 1. The Charters were dated respectively June 28, August 30, December 19, and December 20.

NE VARIETUR. Latin, meaning *Lest it should be changed.* These words refer to the Masonic usage of requiring a Brother, when he receives a Certificate from a Lodge, to affix his name, in his own handwriting, in the margin, as a precautionary measure, which enables distant Brethren, by a comparison of the handwriting, to recognize the true and original owner of the Certificate, and to detect any impostor who may surreptitiously have obtained one.

NEW BRUNSWICK. New Brunswick was part of Nova Scotia until the year 1786. On August 22, 1792, Solomon's Lodge, No. 22, was warranted by the Provincial Grand Lodge at Halifax. It was constituted at St. Anns, now Fredericton, the capital of New Brunswick. When the Dominion of Canada was established in 1867 the question of an Independent Grand Lodge of New Brunswick was discussed and as a result fourteen Lodges opened a Grand Lodge on October 10, 1867. Within four years all the Lodges in the district came under the control of the new Body. Brother Robert T. Clinch, the District Grand Master, was elected Grand Master but declined the office as he was still on the English Registry. Brother B. Lester Peters was then elected and finally installed on January 22, 1868. Capitular, Cryptic and Templar Freemasonry each have Bodies in the Province.

NEW CALEDONIA. See *Oceania.*

NEWFOUNDLAND. The Ancient Colony of Newfoundland remained without the Confederation of the Canadian Provinces. Freemasonry in this island dates back to 1746, the first Warrant being granted by the Provincial Grand Lodge at Boston. Brother J. Lane's list gives six Lodges warranted in the eighteenth century. The Grand Lodge of the Antients, England, is credited with four—one in 1774 and three in 1788—and the Grand Lodge of England, Moderns, with two—one each in 1784 and 1785. Nine others were chartered by the United Grand Lodge of England up to 1881, a number still remaining active. Six Lodges were organized under the Scottish Jurisdiction. A District Grand Lodge has been formed.

NEW HAMPSHIRE. A petition was sent to Henry Price of Boston on February 5, 1735, by six Freemasons at Portsmouth who had been working for some time under Constitutions "both in print and manuscript." No Lodge had up till then been chartered in Portsmouth but they probably possessed a copy of the British Constitutions of 1723 and a set of older laws in manuscript. It is likely that meetings were held by these Brethren even before the establishment of the Grand Lodge in 1716–7. In 1787 a Convention of delegates from two or more Lodges was called to organize a Grand Lodge but it was not fully established until July 8, 1789. General John Sullivan was elected the first Grand Master and the name chosen for the new body was "The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New Hampshire."

The General Grand King issued a Warrant to Saint Andrew's Chapter at Hanover on January 27, 1807. The Warrant was confirmed with others on June 7, 1816, at the Convocation of the General Grand Chapter of the United States. On the organization of the Grand Chapter of this State on June 10, 1819, the following officers were elected: Grand High Priest and Deputy Grand High Priest, John Harris and Thomas S. Bowles; Grand King, Henry Hutchinson; Grand Treasurer, John Davenport; Grand Secretary, Thomas W. Colby; Grand Chaplain, Thomas Beede; Grand Marshal, Timothy Kenrick; Grand Stewards, Companions Cady, Baker, Saxton, Pierce, and Grand Tyler, Jesse Corbett. The Grand Chapter was recognized by the General Grand Chapter at the Convocation held on September 9, 1819.

Tyrian Council of Royal Masters was established by four Brethren on August 5, 1815. It was visited about August 19, 1817, by Companion Jeremy L. Cross who conferred the Degree of Select Master upon several members of the Council. Tyrian, Guardian, Washington and Columbian Councils together formed a Grand Council for the State of New Hampshire on July 9, 1823. From 1835 to 1855, however, the work of the Royal and Select Masters in New Hampshire ceased owing to the Morgan turmoil.

A meeting to organize Trinity Encampment, No. 1, was held at Lebanon in March, 1824. Two other meetings were held on April 8 and 15 and the Charter was received on April 10. During the Morgan excitement the Encampment ceased work but was granted another Charter on September 19, 1853. Sir Henry Fowle on May 27, 1826, granted a Dispensation for a Grand Encampment. A meeting of delegates at Concord on June 13, 1826, elected officers and chose Sir

John Harris of Hopkinton as Grand Master. A Constitution was adopted on June 14 and meetings were held regularly until interrupted by the Anti-Masonic movement. On Tuesday, June 12, 1860, delegates from five subordinate Commanderies, namely, De Witt Clinton, Trinity, Mount Horeb, North Star, and St. Paul, were present at a meeting to reorganize the Grand Commandery. A Warrant of Dispensation was granted on July 19 and, on August 22, 1860, in the presence of Benjamin B. French, Grand Master of the Grand Encampment, officers were duly elected and installed.

Two Charters were issued to the Ineffable Lodge of Perfection at Portsmouth, one on January 31, 1842, which was destroyed by fire in 1865, and a second on May 19, 1866. A second body of the Ancient and Accepted Scottish Rite, the Grand Council of Princes of Jerusalem at Portsmouth, was chartered June 25, 1845. On June 4, 1864, Charters were granted to the Saint George Chapter of Rose Croix and the Edward A. Raymond Consistory at Nashua.

NEW JERSEY. The first Provincial Grand Master in America, Daniel Coxe, lived in the State of New Jersey but did not, it is believed, exercise his Masonic powers there. On May 13, 1761, a Warrant was granted by George Harrison, Provincial Grand Master of the Province of New York to Freemasons in the Town of Newark. The first meeting place of this body, the Saint John's Lodge, No. 1, of which the Minutes are preserved even yet, was the Rising Sun Tavern. It met afterwards at the houses of the members. William Tukey was named in the Charter as the first Master and under his direction the Lodge flourished. Washington's birthday was always observed as a festival and when the General's Headquarters were located at Morristown in 1779, numerous military Lodges were organized. A Convention of Master Masons was held on December 18, 1786, to consider the establishment of a Grand Lodge for New Jersey. A Constitution was adopted on April 2, 1787.

In the Proceedings of the General Grand Chapter for June 6, 1816, there is mention of a Warrant granted to Washington Chapter, Newark, May 26, 1813. The General Grand High Priest was reported to have granted permission for the formation of a Grand Chapter but, owing to the fact that there was only one regularly chartered Chapter subordinate to the General Grand Chapter in New Jersey, it was declared impossible. Not until February 13, 1857, was the Grand Chapter of New Jersey established by Newark Chapter, No. 2; Hiram, No. 4, and Boudinot, No. 5.

The Grand Council of Pennsylvania chartered New Brunswick Council, No. 12, on June 23, 1860. This Council was later known as Scott Council, No. 1. New Brunswick, No. 12; Kane, No. 11; Gebal, No. 14, the three Councils in New Jersey, all chartered by the Grand Council of Pennsylvania, began work for the formation of a Grand Council of New Jersey. A Convention was held at New Brunswick November 26, 1860, when Nathan O. Benjamin, Grand Master of the Grand Council of New York, was elected to preside, and Joseph H. Hough, Deputy Master of Gebal Council, became Secretary. The Grand Council was then opened in Ample Form.

Hugh de Payens Commandery, No. 1, at Jersey City was granted a Dispensation March 12, 1858, and a Charter September 16, the following year. It was duly constituted on November 25, 1859. The Grand Commandery was constituted on February 14, 1860, with three subordinate Commanderies, Hugh de Payens, No. 1; Saint Bernard, No. 2, and Helena, No. 3.

In 1863 the Ancient and Accepted Scottish Rite was first established at Trenton when the Mercer Lodge of Perfection was chartered, May 23, 1863. The Mercer Council of Princes of Jerusalem and the Trenton Chapter of Rose Croix were both established at Trenton by Charters dated May 19, 1866, and June 26, 1868, respectively. On May 16, 1867, the New Jersey Consistory at Jersey City was granted a Charter. These bodies are under the Supreme Council, Northern Masonic Jurisdiction.

NEW MEXICO. During the Mexican War Freemasonry was brought into the district by military Lodges attached to Regiments stationed there. Among these Lodges were Missouri, No. 86, and Hardin, No. 87, but both were closed with the end of the Mexican War. The Territory was then established and the Grand Lodge of Missouri issued a Charter for Montezuma Lodge, No. 109, the first Lodge to be organized in the new political division. It was duly instituted on August 22, 1851. A Convention was held at Santa Fe, August 6, 1877, for the purpose of making arrangements to establish a Grand Lodge. Simon B. Newcomb presided and A. Z. Huggins acted as Secretary. Representatives of four Lodges, namely, Aztec, No. 108; Chapman, No. 95; Montezuma, No. 109, and Union, No. 480, were appointed to be present, but when the meeting took place those from the last named failed to attend. The next day William W. Griffin was elected Grand Master and David J. Miller, Grand Secretary.

The following Chapters were organized under Dispensation and received Charters: Santa Fe, No. 1, Santa Fe, December 11, 1865, September 18, 1868; Silver City, No. 2, Silver City, February 22, 1876, August 24, 1877; Las Vegas, No. 3, Las Vegas, March 10, 1881, August 15, 1883; Rio Grande, No. 4, Albuquerque, January 12, 1882, August 15, 1883; Deming, No. 5, Deming, February 28, 1885, October 1, 1886; Raton, No. 6, Raton, no Dispensation, July 23, 1891; Columbia, No. 7, Roswell, January 24, 1894, August 24, 1894, and Socorro, No. 8, Socorro, October 1, 1896, October 13, 1897. The Grand Chapter was organized October 3, 1898, and W. H. Seamon was elected Grand High Priest and A. A. Keen, Grand Secretary.

Deming Council, No. 1, was granted a Dispensation May 11, 1887, by the General Grand Council. Its Charter was issued November 19, 1889, but was annulled November 9, 1909. Hiram Council, No. 1, at Albuquerque, organized under a Dispensation, January 19, 1920, was granted a Charter from the General Grand Council on September 9, 1924. Zuni Council, at Gallup, was organized by Dispensation, April 3, 1922, and Santa Fe Council at Santa Fe, April 19, 1922, a Council of that name under Dispensation at Santa Fe, May 1, 1895, surrendered its Dispensation on November 28, 1899.

A Commandery organized in New Mexico as Santa Fe, No. 1, was granted a Dispensation May 31, 1869. A Charter was issued September 21, 1871.

When the Grand Commandery was instituted on August 21, 1901, there were six subordinate Commanderies in existence, Santa Fe, No. 1; Las Vegas, No. 2; Pilgrim, No. 3; McGrorty, No. 4; Aztec, No. 5, and Rio Hondo, No. 6. On August 29 Malta, No. 7, was established at Silver City.

A Lodge of Perfection, the first body of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, to be organized in New Mexico, was granted a Charter as Santa Fe, No. 1, on April 8, 1886. On October 20, 1909, three more bodies of the Ancient and Accepted Scottish Rite were chartered, namely, Aztlan Chapter of Rose Croix, No. 1: Coronado Council of Kadosh, No. 1, and New Mexico Consistory, No. 1.

NEW SOUTH WALES. A state of the Commonwealth of Australia, in the southeast portion of the island continent. Freemasonry owed its introduction to this State to the Social and Military Virtues Lodge, No. 227 (Ireland), which, attached to the 46th Foot in 1752, was at work in Sydney in 1816. Following on this, other Lodges, with a fixed abode, were opened under Irish Warrants, the first of which was Australian Social Lodge, No. 260, opened in 1820.

The Grand Lodge of England chartered a Lodge entirely for Australians, Australia, No. 820, in 1828.

In 1839 England appointed a Provincial Grand Master and Scotland and Ireland followed suit in 1855 and 1858 respectively.

Representatives of twelve Scottish and Irish Lodges met on December 3, 1877, and organized the Grand Lodge of New South Wales. A body had however existed for some years which had also called itself the Grand Lodge of New South Wales but its proceedings had been highly irregular and when the new Grand Lodge was formed it accepted a Lodge Warrant from the new authority. The latter however was itself refused recognition by the Grand Lodges of the British Isles owing to there being seventy-three other Lodges in the district over which the few had no right to annex authority. On September 1, 1888, a Grand Lodge of New South Wales was opened which was duly sanctioned by other Grand Lodges and the existing dissension was thus ended.

NEW TEMPLARS. An Order of five Degrees instituted in France in the early part of the nineteenth century. The Degrees were termed—Initiati; Intimi Initiati; Adepti; Orientales Adepti; and Magnae aquilae nigrae sancti Johannes Apostoli Adepti.

NEW YORK. The first Provincial Grand Master from 1730, Colonel Daniel Coxe, did not take any active steps towards the exercise of his new office. Captain Richard Riggs, however, who succeeded him on November 15, 1737, arrived in New York on May 21, 1738. The Provincial Grand Lodge was then organized and the first mention of Freemasonry in New York which occurs in the *New York Gazette* of January 22, 1739, is thought to refer to this body. The fourth Provincial Grand Master was the most active in organizing Lodges. Temple and Saint John's were both alive in 1758 and the latter, the Charter of which was dated 1751, was probably constituted first. On September 5, 1781, the Atholl Grand Lodge authorized the constitution of a Provincial Grand Lodge of New York with the Rev. William Walter as Provincial Grand Master. Nine Lodges united in its formation, but Lodges constituted by the Moderns were excluded, and some years elapsed before it was thought advisable to allow them to participate. In 1787 the Grand Lodge declared illegal all Lodges in the State not under its own control.

The Royal Arch Degree was probably worked under the Lodge Charters at first. It is thought that Washington Chapter began life with the Provincial Grand Lodge, warranted in 1781, but as its records were destroyed by fire the facts about its early history are unknown. Five Chapters, namely, Hudson, Temple, Horeb, Hibernian and Montgomery, constituted on March 14, 1798, a Deputy Grand Chapter for the State of New York, subordinate to the Grand Chapter of the United States. Companion De Witt Clinton was then elected Deputy Grand High Priest. Brother Clinton also served as Grand Master of the Grand Encampment of New York, Grand Master of Knights Templar of the United States, and for fourteen years was Grand Master of the Grand Lodge of his State, being furthermore United States Senator, Mayor of New York City, and later was elected Governor of New York. He did not hesitate to publicly defend Freemasonry when many in public office were too fearful to be fair, or were even maliciously antagonistic. As Governor he was prompt, judicial and thorough with the problems raised by the Morgan mystery, and also wrote these sterling convictions to show his personal Masonic sentiments: "I know that Free Masonry, properly understood, and faithfully attended to, is friendly to religion, morality, liberty and good government; and I shall never shrink under any state of excitement, or any extent of misapprehension, from bearing testimony in favor of the purity of an Institution which can boast of a Washington and a Franklin and a Lafayette as distinguished members, which inculcates no principles and authorizes no acts that are not in perfect accordance with good morals, civil liberty and entire obedience to the government and the laws." On January 10, 1799, the Grand Chapter to the Northern States assumed the name, as it already had the status, of a General Grand body and the Deputy Grand Chapters omitted the word *Deputy* from their titles.

Columbia Grand Council, No. 1, was opened at a meeting in Saint John's Hall on September 2, 1810. It was probably a self-constituted body. On January 18, 1823, it was resolved to form a Grand Council of Royal and Select Masters and at a Convention held a week later Companion Lownds was chosen Most Illustrious Royal Grand Master. In 1860 this Grand Council united with another organized May 27, 1854, by representatives of Washington, Pennell and Oriental Councils. A list of members of Morton's Encampment, probably the first in the State, appeared in 1796. Reference to a procession including Knights Templar in the Independent Journal of New York, December 28, 1785, suggests that the Encampment was at work years before 1796. Of those established about the beginning of the nineteenth century, Temple Commandery, No. 2, seems to be the oldest. A meeting was held on January 22, 1814, of the leading Knights Templar in the State. Assuming the necessary authority, they chose officers for a Grand Encampment and on June 18, 1814, this

body was established with De Witt Clinton as Grand Master. June 21, 1816, the General Grand Encampment of the United States was organized at New York.

Ineffable Lodge of Perfection and Grand Council of Princes of Jerusalem were chartered at Albany on December 20, 1767. Some years elapsed and on August 6, 1806, the Chapter of Rose Croix of New York City and the Consistory of New York City were both constituted.

NEW ZEALAND. A dominion consisting of a group of islands in the Pacific Ocean about one thousand miles to the southeast of Australia. Less than 100 years after the landing of the first European in this country a French Lodge, Française Primitive Antipodienne, the *Antipodes* meaning the opposite side of the earth, was chartered at Akaroa on August 29, 1843. The second and third were founded by the Grand Lodges of Ireland and England respectively in 1844 and 1845.

After 1852 the progress of the Craft gained impetus and many more Lodges sprang up. Between 1860 and 1875 fifty-four Lodges in all were warranted. On April 29, 1890, the Grand Lodge of New Zealand was established by those Lodges which desired independence. The others have continued their allegiance to their original Grand Lodges but have always maintained a friendly attitude towards the Grand Lodge of New Zealand.

NICARAGUA. A republic of Central America, between the Caribbean Sea and the Pacific Ocean. The Lodge of Regularity, No. 300, was granted a Charter by the Grand Lodge of England at Black River in 1763, but its name was removed from the register at the Union of 1813. Lodges were opened also at Greytown by authority of the Grand Lodge of Scotland.

About 1762 a Provincial Grand Master, Brother Thomas M. Perkins, was appointed by Lord Aberdour and this authority was later extended to cover America.

Brother Street states in 1922 report to the Grand Lodge of Alabama, "The Grand Lodge of Nicaragua has its seat at Managua but we have been able to learn nothing of its history or present activities."

NICK. From the Danish word, *Nikken.* The spirit of the waters, an enemy of man, the devil, or in the vulgate, *Old Nick.*

NICOLAI, CHRISTOPH FRIEDRICH. *Christopher Frederick Nicolai,* author of a very interesting essay on the origin of the Society of Freemasons, was a bookseller of Berlin, and one of the most distinguished of the German savants of that Augustan age of German literature in which he lived. He was born at Berlin on the 18th of March, 1733, and died in the same city on the 8th of January, 1811. He was the editor of and an industrious contributor to, two German periodicals of high literary character, a learned writer on various subjects of science and philosophy, and the intimate friend of Lessing, whose works he edited, and of the illustrious Mendelssohn. In 1782–3, he published a work with the following title: *Versuch über die Beschuldigungen welche dem Tempelherrnorden gemacht worden und über dessen Geheimniss; nebst einem Anhange über das Entstehen der Freimaurergesellschaft;* that is, *An Essay on the accusations made against the Order of Knights Templar and their mystery; with an Appendix on the origin of the Fraternity of Freemasons.* In this work Nicolai advanced his peculiar theory on the origin of Freemasonry, which is substantially as follows:

Lord Bacon, taking certain hints from the writings of Andrea, the founder of Rosicrucianism and his English disciple, Fludd, on the subject of the regeneration of the world, proposed to accomplish the same object, but by a different and entirely opposite method. For, whereas, they explained everything esoterically, Bacon's plan was to abolish all distinction between the esoteric and the exoteric and to demonstrate everything by proofs from nature. This idea he first promulgated in his *Instauratio Magna,* but afterward more fully developed in his *New Atlantis.* In this latter work, he introduced his beautiful apologue, abounding in Masonic ideas, in which he described the unknown island of Bensalem, where a king had built a large edifice, called after himself, Solomon's House. Charles I, it is said, had been much attracted by this idea, and had intended to found something of the kind upon the plan of Solomon's Temple, but the occurrence of the Civil War prevented the execution of the project.

The idea lay for some time dormant, but was subsequently revived, in 1646, by Wallis, Wilkins, and several other learned men, who established the Royal Society for the purpose of carrying out Bacon's plan of communicating to the world scientific and philosophical truths. About the same time another society was formed by other learned men, who sought to arrive at truth by the investigations of alchemy and astrology. To this society such men as Ashmole and Lily were attached, and they resolved to construct a House of Solomon in the island of Bensalem, where they might communicate their instructions by means of secret symbols. To cover their mysterious designs, they got themselves admitted into the Masons Company, and held their meetings at Masons Hall, in Masons Alley, Basinghall Street. As Freemen of London, they took the name of *Freemasons,* and naturally adopted the Masonic implements as symbols.

Although this association, like the Royal Society, sought, but by a different method, to inculcate the principles of natural science and philosophy, it subsequently took a political direction. Most of its members were strongly opposed to the puritanism of the dominant party and were in favor of the royal cause, and hence their meetings, ostensibly held for the purpose of scientific investigation, were really used to conceal their secret political efforts to restore the exiled house of Stuart. From this society, which subsequently underwent a decadence, sprang the revival in 1717, which culminated in the establishment of the Grand Lodge of England.

Such was the theory of Nicolai. Few will be found at the present day to concur in all his views, yet none can refuse to award to him the praise of independence of opinion, originality of thought, and an entire avoidance of the beaten paths of hearsay testimony and unsupported tradition. His results may be rejected, but his method of attaining them must be commended.

NICOTIATES, ORDER OF, or the Order of the Priseurs. As smoker, meaning a smoker of tobacco, so *priseur* means *taker*—a taker of snuff. A secret Order mentioned by Clavel, teaching the doctrines of Pythagoras. From a strictly historical point of view the Society seems to have had its rise about the

year 1817, but its traditional history carries one back to the closing years of the fifth century, and the persecution under Emperor Justinian, instigated by his wife, Theodora. In so far as can be gathered, Cachiré de Beaurepaire, A. Meallet—Esline and Etienne Francois Bazot seemed to have been the original members or founders of the Society. Brother R. E. Wallace James was of the opinion, derived from various circumstances, although he had as then no actual evidence sufficient to verify the belief, that to Bazot should be contributed this honor.

The Society lasted only for some sixteen years. The last meeting of which we can find any trace was a banquet which was held in June, 1833. During these sixteen years, however, the *Priseurs* gathered to the membership the bulk of the most famous Masonic characters of the time resident in Paris. Among the first to join was J. M. Ragon, who was admitted a member on June 1, 1817, at which time, though the Society had only been a few months in existence, the membership numbered twenty-five. André Joseph Etienne Le Rouge was admitted at the following meeting, held upon January 21, 1818, and on his being appointed Secretary, he became the ruling spirit of the Society. In short, the *Priseurs* were apparently a very select little coterie of Parisian Masons who met together, over their pipes and cigars, to discuss the various subjects connected more or less with Freemasonry (see *Transactions*, Quatuor Coronati Lodge, volume xxviii, 1915).

NIGERIA. The Grand Lodges in the British Isles are responsible for the introduction of Freemasonry into Nigeria, a territory of West Africa. The English Grand Lodge controls five Lodges at Lagos and one each at Calabar, Ebute Metta, Kaduna, Onitsha, Fort Harcourt, Warri and Zaria; Ireland one at Calabar, and Scotland has two at Lagos and one at Calabar.

NIGHT. Lodges, almost universally, all over the world, meet, except on special occasions, at night. In some large cities, as New York, Chicago, Cleveland, Lodges have been established of Brethren whose occupations prevent their assemblage at other than the daytime, hence these are usually called *Daylight Lodges*. In this selection of the hours of night and darkness for initiation, the usual coincidence will be found between the ceremonies of Freemasonry and those of the Ancient Mysteries, showing their derivation from common origin. Justin says that at Eleusis, Triptolemus invented the art of sowing corn, and that, in honor of this invention, the nights were consecrated to initiation. The application is, however, rather abstruse.

In the *Bacchae* of Euripides (Act ii, line 485), that author introduces the god Bacchus, the supposed inventor of the Dionysian Mysteries, as replying to the question of King Pentheus in the following words:

ΠΕΝ. Τά δ'ἱερά νύκτωρ, ἢ μεθ' ἡμέραν τελεῖς
ΔΘΙ. Νύκτωρ τα πολλά σεμνότητ' ὄχει σκοτος.

Pentheus. By night or day, these sacred rites perform'st thou?
Bacchus. Mostly by night, for venerable is darkness;

In all the other Mysteries the same reason was assigned for nocturnal celebrations, since night and darkness have something solemn and august in them which is disposed to fill the mind with sacred awe. Hence black, as an emblem of darkness and night, was considered as the color appropriate to the mysteries. In the Mysteries of Hindustan, the candidate for initiation, having been duly prepared by previous purifications, was led at the dead of night to the gloomy cavern, in which the mystic rites were performed. The same period of darkness was adopted for the celebration of the Mysteries of Mithras, in Persia. Among the Druids of Britain and Gaul, the principal annual initiation commenced at *low twelve*, or midnight of the eve of May-Day. In short, it is indisputable that the initiations in all the Ancient Mysteries were nocturnal in their character.

The reason given by the ancients for this selection of night as the time for initiation, is equally applicable to the system of Freemasonry. "Darkness," says Brother Oliver, "was an emblem of death, and death was a prelude to resurrection. It will be at once seen, therefore, in what manner the doctrine of the resurrection was inculcated and exemplified in these remarkable institutions." Death and the resurrection were the doctrines taught in the Ancient Mysteries; and night and darkness were necessary to add to the sacred awe and reverence which these doctrines ought always to inspire in the rational and contemplative mind. The same doctrines form the very groundwork of Freemasonry; and as the Master Mason, to use the language of Hutchinson, "represents a man saved from the grave of iniquity and raised to the faith of salvation," darkness and night are the appropriate accompaniments to the solemn ceremonies which demonstrate this profession.

NIHONGI. Japanese, meaning *Chronicles of Nihon.* The companion of the *Kojiki;* the two works together forming the doctrinal and historic basis of Sintonism. The Japanese adherents of Sinsyn are termed *Sintus*, or *Sintoos*, who worship the gods, the chief of which is Ten-sio-dai-yin. The Nihongi was composed about 720 A.D., with the evident design of giving a Chinese coloring to the subject-matter of the *Kojiki*, upon which it is founded.

NILE. There is a tradition in the old Masonic Records that the inundations of the River Nile, in Egypt, continually destroying the perishable landmarks by which one man could distinguish his possessions from those of another, Euclid instructed the people in the art of geometry, by which they might measure their lands; and then taught them to bound them with walls and ditches, so that after an inundation each man could identify his own boundaries. The tradition is given in the *Cooke Manuscript* (lines 455–72) thus: "Euclyde was one of the first founders of Geometry, and he gave hit name, for in his tyme there was a water in that lond of Egypt that is called Nilo, and hit flowid so ferre into the londe that men myght not dwelle therein. Then this worthi clerke Enclide taught hem to make grete wallys and diches to holde owt the watyr, and he by Gemetria mesured the londe and departyd hit in divers partys, and made every man to close his owne parte with walles and diches." This legend of the origin of the art of geometry was borrowed by the old Operative Masons from the *Origines* of Saint Isidore of Seville, where a similar story is told.

NIL NISI CLAVIS DEEST. Latin, and meaning *Nothing but the key is wanting.* A motto or device often attached to the Double Triangle of Royal Arch

Masonry. It is inscribed on the Royal Arch badge or jewel of the Grand Chapter of Scotland, the other devices being a Double Triangle and a Triple Tau.

NIMROD. The Legend of the Craft in the *Old Constitutions* refers to *Nimrod* as one of the founders of Freemasonry. Thus in the *York Manuscript, No. 1*, we read: "At ye makeing of ye Toure of Babell there was Masonrie first much esteemed of, and the King of Babilon yt was called Nimrod was A Mason himselfe and loved well Masons." And the *Cooke Manuscript* thus repeats the story: "And this same Nembroth began the towre of babilon and he taught to his werkemen the craft of Masonrie, and he had with him many Masons more than forty thousand. And he loved and cherished them well" (see line 343). The idea no doubt sprang out of the Scriptural teaching that Nimrod was the architect of many cities; a statement not so well expressed in the authorized version, as it is in the improved one of Bochart, which says: "From that land Nimrod went forth to Asshur, and builded Nineveh, and Rehoboth city, and Calah, and Resen between Nineveh and Calah, that is the great city."

NINE. If the number three was celebrated among the ancient sages, that of three times three had no less celebrity; because, according to them, each of the three elements which constitute our bodies is ternary: the water containing earth and fire; the earth containing igneous and aqueous particles; and the fire being tempered by globules of water and terrestrial corpuscles which serve to feed it. No one of the three elements being entirely separated from the others, all material beings composed of these three elements, whereof each is triple, may be designated by the figurative number of three times three, which has become the symbol of all formations of bodies. Hence the name of *ninth envelop* given to matter. Every material extension, every circular line, has for its representative sign the number nine among the Pythagoreans, who had observed the property which this number possesses of reproducing itself incessantly and entire in every multiplication; thus offering to the mind a very striking emblem of matter, which is incessantly composed before our eyes, after having undergone a thousand decompositions.

The number nine was consecrated to the Spheres and the Muses. It is the sign of every circumference; because a circle or 360 degrees is equal to nine, that is to say, $3+6+0=9$. Nevertheless, the ancients regarded this number with a sort of terror; they considered it a bad presage; as the symbol of versatility, of change, and the emblem of the frailty of human affairs. Wherefore they avoided all numbers where nine appears, and chiefly 81, the produce of nine multiplied by itself, and the addition whereof, $8+1$, again presents the number nine.

As the figure of the number six was the symbol of the terrestrial globe, animated by a Divine Spirit, the figure of the number nine symbolized the earth, under the influence of the Evil Principle; and thence the terror it inspired. Nevertheless, according to the Cabalists, the character nine symbolizes the generative egg, or the image of a little globular being, from whose lower side seems to flow its spirit of life. The Ennead, signifying an aggregate of nine things or persons, is the first square of unequal numbers. Every one is aware of the singular properties of the number nine, which, multiplied by itself or any other number whatever, gives a result whose final sum is always nine, or always divisible by nine. Nine multiplied by each of the ordinary numbers, produces an arithmetical progression, each member whereof, composed of two figures, presents a remarkable fact; for example:

1	2	3	4	5	6	7	8	9	10
9	18	27	36	45	54	63	72	81	90

The first line of figures gives the regular series, from 1 to 10. The second reproduces this line doubly; first ascending from the first figure of 18, and then returning from the second figure of 81. In Freemasonry, nine derives its value from its being the product of three multiplied into itself, and consequently in Masonic language the number nine is always denoted by the expression three times three. For a similar reason, 27, which is 3 times 9, and 81, which is 9 times 9, are esteemed as sacred numbers in the advanced Degrees.

NINE SISTERS, LODGE OF THE. A famous Masonic Body at Paris, France, La Loge des Neufs Soeurs, whose request for formal organization came before the Grand Orient on March 11, 1776. The name, Nine Sisters, refers to the Muses, the classic nine goddesses presiding over the arts and sciences; their names, their departments, and their characteristic attributes being as follows: Calliope, epic poetry, bearing wax tablet and pencil; Clio, history, with a scroll; Erato, erotic poetry, with a small lyre; Euterpe, lyric poetry, bearing a double flute; Melpomene, tragedy, with tragic mask and ivy wreath; Polyhymnia, or *Polymnia*, sacred hymns, veiled and in an attitude of thought; Terpsichore, choral song and the dance, with a lyre; Thalia, comedy, with comic mask and ivy wreath, and Urania, astronomy, carrying the celestial globe.

This truly remarkable Lodge had many noted members and it exhibited some curious features. For instance, the tendency that has cropped up here and there to some small extent to demur at any taking of an oath in the conferring of a Degree was long ago considered by this Lodge and it decided adversely to the practise. Among the leading Brethren of the Lodge was Benjamin Franklin, the second Worshipful Master, who during his term of office, two years, had undoubtedly a part of consequence in the organization mainly by the members of his Lodge of the Apollonian Society, called after the fabled originator and protector of civil order, the founder of cities and legislatures. The President of this organization was Antoine Court de Gebelin, who was Secretary of the Lodge in 1779. He was a member of several learned societies and the author of a comprehensive work planned to extend over thirty volumes, of which he published nine, entitled the *Primitive World Analyzed and Compared with the Modern World.* This enterprise gave him such a reputation that he became the Royal Censor, although a Protestant. In 1780, some months before the formation of the Apollonian Society, the French Academy having the disposal for the first time of the prize founded by Count de Valbelle awarded it to Court de Gebelin as having produced the most meritorious and most useful work. This writer having an encyclopedic knowledge was an extremely

zealous Freemason. Before the foundation of the Lodge of Nine Sisters he was a member of another Lodge at Paris, that of the Amis Reunis, Reunited Friends. He had been one of the principal founders of the Rite of the Philalethes or *Seekers of Truth* which played an important part in the Freemasonry of the period and which extended its influence even beyond French territory. In 1777 he gave in a series of seven lectures a course on the Allegories most resembling the Masonic Grades where he had for hearers the most distinguished Freemasons of Paris.

The Apollonian Society was organized November 17, 1780, and from the literary program of its first meeting we can easily understand the nature of its activities. The institution begun under its guidance was said to be "particularly consecrated to encourage the progress of the several sciences relating to the arts and to commerce." It had two objects. The first was to offer to scientists, professional or amateur, laboratories for their experiments. The second was of teaching the use of machines and of demonstrating their application for the making of all things necessary to life. The program included a course in physics and chemistry, serving as an introduction to the arts and trades in which was made known the natural history of the materials there used; a course in experimental physics and mathematics which could be especially applied to the mechanic arts; a course in the manufacturing of fabrics, of dyes and so on; a course in anatomy showing its utility in sculpture and in painting, together with the knowledge of physiology necessary to the art student; a course in the English language and another in Italian. This was afterwards extended to include Spanish and other tongues. While a charge was made to defray expense, yet some provision was arranged for free training. The institution received upon its opening the favor of the learned societies and responded with establishing new courses in mathematics, astronomy, electricity and so forth. The name of the school became the Lycée, the Lyceum, named after the great institution of learning opened at Athens by Aristotle. It went through the Revolutionary period without being obliged to close its doors and for sixty years this institution of the higher education continued the ideas with which it was begun by the Freemasons of the Lodge of the Nine Sisters. A long list of notable men of France attended. We are told that it "developed in French society a taste for the higher studies. It contributed largely to the expansion of new ideas and to make known scientific discoveries. It stimulated public education." We have mentioned what was done by the Lodge for training along educational lines but there is a similar chapter in what its members did for the protection of the innocent unjustly accused and for the reform of the penal laws.

The active membership of Benjamin Franklin in this Lodge raises an interesting question relative to the influence this distinguished Freemason may have exerted regarding the attitude of French Lodges in particular toward community problems. Franklin was the founder of the club in Pennsylvania called the *Junto*, a sort of small debating body in which the members educated one another by discussion. This was popularly known as the *Leather Apron Club*, a suggestive title, by the way, and the rules drawn up by Franklin require that every member in his turn should submit one or more questions on any point of morals, politics, or natural philosophy for general discussion and once in three months produce and read an essay of his own writing on any subject he pleased. What we know of this particular organization and its interest in sociology is well worth study in connection with what is here recorded of the Lodge of the Nine Sisters at Paris. The history of the Lodge of the Nine Sisters was written by Louis Amiable, lawyer, once Mayor of the Fifth District of Paris, Councillor of the Court of Appeals, Grand Orator of the Grand College and formerly Member of the Council of the Grand Orient of France. He died suddenly at Aix, January 23, 1897, only the day following the writing of the last few pages of his book. As is pathetically said on the flyleaf, "The work is published without having been submitted to the corrections of the author."

Brother Amiable's book, *Une Loge Maçonnique d'Avant 1789*, has the charm and "go" of an alluring novel full of remarkable incidents and striking people—better, indeed, than any novel could be, because the adventures are historical and the actors are real. The wonderful book sketches with almost breathless sweep the electrically charged zone of the French Revolution. For Freemasonry in France, like the progress of the Craft in American Colonial days, was a school of patriotism. Freemasonry of the French and American Revolution was neither watery nor apologetic. In truth it was a home and a laboratory for the cleansing fluid that acidly tried men's souls, that assayed the pure gold from the dross and sent the refined product out into the world to hang together or hang separately in the sacred cause of freedom. [7] Says Brother Amiable:

> Freemasonry was incontestably one of the factors of the great changes which were produced in North America and in France, not by means of some kind of international conspiracy, as has been pretended so childishly, but in the elaboration of ideas, in rendering public opinion clearer, wiser and stronger, fashioning the men in the fray and whose action was decisive. Of all the Masonic Lodges who exerted that influence in our country (France) the best known, or perhaps I had better say, the least unknown today, is that which received Voltaire some weeks before his death.

Brother Amiable is justly proud of the membership of the Lodge, the most famous men of the time. Voltaire, the great writer; Lalande, the astronomer; Benjamin Franklin, who followed Lalande as Worshipful Master; Paul Jones was a member; and there is a long list of titled men, counts and marquises; eminent lawyers, as de Seze, who defended the King, Louis XVI, before the Convention; groups of literary leaders, Delille, Chamfort, Lemierre, and Florian, of the French Academy; painters of international fame as Vernet and Greuze; the great sculptor Houdon; musicians, as Precinni and Delayrac; while there was also a group of the Revolutionist Party chiefs, Sieyes, Bailly, Petion, Rabaut-Saint-Etienne, Brissot, Cerutti, Foucroy, Camille Desmoulins and Danton.

> The clergy themselves had furnished the Nine Sisters with a notable array. Two churchmen took part in the first grouping of founder members. On the day when Voltaire was received, the Lodge contained no less than thirteen priests of religion. One of these, untiring in his zeal, took part in the work. Four others who came later into the Lodge sat as members of the great Revolutionary Assemblies.

Brother Amiable tells us that twelve members had their seats in the National Institute, some occupying the highest positions; thus François de Neufchateau was president of the Senate Conservatory; Fontanes, president of the Legislative Body; Lacepe, Grand Chancellor of the Legion of Honor; while Moreau de Saint Mery—Worshipful Master in 1805—was Councillor of State. Brother Amiable discusses Masonic service:

In 1780 the Lodge in community service doubled herself, in some sort, by the foundation of the Apollonian Society, called afterwards the Museum and then the Lyceum of Paris, from whence was drawn the origin of that development of the higher public education in our country, France. Again, by Depaty and Pastoret, the Lodge reinforced, directed, and caused to triumph the great movement of opinion for the reform of the penal laws, which had a satisfactory beginning in the Royal Declaration of May, 1788, and which prompted the reformatory decrees of the Constitution.

Pages are given by Brother Amiable to the civil, literary, artistic, and scientific activities of the members. The standard of qualification was lofty and exacting, jealously cherished and enforced. He gives some extracts he makes from the Lodge records. For instance,

The truly instructed Freemason, truly imbued with his duties, is a man free from reproach and from remorse. He possesses, without dependence on philosophy, the most sublime precepts of morality. He will be just because he is benevolent and unselfish. None near to him are strangers, and he will be himself neither strange nor aloof nor indifferent to any. All men will be his brothers, whatever may be their opinions or whatever may be their country. Lastly he will be a faithful subject, a zealous citizen, submissive to law and conservation, subordinate to the duties of society by principle.

There is also in the same Document a survey of the Lodge position:

The Lodge of the Nine Sisters, in making the Masonic virtues the base and support of its institution, believes to have joined there the culture of the sciences, of letters and of the arts. This is but reclaiming their true origin. The arts have had, like Freemasonry, the unobtrusive advantage of bringing men together. It was to the sounds of the harp and voice of Orpheus that the savages of Thracia abandoned their caves. These were the fine arts that sweetened the customs of the nations; they are the preservers even to this day of the graciousness of manners. Let us labor then with zeal, with perseverance, to fill the double purpose of our institution. Because the base constantly upholds the structure, let us decorate it, but let not the new ornaments ever hide the dignity of its ancient architecture.

The character of the Lodge was well exhibited in the following rule adopted by it:

The talents that the Lodge of the Nine Sisters exact of a candidate, in order that he may justify the name he bears, comprises the sciences and the liberal arts, to the end that any and all subjects proposed to him ought to be dowered by whatsoever talent, be it of the nature of the arts or of the sciences as the case may be, and that he has already given a public and sufficient proof of possessing this talent.

Note that the candidate must be publicly known as a talented man. This rule was not only carried out in regard to the candidates, but was also in effect for affiliates. Nevertheless, the rigor of the rule was not absolute. On occasion it was judiciously relaxed. The Lodge, we are told, did not wish to deprive itself of the element of strength that could be brought in by the co-operation of that considerable group of persons who had not already given public and sufficient proof of possessing some particular talent. Therefore the following qualifying rule was in effect:

There may be exceptions to the rule only when the candidates are distinguished by their rank or by the honorable positions they occupy.

As a consequence of the character of the Lodge we find the following requirement:

All candidates for initiation must be proposed by a member of the Lodge. His application and the precise description are announced to all the Brethren by the Secretary. Three members of a Committee are named to inform themselves of his life, his morals, and of his talents, and upon these things they shall make report by word of mouth or in writing. On this report there is taken a vote by ballot, and three black balls suffice for rejection of the candidate. If the first ballot is favorable, the candidate is simply authorized to ask in writing (by a letter, not by filling out a blank) for his initiation. His request should be brought into the Lodge by the proposer. On the receipt of that request the discussion is reopened and he is subjected to a new ballot. The candidate is only accepted on the following basis: The proposer and the members of the Investigating Committee are the responsible agents. If, after the initiation, there shall be learned, relative to the new Brother, such things as cause the Lodge to regret his admission and thereupon to cast him out of its bosom, the proposer will be deprived of entrance to the Temple for five months and the members of the Committee for three months.

We read from page 12 of La Dismerie's *Memoirs* quoted by Brother Amiable:

It was necessary to give proofs of a regular and sustained conduct, of a docile character, of a sociable humor. All measures that human prudence might suggest were employed by us to anticipate and avoid in this regard every kind of oversight.

Freemasons desiring to affiliate with the Lodge were subjected to a like examination by an Investigating Committee. A ballot was taken in every case and three black balls were sufficient to reject the applications. A visit by a Freemason had critical supervision. The visitor was only introduced after showing a letter of summons signed by the Secretary and addressed to him with mention of the Brother who had caused the invitation to be issued. Officers of the governing Bodies of the Grand Orient itself were only exempt from this rule that aimed at giving the Lodge all the privacy of a home.

In all that concerned the solemn engagement taken by the new Brethren at their initiation, the philosophical spirit of the Lodge manifested itself by a remarkable innovation. Hitherto that pledge was invested with an oath. In the same way it was accompanied by an imprecation against perjury. The Brethren of the Nine Sisters held that the promise of a free and honest man should be sufficient among upright folk. It was therefore regularly by a rule decided that the candidate at initiation having submitted his proofs that the request for admission called for, and having the right hand placed on the heart, shall make a pledge of which here are the obligations:

Of never saying, writing, or doing anything in the Lodge against religion, against morality, or against the state.

Of being always ready to fly to the relief of humanity.

Of never disclosing the secrets that are confided to him.

Of observing inviolably the Statutes and By-Laws of the Lodge of the Nine Sisters.

Of making every endeavor to contribute co-operatively to the glory and prosperity of the Lodge.

From the Lodge By-Laws adopted in 1781 the Grand Orient took over the innovation, amplifying the formula and putting therein certain other obligations. But, after

the Revolution, they reinserted the oath and the imprecation against perjury, though a recent revision (this was written by Brother Amiable in 1896–7) caused these to disappear.

The Lodge had twenty-five officers, exclusive of the two substitutes to fill the positions of absentees. There were three Orators. This is explained by Brother Amiable "by reason of the importance of their use in such a Lodge." There were two Directors of Concerts:

The first of these two officials, in 1778, is Dalayrac, who figured with the qualification of Guard of the King, Dalayrac, aged twenty-five years, yet unknown to the general public, but who became one of the most fertile and most popular of composers in the style of Comic Opera.

These officers were all elected annually in May. Three qualifications were necessary:

He must be a contributing member, have been at least a year holding membership in the Lodge counting from the day he took his obligation, and has been present at five Grand Assemblies in the course of the year preceding the election. Independently of the reunions of Committees pertaining to administration, there was every month a General Reunion or Grand Assembly, followed by a banquet, except in September and October, which are the two months of vacation. The meeting preceding the banquet is devoted to a concert and to specimens of workmanship, that is to say, of literary productions. Three of these reunions are more important than the others; of such were the two Festivals of Saint John in summer and in winter, corresponding to the two solstices, and to that reunion of May 9 in honor of the renewal of the Masonic year. This last comprised particularly an exposition of works of art produced by, and of choice specimens of music composed by, Brethren of the Lodge.

At each ordinary Grand Assembly one of the Orators took the floor and spoke eulogistically of some great man no longer among the living. The Worshipful Master, the Senior Warden, the Archiviste (Keeper of Documents) and one of the Experts (an officer having somewhat similar functions to our Senior Deacon) ought also at predetermined dates to produce pieces of architecture. (The French expression for a Freemason's service done in the spirit of craftsmanship and exhibiting the result of his special talent.) At every Festival of Saint John, three Brothers, so designed at the preceding Festival, are to pronounce respectively, one a eulogy upon a great man of the past; another, an example of eloquence; the third, a specimen of versification. Moreover, a closing discourse shall be given by one of the Orators at the Grand Assembly of August 9, preceding the vacation period; and a like address will be offered at the reopening on November 21. All these are outside the pieces of architecture presented by the newly admitted Brethren, and of such as all the Brethren are at liberty to produce. It is difficult to imagine a greater intellectual activity. Never did a society of learned men make greater showing. We shall see later by the testimony that is in our possession relative to certain members of the Lodge, that the performance responded fully to the above program. Two items in the regulations merit also to be specially mentioned.

The one instituted a foundation at twelve hundred pounds for new editions of works by members of the Lodge which shall be judged worthy, and which shall relate to the objects cherished by the Nine Sisters, to sciences, to literature, to the fine arts, music, painting, engraving, etc. Nine Commissioners were named for each occasion by the Lodge to judge upon the merits of the respective works. They acted not, as is often done elsewhere, by making a mere investment, but made a liberal advance payment, to give some leeway in view of future requirements. The Lodge supervised the edition in a manner to bring it up to date, fresh and timely, and two issues of the work were issued before the Brother to whom they had made the advance was able to lay claim upon any profits.

Not less remarkable is the injunction coming among those referring to financial benefactions, an injunction which imposes the special duty of assistance to those Brethren who are lawyers, physicians, and surgeons, the obligation of giving their advice gratis in consultation to all those who are recommended to them by the Lodge. But there is more than that involved. The solemn obligation they have contracted "to fly to the relief of humanity" implied that every Craftsman of the Lodge of the Nine Sisters was devoted to the succor of victims of injustice, at a time when great iniquities were so frequently committed, the duty of imitating, as far as is possible, the noble example shown by Voltaire. Such an engagement could not remain a dead letter in the Lodge which counted among its members the most celebrated legal advocate of the period, Elie de Beaumont, with whom the patriarch of Ferney was himself associated in the defense of Calas and of Serven.

The text of the By-laws provided in the case where one of the Brethren should have been charged with the defense of the innocent unjustly accused, and where any state of affairs rendered such papers necessary to the justification of the person under attack, the lawyer Brother should be provided with an allowance up to a total of one hundred pounds toward the printing and publishing of the statements in question. Not so much was it the amount allowed, as will here be seen, but the prompting to an act of devotion. Moreover, some time later, when Dupaty undertook the memorable struggle to save the three innocent persons condemned to death by the Parliament of Paris, he spent much more than three hundred pounds for the printing of the arguments that tore them away from the executioner.

Essays given to the Lodge were rehearsed later before other notable gatherings. The eulogy upon Louis IX by a member, the Abbé d'Espagnac, was later heard before the French Academy in solemn session. In fact, the prize of the Academy, August 12, 1777, was awarded to the Abbé Remy, later one of the three Orators in 1778, for a repetition of a Lodge address. La Dixmerie says, however:

The taste for addresses is not the only thing about our meetings. Everything that concerns literature, the sciences, the arts, the morals, is there heard, welcomed, and encouraged.

The same author shows that from the very beginning the Lodge had made all sorts of gifts to the indigent. Every year they remitted, to the principal of a College of Paris, a generous sum to be distributed amongst students, "the least fortunate and the most meritorious." The Lodge also provided education and food for three poor children, and when these arrived at the proper age, the Lodge placed them in an apprenticeship and paid the price of their being taught the mastery of a business. Every Lodge Festival was the occasion of generous collections for charity.

The ecclesiastics of the Lodge were of liberal tendencies. Remy wrote eloquently but irreverently of the Council of Trent. Brother Amiable says: "To see the clergy censured by a priest is never common. Of course it is true that this priest was a Freemason. That he was in turn censured by the theologians was natural." We are told by Bachaumont: "But the clerical power was humbled, the clamor of the clergy was impotent to obtain from the Government the suppression of the printed work."

Another extract from the *Memoirs Secrets* of Bachaumont tells that the Lodge decided on September 10, 1777, to give thanks by a solemn church service for the recovery from a very serious illness of the Duke de Chartres, then the Grand Master of France.

Father Cordier, a very ardent and very zealous Brother, presented the subject for deliberation in the

Moses Beholds the Burning Bush

Lodge of the Nine Sisters, and the vote being unanimous for carrying the plan into execution, it was arranged that on the next Wednesday, the 17th of the month, there should be chanted a Mass and a Te Deum in music at the Church of the Cordeliers as an act of grace for the happy event. There will be admission tickets. A separate entrance will be provided for the ladies and gentlemen, and those only may be admitted who have the signs of recognition.

As Henri Martin points out in his *History of France* (page 397): "The reception of Voltaire among the Freemasons was an episode deserving of memorial. Their secret was but his, 'Humanity and Toleration.'" There is an echoing expression in the verses credited to Brother La Dixmeurie: "At the name of our Illustrious Brother, today all Freemasons triumph. If he receives from us the light, the world had it from him." On April 7, 1778, in the morning, was the initiation. Some two hundred and fifty were present, Lalande, the famous scientist, presided. We are told that "the élite of Freemasonry was present."

Father Cordier, declaring that he presented Voltaire for their initiation, observed that an assembly as literary as it was Masonic, ought to be flattered by witnessing the most celebrated Frenchman being desirous of admission among them. He hoped that they would have a kindly regard for the great age and feeble health of the illustrious neophyte.

Voltaire was born November 21, 1694, and therefore at his initiation was in his eighty-fourth year.

The Lodge taking that request under consideration decided at once to dispense with the greater part of the ordinary proofs, that he should not be placed blindfolded between the columns but that only a black curtain should hide the East until a convenient season. A commission of nine members was appointed by the Worshipful Master to receive and prepare the candidate; this was headed by the Count Stragonoff and the Candidate was introduced by the Chevalier de Villars, the aged author leaning on the arms of Benjamin Franklin (afterwards Master of the Lodge and at that time Minister Plenipotentiary of the United States) and Court de Gebelin. Questions on philosophy and morals were propounded to Voltaire by the Worshipful Master and were answered in a manner that compelled those present in several instances to manifest their admiration. He himself was strongly impressed and all the more so when the curtain being suddenly removed he saw the East brilliantly illuminated and the illustrious men seated there.

He was conducted to the Worshipful Master, where he took an obligation, after which he was constituted an Apprentice and received the signs, words and grips of this Degree. During this time the musicians, under the direction of the celebrated violinist, Caproni, executed in brilliant style the first part of the third symphony of Guenin. Then Larive of the Comédie Française placed upon the initiate's head a crown of laurel.

We give a few extracts from the address by the Worshipful Master to Voltaire, who was seated "by an unusual distinction in the East."

Very dear Brother, the era most flattering for this Lodge will be henceforth marked by the day of your admission. It brings an Apollo to the Lodge of the Nine Sisters. She finds in him a friend of humanity who reunites all the titles of glory that she is able to desire for the ornamentation of Freemasonry. A King (Frederick the Great of Prussia), of whom you have long been the friend, and who is known as the Illustrious Protector of our Order, had inspired in you the taste for entering it; but it was to your own country that you reserved the satisfaction of initiating you to our mysteries. After having received the applause and the cheers of the nation, after having seen its enthusiasm and its raptures, you come to receive, in the Temple of friendship, of virtue, and of letters, a crown less brilliant but equally solacing to the heart and the soul. The emulation that your presence undoubtedly will spread and enforce, giving a new lustre and a new activity to our Lodge, will redown to the profit of the poor she solaces, of the studies she encourages, and of all the good she ceases not to do. What citizen has so well served as you the nation in the illumination of duty and of true interests, in rendering fanaticism odious and superstition ridiculous, in recalling good taste to its true principles, history to its real purpose, the laws to their chief integrity.

We Brethren promise to come to the succor of our friends; but you have been the creator of a multitude who adore you and who give a voice to your good deeds. You have raised a Temple to the Eternal; but that which we value even more, we have seen near this Temple and asylum, a refuge for men outlawed but useful, that a blind zeal had repelled. Thus, my dear Brother, you were a Freemason before that time when you formally received that designation, and you were fulfilling Masonic duties before you had taken the obligation between our hands. The square that we bear is the symbol of the rectitude of our actions; the apron represents a life of labor and of useful activity; the white gloves express candor, innocence, and the purity of our actions; the trowel serves to cover up the defects of the Brethren; all these are relating to benevolence and love of humanity, and consequently, only expressing the qualities that distinguish you. We are but able to unite you with us, and of receiving you with the tribute of our admiration and of our recognition.

There followed several addresses in prose and verse by members, and a response by Voltaire. Court de Gebelin presented a copy of his new book, the *Primitive World*, and he read that part of it concerning the ancient mysteries of Eleusis. During the course of the proceedings, Monnet, Painter to the King, made a sketch from life for a portrait of Voltaire.

Voltaire became very ill about the middle of May and on the thirtieth sank into an unconscious condition, dying during the night. Preparations for a suitable memorial meeting of the Lodge were arranged for November 28, 1778. The correspondence of Bachaumont shows how impressive and elaborate were the plans for this occasion, and incidentally he mentions the fact that Doctor Franklin had inherited the apron of Voltaire. Franklin acted as a Warden at this time. Of the ceremony we need not go further than to say it was a remarkable display of esteem and affection framed in a setting of rare splendor and charm. At the close there was the usual offering taken by the Lodge for poor students distinguished in their studies at the University. A further donation was proposed by the Abbé Cordier de Saint-Firmin of five hundred pounds, French, to be deposited with a notary for the apprenticeship to a trade of the first poor infant born after a certain time in the Parish of Saint Sulspice. Several Brethren offered to contribute to this fund (see *Voltaire*, also *Franklin*).

NINEVEH. The capital of the ancient Kingdom of Assyria, and built by Nimrod. The traditions of its greatness and the magnificence of its buildings were familiar to the Arabs, the Greeks, and the Romans. The modern discoveries of Rich, of Botta, and other explorers, have thrown much light upon its ancient condition, and have shown that it was the seat of much architectural splendor and of a profoundly symbolical religion, which had something of the characteristics of the Mithraic worship. In the mythical relations of the *Old Constitutions*, which make up the Legend of the Craft, it is spoken of as the ancient birthplace of Freemasonry, where Nimrod, who was its builder, and "was a Mason and loved well the

Craft," employed 60,000 Masons to build it, and gave them a charge "that they should be true," and this, says the *Harleian Manuscript, No. 1942*, was the first time that any Mason had any charge of Craft.

NINE WORTHIES. Also known as the Nine Excellent Masters, Freemasons selected from Brethren, each representing a Lodge in London and Westminster. Nine Brethren were elected every year by the Grand Chapter to visit the Lodges and report to the Grand Chapter or to the Right Worshipful Deputy Grand Master in order to preserve the uniformity of the work in England. Appointment of the Body occurred in 1792 and it was abolished in 1813. A special medal was used by these nine members, being surrendered to the successors every year. The medal, recalled by the Grand Chapter in 1817, on one side represented Freemasons at work and on the reverse side showed an incident in the Arch legend.

NINUS GRAECUS. See *Naymus Grecus*.

NISAN. נִיסָן. The seventh month of the Hebrew civil year, and corresponding to the months of March and April, commencing with the new moon of the former.

NOACHIDAE. The descendants of Noah. A term applied to Freemasons on the theory, derived from the Legend of the Craft, that Noah was the father and founder of the Masonic system of theology. Hence the Freemasons claim to be his descendants, because in times past they preserved the pure principles of his religion amid the corruptions of surrounding faiths. Doctor Anderson first used the word in this sense in the second edition of the *Book of Constitutions:* "A Mason is obliged by his tenure to observe the moral law as a true Noachida." But he was not the inventor of the term, for it occurs in a letter sent by the Grand Lodge of England to the Grand Lodge of Calcutta in 1735, which letter is preserved among the Rawlinson Manuscript in the Bodleian Library, Oxford (see *Transactions*, Quatuor Coronati Lodge, volume xi, page 35).

NOACHITE, or PRUSSIAN KNIGHT. The French expression is *Noachite ou Chevalier Prussien.* There are two uses of the title.

1. The Twenty-first Degree of the Ancient and Accepted Scottish Rite. The history as well as the character of this Degree is a very singular one. It is totally unconnected with the series of Masonic Degrees which are founded upon the Temple of Solomon, and is traced to the Tower of Babel. Hence the Prussian Knights call themselves *Noachites*, or Disciples of Noah, while they designate all other Freemasons as *Hiramites*, or Disciples of Hiram. The early French Rituals state that the Degree was translated in 1757 from the German by M. de Beraye, Knight of Eloquence in the Lodge of the Count Saint Gelaire, Inspector-General of Prussian Lodges in France. Lenning gives no credit to this statement, but admits that the origin of the Degree must be attributed to the year above named. The destruction of the Tower of Babel constitutes the legend of the Degree, whose mythical founder is said to have been Peleg, the chief builder of that edifice. A singular regulation is that there shall be no artificial light in the Lodge-room, and that the meetings shall be held on the night of the full moon of each month.

The Degree was adopted by the Council of Emperors of the East and West, and in that way became subsequently a part of the system of the Ancient and Accepted Scottish Rite. But it is misplaced in any series of Degrees supposed to emanate from the Solomonic Temple. It is, as an unfitting link, an unsightly interruption of the chain of legendary symbolism substituting Noah for Solomon, and Peleg for Hiram Abif. The Supreme Council for the Southern Jurisdiction abandoned the original ritual and made the Degree a representation of the Vehmgericht or Westphalian Franc Judges. But this by no means relieves the Degree of the objection of Masonic incompatibility. That it was ever adopted into the Masonic system is only to be attributed to the passion for advanced Degrees which prevailed in France in the middle of the eighteenth century.

In the modern work the meetings are called Grand Chapters. The officers are a Lieutenant Commander, two Wardens, an Orator, Treasurer, Secretary, Master of Ceremonies, Warder, and Standard-Bearer. The apron is yellow, inscribed with an arm holding a sword and the Egyptian figure of silence. The order is black, and the jewel a full moon or a triangle traversed by an arrow. In the original instructions there is a coat of arms belonging to the Degree, which is thus emblazoned, to use the language of heraldry: Party per *fess;* in chief, *Azure*, semé of stars, *or* a full moon, *argent;* in base, *sable*, an equilateral triangle, having an arrow suspended from its upper point, barb downward, *or*. Of these quaint terms we may say that *party per fess*, means divided by a horizontal band across the shield, *seme* means strewn or scattered, *or* and *argent* mean the colors of gold and silver respectively.

The legend of the Degree describes the travels of Peleg from Babel to the north of Europe, and ends with the following narrative: "In trenching the rubbish of the salt-mines of Prussia was found in 553 A.D. at a depth of fifteen cubits, the appearance of a triangular building in which was a column of white marble, on which was written in Hebrew the whole history of the Noachites. At the side of this column was a tomb of freestone on which was a piece of agate inscribed with the following epitaph: 'Here rest the ashes of Peleg, our Grand Architect of the tower of Babel. The Almighty had pity on him because he became humble.'" This legend, although wholly untenable on historic grounds, is not absolutely puerile. The dispersion of the human race in the time of Peleg had always been a topic of discussion among the learned. Long dissertations had been written to show that all the nations of the world, even America, had been peopled by the three sons of Noah and their descendants. The object of the legend seems, then, to have been to impress the idea of the thorough dispersion. The fundamental idea of the Degree is, under the symbol of Peleg, to teach the crime of assumption and the virtue of humility.

2. The Degree was also adopted into the Rite of Mizraim, where it is the Thirty-fifth.

NOACHITE, SOVEREIGN. The French title is *Noachite Souverain.* A Degree contained in the nomenclature of Fustier.

NOACHITES. The same as *Noachidae*, which see.

NOACHITES, FRENCH ORDER OF. See *Napoleonic Freemasonry.*

NOAH. In all the old Masonic manuscript *Constitutions* that are extant, Noah and the Flood play an important part in the Legend of the Craft. Hence, as the Masonic system became developed, the Patriarch was looked upon as what was called a Patron of Freemasonry. This connection of Noah with the mythic history of the Order was rendered still closer by the influence of many symbols borrowed from the Arkite Worship, one of the most predominant of the ancient faiths. So intimately were incorporated the legends of Noah with the legends of Freemasonry that Freemasons began, at length, to be called, and are still called, *Noachidae*, or the descendants of Noah, a term first applied by Doctor Anderson, and very frequently used at a much later day.

It is necessary, therefore, that every scholar who desires to investigate the legendary symbolism of Freemasonry should make himself acquainted with the Noachic myths upon which much of it is founded. Doctor Oliver, it is true, accepted them all with a childlike faith; but it is not likely that the skeptical inquirers of the present day will attribute to them any character of authenticity. Yet they are interesting, because they show us the growth of legends out of symbols, and they are instructive because they are for the most part symbolic. The Legend of the Craft tells us that the three sons of Lamech and his daughter, Naamah, "did know that God would take vengeance for sin, either by fire or water; wherefore they wrote these sciences which they had found in two pillars of stone, that they might be found after the flood." Subsequently, this legend took a different form, and to Enoch was attributed the precaution of burying the Stone of Foundation in the bosom of Mount Moriah, and of erecting the two pillars above it.

The first Masonic myth referring to Noah that presents itself is one which tells us that, while he was piously engaged in the task of exhorting his contemporaries to repentance, his attention had often been directed to the pillars which Enoch had erected on Mount Moriah. By diligent search he at length detected the entrance to the subterranean vault, and, on pursuing his inquiries, discovered the Stone of Foundation, although he was unable to comprehend the mystical characters there deposited. Leaving these, therefore, where he had found them, he simply took away the Stone of Foundation on which they had been deposited, and placed it in the Ark as a convenient altar.

Another myth, preserved in one of the Ineffable Degrees, informs us that the Ark was built of cedars which grew upon Mount Lebanon, and that Noah employed the Sidonians to cut them down, under the superintendence of Japheth. The successors of these Sidonians, in after times, according to the same tradition, were employed by King Solomon to fell and prepare cedars on the same mountain for his stupendous Temple.

The record of Genesis lays the foundation for another series of symbolic myths connected with the Dove, which has thus been introduced into Freemasonry.

After forty days, when Noah opened the window of the Ark that he might learn if the waters had subsided, he despatched a raven, which, returning, gave him no satisfactory information. He then sent forth a Dove three several times, at an interval of seven days between each excursion. The first time, the Dove finding no resting-place, quickly returned; the second time she came back in the evening, bringing in her mouth an olive-leaf, which showed that the waters must have sufficiently abated to have exposed the tops of the trees; but on the third departure, the dry land being entirely uncovered, she returned no more. In the Arkite Rites, which arose after the dispersion of Babel, the Dove was always considered as a sacred bird, in commemoration of its having been the first discoverer of land. Its name, which in Hebrew is *ionah*, was given to one of the earliest nations of the earth; and, as the emblem of peace and good fortune, it became the Bird of Venus. Modern Freemasons have commemorated the messenger of Noah in the honorary Degree of *Ark and Dove*, which is sometimes conferred on Royal Arch Masons.

On the 27th day of the second month, equivalent to the 12th of November, in the year of the world 1657, Noah, with his family, left the ark. It was exactly one year of 365 days, or just one revolution of the sun, that the Patriarch was enclosed in the Ark. This was not unobserved by the descendants of Noah, and hence, in consequence of Enoch's life of 365 days, and Noah's residence in the Ark for the same apparently mystic period, the Noachites confounded the worship of the solar orb with the idolatrous adoration which they paid to the Patriarchs who were saved from the Deluge. They were led to this, too, from an additional reason, that Noah, as the restorer of the human race, seemed, in some sort, to be a type of the regenerating powers of the sun.

So important an event as the Deluge, must have produced a most impressive effect upon the religious dogmas and rites of the nations which succeeded it. Consequently, we shall find some allusion to it in the annals of every people and some memorial of the principal circumstances connected with it, in their religious observances. At first, it is to be supposed that a veneration for the character of the second parent of the human race must have been long preserved by his descendants. Nor would they have been unmindful of the proper reverence due to that sacred vessel—sacred in their eyes—which had preserved their great progenitor from the fury of the waters. "They would long cherish," says Alwood (*Literary Antiquities of Greece*, page 182), "the memory of those worthies who were rescued from the common lot of utter ruin; they would call to mind, with an extravagance of admiration, the means adopted for their preservation; they would adore the wisdom which contrived, and the goodness which prompted to, the execution of such a plan." So pious a feeling would exist, and be circumscribed within its proper limits of reverential gratitude, while the legends of the Deluge continued to be preserved in their purity, and while the Divine preserver of Noah was remembered as the one god of his posterity. But when, by the confusion and dispersion at Babel, the true teachings of Enoch and Noah were lost, and idolatry or polytheism was substituted for the ancient faith, then Noah became a god, worshiped under different names in different countries, and the Ark was transformed into the Temple of the Deity. Hence arose those peculiar systems of initiations which, known under

the name of the Arkite Rites, formed a part of the worship of the ancient world, and traces of which are to be found in almost all the old systems of religion.

It was in the six hundredth year of his age, that Noah, with his family, was released from the Ark. Grateful for his preservation, he erected an altar and prepared a sacrifice of thank-offerings to the Deity. A Masonic tradition says, that for this purpose he made use of that Stone of Foundation which he had discovered in the subterranean vault of Enoch, and which he had carried with him into the Ark. It was at this time that God made his Covenant with Noah, and promised him that the earth should never again be destroyed by a flood. Here, too, he received those commandments for the government of himself and his posterity which have been called "the seven precepts of the Noachidae."

It is to be supposed that Noah and his immediate descendants continued to live for many years in the neighborhood of the mountain upon which the Ark had been thrown by the subsidence of the waters. There is indeed no evidence that the Patriarch ever removed from it. In the nine hundred and fiftieth year of his age he died, and, according to the tradition of the Orientalists, was buried in the land of Mesopotamia. During that period of his life which was subsequent to the Deluge, he continued to instruct his children in the great truths of religion. Hence, Freemasons are sometimes called *Noachidae*, or the sons of Noah, to designate them, in a peculiar manner, as the preservers of the sacred deposit of Masonic truth bequeathed to them by their great ancestor; and circumstances intimately connected with the transactions of the immediate descendants of the Patriarch are recorded in a Degree which has been adopted by the Ancient and Accepted Scottish Rite under the name of *Patriarch Noachite*.

The primitive teachings of the Patriarch, which were simple but comprehensive, continued to be preserved in the line of the Patriarchs and the Prophets to the days of Solomon, but were soon lost to the other descendants of Noah, by a circumstance to which we must now refer. After the death of Noah, his sons removed from the region of Mount Ararat, where, until then, they had resided, and "travelling from the East, found a plain in the land of Shinar, and dwelt there." Here they commenced the building of a lofty tower. This act seems to have been displeasing to God, for in consequence of it, He confounded their language, so that one could not understand what another said; the result of which was that they separated and dispersed over the face of the earth in search of different dwelling-places. With the loss of the original language, the great truths which that language had conveyed, disappeared from their minds. The worship of the one true God was abandoned. A multitude of deities began to be adored. Idolatry took the place of pure theism. And then arose the Arkite Rites, or the worship of Noah and the Ark, Sabaism, or the adoration of the stars, and other superstitious observances, in all of which, however, the Priesthood, by their Mysteries or initiations into a kind of Spurious Freemasonry, preserved, among a multitude of errors, some faint allusions to the truth, and retained just so much light as to make their "darkness visible." Such are the Noachic traditions of Freemasonry, which, though if considered as materials of history, would be worth but little, yet have furnished valuable sources of symbolism, and in that way are full of wise instruction.

NOAH, PRECEPTS OF. The precepts of the Patriarch Noah, which were preserved as the *Constitutions* of our ancient Brethren, are seven in number and are as follows:

1. Renounce all idols.
2. Worship the only true God.
3. Commit no murder.
4. Be not defiled by incest.
5. Do not steal.
6. Be just.
7. Eat no flesh with blood in it.

The *Proselytes of the Gate*, as the Jews termed those who lived among them without undergoing circumcision or observing the ceremonial law, were bound to obey the seven precepts of Noah. The Talmud says that the first six of these precepts were given originally by God to Adam, and the seventh afterward to Noah. These precepts were designed to be obligatory on all the Noachidae, or descendants of Noah, and consequently, from the time of Moses, the Jews would not suffer a stranger to live among them unless he observed these precepts, and never gave quarter in battle to an enemy who was ignorant of them.

NOBLES OF THE MYSTIC SHRINE, ANCIENT ARABIC ORDER. See *Shrine*.

NOFFODEI. The name of this person is differently spelled by various writers. Villani, and after him Burnes, call him *Noffo Dei*, Reghellini *Neffodei*, and Addison *Nosso de Florentin;* but the more usual spelling is *Noffodei*. He and Squin de Flexian were the first to make those false accusations against the Knights Templar which led to the downfall of the Order. Noffodei, who was a Florentine, is asserted by some writers to have been an Apostate Templar, who had been condemned by the Preceptor and Chapter of France to perpetual imprisonment for impiety and crime. But Dupui denies this, and says that he never was a Templar, but that, having been banished from his native country, he had been condemned to rigorous penalties by the Prevost of Paris for his crimes (for a history of his treachery to the Templars, see *Squin de Flexian*).

NOMENCLATURE. There are several Masonic works, printed or in manuscript, which contain lists of the names of Degrees in Freemasonry. Such a list is called by the French writers a *Nomenclature*. The word means a system of names or of naming but is capable of an extension much beyond these limits. For instance, Porter (*Human Intellect*, page 399) says, "The technical nomenclature of a single science when finished and arranged, is a transcript of all the discriminating thoughts, the careful observations, and the manifold experiments by which science has been formed."

The most important of these nomenclatures pertaining to Freemasonry are those of Peuvret, Fustier, Pyron, and Lemanceau. Ragon has a nomenclature of Degrees in his *Tuileur Générale*. Thory has an exhaustive and descriptive one in his *Acta Latomorum*. Oliver also gives a nomenclature, but an imperfect one, of one hundred and fifty Degrees in his *Historical Landmarks*.

NOMINATION. It is the custom in some Grand Lodges and Lodges to nominate candidates for election to office, and in others this custom is not adopted. But the practise of nomination has the sanction of ancient usage. Thus the records of the Grand Lodge of England, under date of June 24, 1717, tell us that "before dinner the oldest Master Mason . . . in the chair proposed a list of proper candidates, and the Brethren, by a majority of hands, elected Mr. Antony Sayer, Gentleman, Grand Master of Masons" (*Constitutions*, 1738, page 109).

The present Constitution of the Grand Lodge of England requires that the Grand Master shall be nominated in December, and the Grand Treasurer in September, but that the election shall not take place until the following March. Nominations appear, therefore, to be the correct Masonic practise; yet, if a member be elected to any office to which he had not previously been nominated, the election will be valid, for a nomination is not essential.

NON-AFFILIATION. The state of being unconnected by membership with a Lodge (see *Unaffiliated Freemason*).

NONESYNCHES. In the *Old Constitutions*, known as the *Dowland Manuscript*, is found the following passage: "Saint Albones loved well Masons and cherished them much. And he made their paie right good, . . . for he gave them ijs-vjd, a weeke, and iijd. to their *nonesynches*." This word, which cannot, in this precise form, be found in any archaic dictionary, evidently means food or refreshment, for in the parallel passage in other Constitutions the word used is *cheer*, which has the same meaning. The old English word from which we get our *luncheon* is *noonshun*, which is defined to be the refreshment taken at *noon*, when laborers desist from work to *shun* the heat. Of this, *nonesynches* is a corrupt form.

NONIS. A significant word in the Thirty-second Degree of the Ancient and Accepted Scottish Rite. The original old French Rituals endeavor to explain it, and say that it and two other words in conjunction are formed out of the initials of the words of a particular aphorism which has reference to the secret arcana and sacred treasure of Freemasonry. Out of several interpretations, no one can be positively asserted as the original, although the intent is apparent to him to whom the same may lawfully belong (see *Salix* and *Tengu*).

NON NOBIS. It is prescribed that the motto beneath the Passion Cross on the Grand Standard of a Commandery of Knights Templar shall be *Non nobis Domine! non nobis, sed nomini tuo da Gloriam.* That is, *Not unto us, O Lord! not unto us, but unto Thy name give Glory.* The commencement of the 115th Psalm, which is sung on occasions of thanksgiving. It was the ancient Templar's shout of victory.

NON-RESIDENT. The members of a Lodge who do not reside in the locality of a Lodge, but live at a great distance from it in another State, or, perhaps, country, but still continue members of it, and contribute to its support by the payment of Lodge dues, are called *non-resident* members. Many Lodges, in view of the fact that such members enjoy none of the local privileges of their Lodges, require from them a less amount of annual payment than they do from their resident members.

NOORTHOUCK, JOHN. The editor of the fifth, and by far the best, edition of the *Book of Constitutions*, which was published in 1784. He was the son of Herman Noorthouck, a bookseller, and was born in London about the year 1746. Brother Oliver describes him as "a clever and intelligent man, and an expert Mason." His literary pretensions were, however, greater than this modest encomium would indicate. He was patronized by the celebrated printer, William Strahan, and passed nearly the whole of his life in the occupations of an author, an index maker and a corrector of the press. He was, besides his edition of the *Book of Constitutions*, the writer of a *History of London*, quarto, published in 1773, and a *Historical and Classical Dictionary*, two volumes, octavo, published in 1776. To him also, as well as to some others, has been attributed the authorship of a once popular book entitled *The Man after God's own Heart.* In 1852, J. R. Smith, a bookseller of London, advertised for sale "the original autograph manuscript of the life of John Noorthouck." He calls this " a very interesting piece of autobiography, containing many curious literary anecdotes of the last century, and deserving to be printed." Noorthouck died in 1816, aged about seventy years.

NORFOLK. Thomas Howard, eighth Duke of Norfolk. Grand Master of the English Grand Lodge, installed January 29, 1730, remaining until 1731, and succeeded by Lord Lovel. From Venice, 1731, he sent the Grand Lodge of England the sword of Gustavus Adolphus, together with twenty pounds for the Masons' Charity, and a handsome Minute Book. He died in 1732.

NORMAL. A perpendicular to a curve; and included between the curve and the axis of the abscissas. Sometimes a square, used by Operative Masons, for proving angles. The word means to act according to an established standard and is from the Latin term signifying both the square for measuring right angles and the rule or precept of personal conduct.

NORNAE. In the Scandinavian Mysteries these were three maidens, known as *Urd*, *Verdandi*, and *Skuld*, signifying Past, Present, and Future. Their position is seated near the Urdar-wells under the world-tree Yggdrasil, and there they determine the fate of both gods and men. They daily draw water from the spring, and with it and the surrounding clay sprinkle the ash-tree Yggdrasil, that the branches may not wither and decay.

NORTH. The north is Masonically called a *Place of Darkness.* The sun in his progress through the ecliptic never reaches farther than 23°28′ north of the equator. A wall being erected on any part of the earth farther north than that, will therefore, at meridian, receive the rays of the sun only on its south side, while the north will be entirely in shadow at the hour of meridian. The use of the north as a symbol of darkness is found, with the present interpretation, in the early instructions of the eighteenth century. It is a portion of the old sun worship, of which we find so many relics in Gnosticism, in Hermetic philosophy, and in Freemasonry. The east was the place of the sun's daily birth, and hence highly revered; the north the place of his annual death, to which he approached only to lose his vivific heat, and to clothe the earth in darkness of long nights and dreariness of winter.

However, this point of the compass, or place of Masonic darkness, must not be construed as implying that in the Temple of Solomon no light or ventilation was had from this direction. The Talmud, and as well Josephus, allude to an extensive opening toward the North, framed with costly magnificence, and known as the great *Golden Window*. There were as many openings in the outer wall on the north as on the south side. There were three entrances through the "Chel" on the north and six on the south (see *Temple*).

While once within the walls and Chel of the Temple all advances were made from east to west, yet the north side was mainly used for stabling, slaughtering, cleansing, etc., and contained the chambers of broken knives, defiled stones of the House of Burning, and of sheep. The Masonic symbolism of the entrance of an initiate from the north, or more practically from the northwest, and advancing toward the position occupied by the Corner-stone in the north-east, forcibly calls to mind the triplet of Homer:

> Two marble doors unfold on either side;
> Sacred the South by which the gods descend;
> But mortals enter on the Northern end.

So in the Mysteries of Dionysos, the gate of entrance for the aspirant was from the north; but when purged from his corruptions, he was termed indifferently new-born or immortal, and the sacred south door was thence accessible to his steps.

In the Middle Ages, below and to the right of the judges stood the accuser, facing north; to the left was the defendant, in the north facing south. Brother George F. Fort, in his *Antiquities of Freemasonry* (page 292), says:

> In the centre of the court, directly before the judge, stood an altar piece or shrine, upon which an open Bible was displayed. The south, to the right of the justiciaries, was deemed honorable and worthy for a plaintiff; but the north was typical of a frightful and diabolical sombreness.
>
> Thus, when a solemn oath of purgation was taken in grievous criminal accusations, the accused turned toward the north.
>
> The judicial headsman, in executing the extreme penalty of outraged justice, turned the convict's face northward, or towards the place whence emanated the earliest dismal shades of night. When Earl Hakon bowed a tremulous knee before the deadly powers of Paganism, and sacrificed his seven-year-old child, he gazed out upon the far-off, gloomy north.
>
> In Nastrond, or shores of death, stood a revolting hall, whose portals opened toward the north—the regions of night. North, by the Jutes, was denominated black or sombre; the Frisians called it fear corner. The gallows faced the north, and from these hyperborean shores everything base and terrible proceeded. In consequence of this belief, it was ordered that, in the adjudication of a crime, the accused should be on the north side of the court enclosure. And in harmony with the Scandinavian superstition, no Lodge of Masons illumines the darkened north with a symbolic light, whose brightness would be unable to dissipate the gloom of that cardinal point with which was associated all that was sinstrous and direful.

So many of our Masonic customs hinge upon the connection with old church practices that we are inclined to add to the above summary a few additional particulars. The book entitled *Curious Church Customs*, edited by William Andrews, 1898, has on page 136 the following item:

> Tradition authorizes the expectation that our Lord will appear in the east; therefore all the faithful dead are buried with their feet towards the east to meet Him. Hence in Wales the east wind is called "The wind of the dead men's feet." The eastern portion of a churchyard is always looked on as the most honoured—next the south—then the west, and last of all the north, from the belief that in this order the dead will rise. A curious instance of this belief is furnished by an epitaph on a tombstone, dated 1807, on the north side of Epworth Churchyard, Lincolnshire, the last two lines of which run as follows:
>
> > And that I might longer undisturbed abide
> > I choosed to be laid on this Northern side.
>
> Felons, and notorious bad characters, were frequently buried on the north side of the church. In Suffolk most of the churches have both a north and south door, and, where old customs are observed, the body is brought in at the south door, put down at the west end of the aisle, and carried out by the north door. In Lincolnshire the north is generally reserved entirely for funerals, the south and west doors being reserved for christenings and weddings.

William Andrews, in a companion volume dealing with *Ecclesiastical Curiosities*, 1899, has some references to churchyard superstitions, and gives considerable space to inquiries made regarding the old prejudices against being buried on the north side of the church. This prejudice is proven in several parts of England by the scarcity of graves on the north side of churches. The Reverend Theodore Johnson, writing upon this subject, tells of taking charge of a parish in Norfolk and on being called upon to select a suitable place for a funeral suggested that as there were no graves on the north side of the church a place could be assigned there. This aroused vigorous objection but no particular explanation beyond that of a decided dislike. Further inquiry obtained the information that in some cases the north part of the church yard was left unconsecrated for burial of those for whom no religious service was considered necessary. At last the clergyman found light in visiting an old member of his flock during his last hours on earth. He was a widower, and in speaking of his place of burial he particularly emphasized the words "On the south side, sir, near by the wife." The clergyman inquired why there was such a strong objection to burial on the north side of the church, and the prompt and reproachful answer was at once made: "The left side of Christ, sir: we don't like to be counted among the goats." The author continues:

> Here was the best answer to the mystery, pointing with no uncertain words to the glorious Resurrection Day, this aged, earthly shepherd at the end of his years of toil recognized his Great Master, Jesus, as the True Shepherd of mankind, meeting His flock as they arose from their long sleep of death, with their faces turned eastward, awaiting His appearing. Then when all had been called and recognized He turned to lead them onward, still their True Shepherd and Guide, with the sheep on His right hand, and the goats on His left hand, so wonderfully foretold in the Gospel story: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; And before Him shall be gathered all nations: and He shall separate them one from another as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left."—Matthew xxv, 31–3.
>
> Surely, the above simple illustration explains much that is difficult and mysterious to us in the way of religious superstition. Undoubtedly, we have here a good example of how superstitions have arisen, probably from a good source, it may be the words of some teacher long since passed away. The circumstance has long been forgotten, yet the lesson remains, and being handed down

by oral tradition only, every vestige of its religious nature disappears and but the feeling remains, which, in the minds of the ignorant populace, increases in mystery and enfolds itself in superstitious awe, without any desire from them to discover the origin, or source, of such a strange custom, or event.

So much of our ceremonies and instruction in the Craft is bound up intimately with the practises of the Church that the foregoing details and the comments made upon them are well worth notice and reflection. We need not in any enthusiasm for the prehistoric and the religious customs of the older nations in the childhood of their faith when the Mysteries of Greece and Rome were flourishing, overlook the equally good claims for attention presented by the more recent traditions that survive and thrive even unto our own times.

NORTH AMERICAN MASONIC CONGRESS. See *General Grand Lodge.*

NORTH CAROLINA. The Grand Lodge of England warranted a Lodge in North Carolina at Wilmington in March, 1754 or 1755. This was afterwards known as Saint John's, No. 1. A Grand Lodge of North Carolina was organized in 1771 which met at New Bern and Edenton, but its early history is obscure owing to the supposed destruction of the records by the English during the War of the Revolution. Representatives of seven Lodges, Unanimity, Saint John's, Royal Edwin, Royal White Hart, Royal William, Union and Blandford-Bute, met on December 9, 1787, to reorganize the Grand Lodge. In 1856 Saint John's College was established at Oxford, but during the war of 1861–5, when it was vacated by the students, it was converted into one of the best orphan homes in the country. In charity as in everything else this Grand Lodge has always achieved success.

The first mention of Capitular Freemasonry in North Carolina occurs in the Proceedings of the fourth Convocation of the General Grand Chapter where it appears that a Charter was to have been issued to Concord Chapter at Wilmington, May 4, 1815, by the General Grand King. He also granted one to Phoenix Chapter at Fayetteville, September 1, 1815. At the thirteenth Convocation of the General Grand Chapter held on September 14, 1847, at Columbus, Ohio, the General Grand Secretary reported that a Grand Chapter of North Carolina had once existed but had ceased work twenty years before; that according to information just received it had lately been reorganized. An Assembly of representatives of three Chapters had duly adopted a Constitution and elected officers on June 28, 1847. On September 16, 1847, the Grand Chapter of North Carolina was, after the alteration of one or two articles in its Constitution, granted legal authority by the General Grand Chapter of the United States.

Five Councils had been chartered in North Carolina before the organization of the Grand Council. In each case the document was signed by the Supreme Council of the Southern Jurisdiction. All five were represented at a Convention for the organization of the Grand Council at Fayetteville, June 21, 1822. In 1859 the Grand Chapter resisted an attempt to incorporate the Degrees with the Chapter by a declaration to the effect that it desired to exercise no such control. A Grand Council was organized June 6, 1860, but owing to the Civil War no meeting was held until 1866, and in 1883 it was dissolved altogether. The Degrees then came under the control of the Grand Chapter until 1887 when the Grand Council was again established.

The first official mention of Templarism in North Carolina appeared in the Proceedings of the Grand Encampment of the United States for September 19, 1826. The issue of a Charter to Fayetteville Encampment among others on December 21, 1821, was the item in question. This Encampment ceased work at an early date and the details about an attempt made in 1845 to start another are not known. On September 16, 1850, it was resolved by the General Grand Encampment of the United States to grant renewed authority to Fayetteville and Wilmington. On May 10, 1881, the Grand Commandery of North Carolina was established.

On November 21, 1892, Asheville Lodge of Perfection, No. 1, at Asheville, was granted a Charter. Charters were issued to a Chapter of Rose Croix, a Council of Kadosh, and a Consistory, all located at Charlotte, namely, Mecklenburg, No. 1, October 5, 1901; Charlotte, No. 1, October 23, 1907; Carolina, No. 1, December 18, 1907, respectively, under the Southern Jurisdiction of the Ancient and Accepted Scottish Rite.

NORTH DAKOTA. When the Territory of Dakota was divided into North and South Dakota in 1889 the question arose of the necessity for a Grand Lodge in each of the two districts. It was decided that there must be a division of Grand Lodges to correspond with the political division. A Convention was held on June 12, 1889, at Mitchell which resolved that a Grand Lodge for North Dakota should be organized. The following Lodges were represented: Shiloh, No. 8; Pembina, No. 10; Casselton, No. 12; Acacia, No. 15; Bismarck, No. 16; Jamestown, No. 19; Valley City, No. 21; Mandan, No. 23; Cereal, No. 29; Hillsboro, No. 32; Crescent, No. 36; Cheyenne Valley, No. 41; Ellendale, No. 49; Sanborn, No. 51; Wahpeton, No. 58; North Star, No. 59; Minto, No. 60; Mackey, No. 63; Goose River, No. 64; Hiram, No. 74; Minnewaukan, No. 75; Tongue River, No. 78; Bathgate, No. 80; Euclid, No. 84; Anchor, No. 88; Golden Valley, No. 90; Occidental, No. 99. A Constitution and By-laws were adopted, Grand Officers duly elected, and the first session held the following day.

A similar problem occurred with regard to the Grand Chapter of North Dakota. The Chapters in South Dakota had organized their Grand Chapter on January 6, 1890. Thereupon the representatives of Missouri, No. 6; Casselton, No. 7; Cheyenne, No. 9; Keystone, No. 11; Jamestown, No. 13, and Lisbon, No. 29, organized on January 9 the Grand Chapter of North Dakota. The first Annual Convocation was held at Grand Forks, nine days later.

The first Council in North Dakota, Fargo, No. 1, was granted a Dispensation on February 12, 1889, while the Territory was still undivided. It was chartered, however, five months after the division took place, on November 19, 1889. At a Convention held on March 20, 1916, members of Fargo Council, No. 1; Lebanon, No. 2, and Adoniram, No. 3, organized the

Grand Council of North Dakota as a constituent member of the General Grand Council.

The Grand Master of the Grand Encampment of the United States issued a Dispensation to form the Commandery of North Dakota on June 4, 1890. Thereupon Tancred, No. 4; Fargo, No. 5; Grand Forks, No. 8, and Wi-ha-ha, No. 12, Commanderies on June 16, 1890, organized the Grand Commandery of North Dakota.

With regard to the Ancient and Accepted Scottish Rite, Southern Jurisdiction, Dakota Consistory, No. 1, was chartered on May 26, 1886; Fargo Council of Kadosh, No. 1, on December 8, 1883; Pelican Chapter of Rose Croix, No. 1, on June 19, 1883, and Enoch Lodge of Perfection, No. 1, on June 7, 1883.

NORTHEAST CORNER. In the *Institutes of Menu*, the sacred book of the Brahmans, it is said: "If any one has an incurable disease, let him advance in a straight path towards the invincible *northeast* point, feeding on water and air till his mortal frame totally decays, and his soul becomes united with the supreme."

It is at the same northeast point that those first instructions begin in Freemasonry which enable the true Freemason to commence the erection of that spiritual temple in which, after the decay of his mortal frame, "his soul becomes united with the supreme."

In the important ceremony which refers to the Northeast Corner of the Lodge, the Candidate becomes as one who is, to all outward appearance, *a perfect and upright man and Mason*, the representative of a spiritual Corner-stone, on which he is to erect his future moral and Masonic edifice.

This symbolic reference of the Corner-stone of a material edifice to a Freemason when, at his first initiation, he commences the moral and intellectual task of erecting a spiritual temple in his heart, is beautifully sustained when we look at all the qualities that are required to constitute a "well-tried, true, and trusty" Corner-stone. The squareness of its surface, emblematic of morality—its cubical form, emblematic of firmness and stability of character—and the peculiar finish and fineness of the material, emblematic of virtue and holiness—show that the ceremony of the Northeast Corner of the Lodge was undoubtedly intended to portray, in the consecrated language of symbolism, the necessity of integrity and stability of conduct, of truthfulness and uprightness of character, and of purity and holiness of life, which, just at that time and in that place, the candidate is most impressively charged to maintain.

NORTH STAR. This star is frequently used as a Masonic symbol, as are the morning star, the day star, the seven stars. Thus, the morning star is the forerunner of the Great Light that is about to break upon the Lodge; or, as in the grade of Grand Master Architect, twelfth of the Scottish System, the initiate is received at the hour "when the day star has risen in the east, and the north star looked down upon the seven stars that circle round him." The symbolism is truth; the *North Star* is the Pole Star, the Polaris of the mariner, the Cynosura, that guides Freemasons over the stormy seas of time. The seven stars are the symbol of right and justice to the Order and the country.

NORWAY. Freemasonry must be studied in Sweden and Denmark jointly with Norway as politically the three were united for many years and the Swedish Rite has left a permanent impression on all of these countries. As far back as the year 1030 A.D., Danish power controlled Norway. Soon a Swedish King was chosen over Norway, 1036, and then in 1380 a King of Denmark became ruler of the sister nations. So it continued until 1814 when Denmark ceded Norway to Sweden and this union lasted until June, 1905, when a Swedish Prince was chosen as King Haakon VII. Some few Lodges in Norway erected by Danish authority came under the control of the Grand Lodge of Sweden when the two countries were politically united, this Grand Lodge being formed in 1759. A separation of the countries, Sweden and Norway, involves a governing division Masonically and there is a Grand Lodge of Norway. From 1796 by Royal Edict all Swedish Princes have been members of the Craft. A Civil Order was also instituted by the King, Charles XIII, Grand Master, to be conferred on the Princess and no more than thirty others of the tenth Degree of the Rite, which is dominantly Christian. The Grand National Lodge of Berlin, uses a like Ritual. A Provincial Grand Lodge operated from May 7, 1793, under the Grand Lodge Zur Sonne, the latter having its headquarters at Bayreuth, Germany. This was constituted as the Grand Lodge Den Norske Polarstjernen on May 8, 1920.

NOTUMA. A significant word in some of the advanced Degrees of the Templar System. It is the anagram of *Aumont*, who is said to have been the first Grand Master of the Templars in Scotland, and the restorer of the Order after the death of De Molay.

NOVA SCOTIA. A slab of rock discovered in 1827 on Goat Island in the Annapolis Basin was found to be engraved with the Square and Compasses and the date 1606, but the history of it remains unknown and nothing can be guessed of its origin. The first Lodge in Nova Scotia was established at Annapolis by authority of the Saint John's Grand Lodge of Massachusetts at some time previous to 1740. Nova Scotia was originally governed by the Provincial Grand Master of New England, whose authority extended over all North America, but on September 24, 1784, Brother John George Pyke was appointed Provincial Grand Master of a Provincial Grand Lodge formed that day and warranted the previous June. On January 16, 1866, all the Scotch Lodges but one called a meeting at which it was decided to summon a Convention on February 20. A Grand Lodge was duly formed and Brother W. H. Davies elected Grand Master. In 1869 the remaining Scotch Lodge and the English District Grand Lodge united with the new body under the name of *The Grand Lodge of Ancient, Free and Accepted Masons of Nova Scotia.*

NOVICE. 1. The Second Degree of the Illuminati of Bavaria. 2. The Fifth Degree of the Rite of Strict Observance.

NOVICE, MAÇONNE. That in French is to say a female Mason who is a Novice. It is the First Degree of the Moral Order of the Dames of Mount Tabor.

NOVICE, MYTHOLOGICAL. The French title is *Novice Mythologique.* The First Degree of the Historical Order of the Dames of Mount Tabor.

NOVICE, SCOTTISH. In French the title is *Novice Ecossaise*. The First Degree of initiation in the Order of Mount Tabor.

NOVITIATE. The time of probation, as well as of preparatory training, which, in all Religious Orders, precedes the solemn profession at least one year. By Dispensation only can the period of time be reduced. Novices are immediately subject to a superior called *Master of Novices*, and their time must be devoted to prayer and to liturgical training.

NUK-PE-NUK. The Egyptian equivalent for the expression "I am that I am."

NUMBERS. The symbolism which is derived from numbers was common to the Pythagoreans, the Cabalists, the Gnostics, and all mystical associations. Of all superstitions, it is the oldest and the most generally diffused. Allusions are to be found to it in all systems of religion; the Jewish Scriptures, for instance, abound in it, and the Christian shows a share of its influence. It is not, therefore, surprising that the most predominant of all symbolism in Freemasonry is that of numbers.

The doctrine of numbers as symbols is most familiar to us because it formed the fundamental idea of the philosophy of Pythagoras. Yet it was not original with him, since he brought his theories from Egypt and the East, where this numerical symbolism had always prevailed. Jamblichus tells us (*On the Pythagorean Life*, 28) that Pythagoras himself admitted that he had received the doctrine of numbers from Orpheus, who taught that numbers were the most provident beginning of all things in heaven, earth, and the intermediate space, and the root of the perpetuity of Divine beings, of the gods and of demons. From the disciples of Pythagoras we learn, for he himself taught only orally, and left no writings, that his theory was that numbers contain the elements of all things, and even of the sciences. Numbers are the invisible covering of beings as the body is the visible one. They are the primary causes upon which the whole system of the universe rests; and he who knows these numbers knows at the same time the laws through which nature exists.

The Pythagoreans, said Aristotle (*Metaphysica* xii, 8), make all things proceed from numbers. Dacier (*Life of Pythagoras*), it is true, denies that this was the doctrine of Pythagoras, and contends that it was only a corruption of his disciples. It is an immaterial point. We know that the symbolism of numbers was the basis of what is called the Pythagorean philosophy. But it would be wrong to suppose that from it the Freemasons derived their system, since the two are in some points antagonistic; the Freemasons, for instance, revere the nine as a sacred number of peculiar significance, while the Pythagoreans looked upon it with detestation. In the system of the Pythagoreans, ten was, of all numbers, the most perfect, because it symbolizes the completion of things; but in Masonic symbolism the number ten is unknown. Four is not, in Freemasonry, a number of much representative importance; but it was sacredly revered by the Pythagoreans as the Tetractys, or figure derived from the Jewish Tetragrammaton, by which they swore.

Plato also indulged in a theory of symbolic numbers and calls him happy who understands spiritual numbers and perceives their mighty influences. Numbers according to Plato, are the cause of universal harmony and of the production of all things. The Neoplatonists extended and developed this theory, and from them it passed over to the Gnostics; from them probably to the Rosicrucians, to the Hermetic philosophers and to the Freemasons.

Cornelius Agrippa has descanted at great length, in his *Occult Philosophy*, on the subject of numbers. "That there lies," he says, "wonderful efficacy and virtue in numbers, as well for good as for evil, not only the most eminent philosophers teach, but also the Catholic Doctors." And he quotes Saint Hilary as saying that the seventy Elders brought the Psalms into order by the efficacy of numbers.

Of the prevalence of what are called representative numbers in the Old and New Testament, there is abundant evidence. "However we may explain it," says Doctor Mahan (*Palmoni*, page 67), "certain numerals in the Scriptures occur so often in connection with certain classes of ideas, that we are naturally led to associate the one with the other. This is more or less admitted with regard to the numbers *Seven, Twelve, Forty, Seventy*, and it may be a few more. The Fathers were disposed to admit it with regard to many others, *and to see in it the marks of a supernatural design.*"

Among the Greeks and the Romans there was a superstitious veneration for certain numbers. The same practise is found among all the Eastern nations; it entered more or less into all the ancient systems of philosophy; constituted a part of all the old religions; was accepted to a great extent by the early Christian Fathers; constituted an important part of the Cabala; was adopted by the Gnostics, the Rosicrucians, and all the mystical societies of the Middle Ages; and finally has carried its influence into Freemasonry.

The respect paid by Freemasons to certain numbers all of which are odd, is founded not on the belief of any magical virtue but because they are assumed to be the type or representatives of certain ideas. That is to say, a number is in Freemasonry a symbol, and no more. It is venerated, not because it has any supernatural efficacy, as thought the Pythagoreans and others, but because it has concealed within some allusion to a sacred object or holy thought, which it symbolizes. The number *three*, for instance, like the *triangle*, is a symbol; the number *nine*, like the *triple triangle*, another. The Masonic doctrine of sacred numbers must not, therefore, be confounded with the doctrine of numbers which prevailed in other systems. The most important symbolic or sacred numbers in Freemasonry are *three, five, seven, nine, twenty-seven* and *eighty-one*. Their interpretation will be found under their respective titles (see *Odd Numbers*). The subject is also discussed in Doctor Mackey's revised *History of Freemasonry; Numbers, their Occult Power and Mystic Virtues*, W. Wynn Westcott, Supreme Magus, Rosicrucian Society of England; *Numbers, their Meaning and Magic*, Isidore Kozminsky, and *Kabala of Numbers*, Sepharial.

NUMERATION BY LETTERS. There is a Cabalistical process especially used in the Hebrew language, but sometimes applied to other languages, for instance, to the Greek, by which a mystical meaning of a word is deduced from the numerical value of the words of which it is composed, each letter of the

alphabet being equivalent to a number. Thus in Hebrew the name of God, יה, *Jah*, is equivalent to 15, because י = 10 and ה = 5, and 15 thus becomes a sacred number. In Greek, the Cabalistic word *Abraxas*, or *αβραξας*, is made to symbolize the solar year of 365 days, because the sum of the value of the letters of the word is 365; thus, α = 1, β = 2, ρ = 100, α = 1, ξ = 60, α = 1, and ς = 200. To facilitate these Cabalistic operations, which are sometimes used in the advanced Degrees and especially the Hermetical Freemasonry, the numerical value of the Hebrew and Greek letters is here given.

Hebrew		Greek	
א	1	Α, α	1
ב	2	Β, β	2
ג	3	Γ, γ	3
ד	4	Δ, δ	4
ה	5	Ε, ε	5
ו	6	Ζ, ζ	6
ז	7	Η, η	8
ח	8	Θ, θ	9
ט	9	Ι, ι	10
י	10	Κ, κ	20
כ	20	Λ, λ	30
ל	30	Μ, μ	40
מ, ם	40	Ν, ν	50
נ, ן	50	Ξ, ξ	60
ס	60	Ο, ο	70
ע	70	Π, π	80
פ	80	Ρ, ρ	100
צ	90	Σ, σ, ς,	200
ק	100	Τ, τ	300
ר	200	Υ, υ	400
ש	300	Φ, φ	500
ת	400	Χ, χ	600
		Ψ, ψ,	700
		Ω, ω	800

NUMERICAL VALUE OF LETTERS IN HEBREW AND GREEK

The word *Gematria* means to calculate by letters as well as numbers. While this was a late development

FIGURE 1

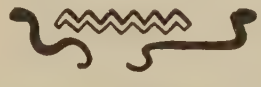


FIGURE 2

there are traces of it in the Old Testament in the opinion of W. H. Bennett (Hasting's *Dictionary of the Bible*). He says (page 660):

> It consisted in the indicating of a word by means of the number which would be obtained by adding together the numerical values of the consonants of the word. Thus in Genesis xiv, 14, Abraham has 318 trained servants, 318 is the sum of the consonants of the name of Abraham's Steward, Eliezer, in its original Hebrew form. The number is apparently constructed from the name. The Apocalyptic *number of the Beast* is often explained by Gematria, and 666 has been discovered to be the sum of the numerical values of the letters of some form or other of a large number of names written either in Hebrew, or Greek, or Latin. Thus the Beast has been identified with hundreds of persons, *e.g.* Mohammed, Luther, the Pope, Napoleon I, Napoleon III, etc., each of whom was specially obnoxious to the ingenious identifier. Probably by a little careful manipulation, any name in some form or other, in Hebrew, Greek, or Latin, could be made by *Gematria* to yield 666. The two favorite explanations are *Lateinos=Latinus*, the Roman Empire or Emperor, and *Nero Caesar*. The latter has the special advantage that it accounts not only for 666, but also for the variant reading, 616, mentioned above; as *Neron Caesar* it gives 666, and as *Nero Caesar*, 616.

Much interesting reading on the Number of the Beast is in the two volumes of a *Budget of Paradoxes*, Augustus de Morgan. Both Bennett and Morgan agree, the latter being even less impressed by the claims made by various compilers of these numerical values. Brother Frank C. Higgins has devoted considerable study to the subject and discussed it freely by articles in the *New Age*, *American Freemason*, etc., as well as in such books as the *Cross of the Magi*, 1912.

NUN. The Hebrew word, נון, meaning a *fish*, in Syriac an *inkhorn*. The Chaldaic and hieroglyphic form of this Hebrew word or letter was like Figure 1, and the Egyptian like Figure 2, signifying fishes in any of these forms. Joshua was the son of Nun, or a fish, the deliverer of Israel. As narrated of the Noah in the Hindu account of the Deluge, whereby the forewarning of a fish caused the construction of an ark and the salvation of one family of the human race from the flood of waters (see *Beginnings of History*, by Lenormant).

Nun is the fourteenth letter of the Hebrew alphabet and so used in the 119th Psalm to mean the fourteenth part, every verse beginning with this letter.

NUNEZ. A Portuguese founder of an imitation of Knights Templar, termed the *Order of Christ*, at Paris, 1807.

NURSERY. The first of the three classes into which Weishaupt divided his Order of Illuminati, comprising three Degrees (see *Illuminati*).

NYASALAND. In this country of Central Africa, there have been two Lodges, one at Blantyre and one at Zomba. Both were chartered by the Grand Lodge of Scotland.

NYAYA. The name of the second of the three great systems of ancient Hindu philosophy.

NYCTAZONTES. An ancient sect who praised God by day but rested in quiet and presumed security during the night.

O. The fifteenth letter in the English and in most of the Western alphabets. The corresponding letter in the Hebrew and Phenician alphabets was called *Ayn*, that is, *eye;* the primitive form of the Phenician letter being the rough picture of an eye, or a circle with a dot in the center.

This dot will be observed in ancient manuscripts, but being dropped the circle forms the letter O. The numerical value is 70, and in Hebrew is formed thus, ע, the hieroglyphic being a plant, as well as at times a circle or an eye.

OAK APPLE, SOCIETY OF THE. Instituted about 1658, and lapsed under the disturbances in England during the reign of James II, but it lingered among the Stuart adherents for many years.

OANNES. The earliest instructor of man in letters, sciences, and arts, especially in architecture, geometry, botany, and agriculture, and in all other useful knowledge, was the fish-god Oannes, according to ancient mythology. This universal teacher, according to Berossus, appeared in the Persian Gulf, bordering on Babylonia, and, although an animal, was endowed with reason and great knowledge. The usual appearance of the creature was that of a fish, having a human head beneath that of a fish, and feet like unto a man. This personage conversed with men during the day, but never ate with them. At Kouyunjik there was a colossal statue of the fish-god Oannes. The following is from the *Book of Enoch* (volume ii, page 514): "The Masons hold their grand festival on the day of Saint John, not knowing that therein they merely signify the fish-god Oannes, the first Hermes and the first founder of the Mysteries, the first messenger to whom the Apocalypse was given, and whom they ignorantly confound with the fabulous author of the common Apocalypse. The sun is then (midsummer day) in its greatest altitude. In this the Naros is commemorated."

OATH. In the year 1738, Clement XII, at that time Pope of Rome, issued a Bull of Excommunication against the Freemasons, and assigned, as the reason of his condemnation, that the Institution confederated persons of all religions and sects in a mysterious bond of union, and compelled them to secrecy by an oath taken on the Bible, accompanied by certain ceremonies, and the imprecation of heavy punishments.

This persecution of the Freemasons, on account of their having an obligatory promise of secrecy among their ceremonies, has not been confined to the Papal See. We shall find it existing in a sect which we should suppose, of all others, the least likely to follow in the footsteps of a Roman Pontiff. In 1757, the Associate Synod of Seceders of Scotland adopted an Act, concerning what they called the *Mason Oath*, in which it is declared that all persons who shall refuse to make such revelations as the Kirk Sessions may require, and to promise to abstain from all future connection with the Order, "shall be reputed under scandal and incapable of admission to sealing ordinances," or as Pope Clement expressed it, be *ipso facto* (because of that fact) excommunicated.

In the Preamble to the Act, the Synod assign the reasons for their objections to this oath, and for their ecclesiastical censure of all who contract it. These reasons are:

> That there were very strong presumptions, that, among Masons, an oath of secrecy is administered to entrants into their society, even under a capital penalty, and before any of those things, which they swear to keep secret, be revealed to them; and that they pretend to take some of these secrets from the Bible; besides other things which are ground of scruple in the manner of swearing the said oath.

These have, from that day to this, constituted the sum and substance of the objections to the obligation of Masonic secrecy, and, for the purpose of brief examination, they may be classed under the following heads:

1. It is an oath.
2. It is administered before the secrets are communicated.
3. It is accompanied by certain superstitious ceremonies.
4. It is attended by a penalty.
5. It is considered, by Freemasons, as paramount to the obligations of the laws of the land.

OANNES, THE FISH-GOD

In replying to these statements, it is evident that the conscientious Freemason labors under great disadvantage. He is at every step restrained by his honor from either the denial or admission of his adversaries in relation to the mysteries of the Craft. But it may be granted, for the sake of argument, that every one of the first four charges is true, and then the inquiry will be in what respect they are offensive or immoral. Let us consider the foregoing items in the same numbered order as follows:

1. The oath or promise cannot, in itself, be sinful, unless there is something immoral in the obligation it imposes. Simply to promise secrecy, or the performance of any good action, and to strengthen this promise by the solemnity of an oath, is not, in itself, forbidden by any Divine or human law. Indeed, the infirmity of human nature demands, in many instances, the sacred sanction of such an attestation; and it is continually exacted in the transactions of man with man, without any notion of sinfulness. Where the time, and place, and circumstances are unconnected with levity, or profanity, or crime, the administration of an obligation binding to secrecy, or obedience, or veracity, or any other virtue, and the invocation of Deity to witness, and to strengthen that obligation, or to punish its violation, is incapable, by any perversion of Scripture, of being considered a criminal act.

2. The objection that the oath is administered before the secrets are made known, is sufficiently

absurd to provoke a smile. The purposes of such an oath would be completely frustrated by revealing the thing to be concealed before the promise of concealment was made. In that case, it would be optional with the candidate to give the obligation, or to withhold it, as best suited his inclinations. If it be conceded that the exaction of a solemn promise of secrecy is not, in itself, improper, then certainly the time of exacting it is before and not after the revelation. Doctor Harris (*Masonic Discourses*, No. 9, page 184), has met this objection in the following language:

> What the ignorant call the *oath*, is simply an obligation, covenant, and promise, exacted previously to the divulging of the specialties of the Order, and our means of recognizing each other; that they shall be kept from the knowledge of the world, lest their original intent should be thwarted, and their benevolent purport prevented. Now, pray, what harm is there in this? Do you not all, when you have anything of a private nature which you are willing to confide in a particular friend, *before you tell him what it is*, demand a solemn promise of secrecy? And is there not the utmost propriety in knowing whether your friend is determined to conceal your secret, before you presume to reveal it? Your answer confutes your cavil.

3. The objection that the oath is accompanied by certain superstitious ceremonies does not seem to be entitled to much weight. Oaths, in all countries and at all times, have been accompanied by peculiar rites, intended to increase the solemnity and reverence of the act. The ancient Hebrews, when they took an oath, placed the hand beneath the thigh of the person to whom they swore. Sometimes the ancients took hold of the horns of the altar, and touched the sacrificial fire, as in the league between Latinus and Aeneas where the ceremony is thus described by Virgil:

> Tango aras; mediosque ignes, et numina, testor.

Sometimes they extended the right hand to heaven, and swore by earth, sea, and stars. Sometimes, as among the Romans in private contracts, the person swearing laid his hand upon the hand of the party to whom he swore. In all solemn covenants the oath was accompanied by a sacrifice; and some of the hair being cut from the victim's head, a part of it was given to all present that each one might take a share in the oath, and be subject to the imputation.

Other ceremonies were practised at various times and in different countries, for the purpose of throwing around the act of attestation an increased amount of awe and respect. The oath is equally obligatory without them; but they have their significance, and there can be no reason why the Freemasons should not be allowed to adopt the mode most pleasing to themselves of exacting their promises or confirming their covenants.

4. It is objected that the oath is attended with a penalty of a serious or capital nature. If this be the case, it does not appear that the expression of a penalty of any nature whatever can affect the purport or augment the solemnity of an oath, which is, in fact, an attestation of God to the truth of a declaration, as a witness and avenger; and hence every oath includes in itself, and as its very essence, the covenant of God's wrath, the heaviest of all penalties, as the necessary consequence of its violation. A writer, in reply to the Synod of Scotland (*Scot's Magazine*, October, 1757), quotes the opinion of an eminent jurist to this effect:

> It seems to be certain that every promissory oath, in whatever form it may be conceived, whether explicitly or implicitly, virtually contains both an attestation and an obsecration; for in an oath the execration supposes an attestation as a precedent, and the attestation infers an execration as a necessary consequence. Hence, then, to the believer in a superintending Providence, every oath is an affirmation, negation, or promise, corroborated by the attestation of the Divine Being.

This attestation includes an obsecration of Divine punishment in case of a violation, and it is, therefore a matter of no moment whether this obsecration or penalty be expressed in words or only implied; its presence or absence does not, in any degree, alter the nature of the obligation. If, in any promise or vow made by Freemasons, such a penalty is inserted, it may probably be supposed that it is used only with a metaphorical and paraphrastical signification, and for the purpose of symbolic or historical allusion. Any other interpretation but this would be entirely at variance with the opinions of the most intelligent Freemasons, who, it is to be presumed, best know the intent and meaning of their own ceremonies.

5. The last, and, indeed, the most important objection urged is, that these oaths are construed by Freemasons as being of higher obligation than the law of the land. It is in vain that this charge has been repeatedly and indignantly denied; it is in vain that Freemasons point to the integrity of character of thousands of eminent men who have been members of the Fraternity; it is in vain that they recapitulate the order-loving and law-fearing regulations of the Institution; the charge is renewed with untiring pertinacity, and believed with a credulity that owes its birth to rancorous prejudice alone. To repeat the denial is but to provoke a repetition of the charge. The answer is, however, made by one who, once a Freemason, was afterward an opponent and an avowed enemy of the Institution, W. L. Stone (*Letters on Masonry and Anti-Masonry*, Letter vii, page 69), who uses the following language:

> Is it, then, to be believed that men of acknowledged talents and worth in public stations, and of virtuous and, frequently, religious habits, in the walks of private life, with the Holy Bible in their hands—which they are solemnly pledged to receive as the rule and guide of their faith and practice—and under the grave and positive charge from the officer administering the obligation, that it is to be taken in strict subordination to the civil laws—can understand that obligation, whatever may be the peculiarities of its phraseology, as requiring them to countenance vice and criminality even by silence? Can it for a moment be supposed that the hundreds of eminent men, whose patriotism is unquestioned, and the exercise of whose talents and virtues has shed a lustre upon the church history of our country, and who, by their walk and conversation, have, in their own lives, illustrated the beauty of holiness? Is it to be credited that the tens of thousands of those persons, ranking among the most intelligent and virtuous citizens of the most moral and enlightened people on earth—is it, I ask, possible that any portion of this community can, on calm reflection, believe that such men have oaths upon their consciences binding them to eternal silence in regard to the guilt of any man because he happens to be a Freemason, no matter what be the grade of offence, whether it be the picking of a pocket or the shedding of blood? It does really seem to me impossible that such an opinion could, at any moment, have prevailed, to any considerable extent, amongst reflecting and intelligent citizens.

Oaths of interest to the Craft are obviously of various kinds and are not limited to the peculiarly Masonic obligations assumed when receiving the Degrees. A

few references may be quoted from the Bible. Numbers v, 19–21, is an instance where the warning punishment is ceremonially accompanied by the blotting out of the record with other significant and symbolic acts. Adjuration, a solemnly earnest appeal, is in evidence by Deuteronomy xxvii, 15–9, where the curses that warn precede the alternative blessings thus:

Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen. Cursed be he that maketh the blind to wander out of the way. And all the people shall say Amen. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

Then follows in chapter xxviii the promised reward for those who keep the faith: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth."

Joshua vi, 26, has a curious allusion, "And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." First Samuel xiv, 24, is a similar instance.

Attestation by an oath, to bear witness by solemn assertion of one's willingness to suffer if untrue, we have the case of Exodus xxii, 10, 11. "If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good." Another instance is that of Nehemiah x, 29, "They clave to their Brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses, the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes."

A modern continuance of the ancient ceremonial method of pledging future personal conduct is in the coronation of a king. In England the coronation oath is to be administered by one of the archbishops or bishops in the presence of all the people, who, on their parts, reciprocally take the oath of allegiance to the crown. The archbishop or bishop shall say: "Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland and the dominions thereto belonging according to the statutes in parliament agreed on, and the respective laws and customs of the same?" The king shall say: "I solemnly promise so to do." Archbishop or bishop: "Will you to the utmost of your power cause law and justice, in mercy, to be executed in all your judgments?" King: "I will." Archbishop or bishop: "Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England and the doctrine, worship, discipline and government thereof, as by law established in England? And will you preserve unto the bishops and clergy of England, and to the churches therein all such rights and privileges as by law do or shall appertain to them, or any of them?" King: "All this I promise to do." After this the king, laying his hand upon the holy Gospels, shall say: "The things which I have herebefore promised I will perform and keep; so help me God," and then shall kiss the Book.

An unusual form of oath is that still taken by *deemsters* of the Isle of Man. The word *deemster* is a corruption of *doomster*, originally meaning the person who pronounces doom or sentence in their court of justice—in other words, a judge. This has been required of all Manx deemsters for a thousand years:

By this Book, and the Holy Contents thereof, and by the Wonderful works that God hath miraculously wrought in the Heaven above and in the Earth beneath, in six days and seven nights, I, the person being sworn do swear that I will without respect, favor or friendship, love or gain, consanguinity or affinity, envy or malice, execute the laws of this Isle, and betwixt party and party, as indifferently as the herring's backbone doth lie in the midst of the fish! So help me God and the Contents of this Book.

Sundry old pledges found in trade and professional associations have also an interest for us as members of a Craft. There is the one even yet administered to those following in the footsteps of the father of surgery, Hippocrates. He flourished during 460–361 B.C. and much technical data upon his surprising skill and great fame are found in the works by Adams and Mumford. So prominent an expert was Hippocrates that he was given the sacred Eleusinian rites as if possessed of royal attributes. He has left on record a solemn pledge of his profession (see Mumford's *Surgical Memoirs*):

I swear by Apollo the physician, and Aesculapius, and Health, and Panacea, and by all the gods and goddesses that, according to my ability and judgment, I will keep this oath and this stipulation: To reckon him who taught me this art equally dear to me as my parents, to share my substance with him, and to relieve his necessities if required; to look upon his offspring on the same footing as my own Brethren, and to teach them this art, if they shall wish to learn it, without fee or stipulation, and that by precept, lecture and every other mode of instruction, I will impart a knowledge of the art to my own sons, and those of my teachers, and to disciples bound by a stipulation and oath according to the rules of Medicine, and to no others. While I continue to keep this oath inviolate, may it be granted to me to enjoy life and the practice of the art, respected by all men, in all times! But should I trespass and violate this oath, let the reverse be my lot!

An oath of the Masters and Wardens of the Mysteries, Mystery being then a word used for a trade organization, is found in the *Liber Albus*, the *White Book* (page 451, 1861 edition) compiled 1419 A.D. This book contains the various laws of London and in referring to the several trades mentions the following pledge, evidently taken when the officers were installed.

You shall swear, that well and lawfully you shall overlook the art or mystery of (*name the trade gild or society here*) of which you are Masters, or Wardens, for the year elected. And the good rules and ordinances of the same mystery, approved here by the Court, you shall keep and shall cause to be kept. And all the defaults that you shall find therein, done contrary thereto, you shall present unto the Chamberlain of the City, from time to time, sparing no one for favour, and aggrieving no one for hate. Extortion or wrong unto no one, by colour

of your office, you shall do; nor unto anything that shall be against the estate and peace of the King, or of the City, you shall consent. But for the time that you shall be in office, in all things pertaining unto the said mystery, according to the good laws and franchises of the city, well and lawfully you shall behave yourself.—So God you help, and the Saints.

The *Book of Oaths*, printed in 1649 at London, aims to give "The severall forms thereof, both Antient and Modern, Faithfully Collected out of sundry Authentic Books and Records not heretofore extant, compiled in one Volume" and on page 125 has the oath of the Knights of the Round Table "in the time of King Arthur," an indefinite period usually assigned within the fifth and sixth centuries. However, the quaint pledge has afforded an example for later chivalric Bodies and thus is of importance to Knights Templar.

Not to put off your armour from your bodie but for requisite rest in the night. To search for marvellous adventures, whereby to win renown. To defend the poore and simple people in their right. Not to refuse aid unto them that shall ask it in any just quarrel. Not to hurt, offend or plan any lewd (sinful) part, the one with the other. To fight for the protection, defence and welfare of friends. Not to purchase any goods for particular profit but Honour and the title of honestie. Not to break faith promised or sworne, for any cause or occasion whatsoever. To put forth and spend life for the honour of God and Countrie, and to chuse rather to die honestly than to live shamefully.

All these illustrations of various oaths may well be seriously noted in the spirit of the message brought by Moses (Numbers xxx, 2), "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth."

OATH, CORPORAL. The modern form of taking an oath is by placing the hands on the Gospels or on the Bible. The *corporale*, or *corporal cloth*, is the name of the linen cloth on which, in the Roman Catholic Church, the sacred elements consecrated as "the body of our Lord" are placed. Hence the expression *corporal oath* originated in the ancient custom of swearing while touching the corporal cloth. Relics were sometimes made use of. The laws of the Allemanni (chapter 657), direct that he who swears shall place his hand upon the coffer containing the relics. The idea being that something sacred must be touched by the hand of the jurator to give validity to the oath, in time the custom was adopted of substituting the holy Gospels for the corporal cloth or the relics, though the same title was retained. Haydn (*Dictionary of Dates*) says that the practise of swearing on the Gospels prevailed in England as early as 528 A.D. The laws of the Lombards repeatedly mention the custom of swearing on the Gospels. The sanction of the church was given at an early period to the usage. Thus, in the history of the Council of Constantinople, 381 A.D., it is stated that "George, the well-beloved of God, a Deacon and Keeper of the Records, having touched the Holy Gospels of God, swore in this manner," etc. A similar practise was adopted at the Council of Nice, fifty-six years before. The custom of swearing on the Book, thereby meaning the Gospels, was adopted by the Medieval Gild of Freemasons, and allusions to it are found in all the *Old Constitutions*. Thus in the *York Manuscript, No. 1*, about the year 1600, it is said, "These charges . . . you shall well and truly keep to your power; so help you God and by the contents of that Book." And in the *Grand Lodge Manuscript No. 1*, in 1583 we find this: "These charges ye shall keepe, so healpe you God, and your haly dome and by this booke in your hande unto your power." The form of the ceremony required that the corporal oath should be taken with both hands on the book, or with one hand, and then always the right hand.

The practise of kissing the book, which became so well established in England, appears in the Middle Ages (see J. E. Tyler, *Oaths*, pages 119 and 151).

OATH OF ALLEGIANCE. See *Flag Ceremony*.

OATH OF THE GILD. The Oath that was administered in the English Freemasons Gild of the Middle Ages is first met with in the *Harleian Manuscript, No. 1942*, written about the year 1670. The 31st Article prescribes: "That noe person shall bee accepted a Free Mason, or know the secrets of the said Society, until hee hath first taken the oath of secrecy hereafter following:

I, A. B. Doe, in the presence of Almighty God and my Fellowes and Brethren here present, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover, reveale, or make knowne any of the secrets, priviledges or counsells of the Fraternity or fellowship of Free Masonry, which at this time, or any time hereafter, shall be made knowne unto mee; soe helpe mee God and the holy contents of this booke.

In the Roberts *Constitutions*, published in 1722, this oath, substantially in the same words, is for the first time printed with the amendment of "privities" for "priviledges."

OATH, TILER'S. Before any strange and unknown visitor can gain admission into a Masonic Lodge, he is required in the United States of America to take the following oath:

I, A. B., do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed, and raised to the sublime Degree of a Master Mason in a just and legally constituted Lodge of such; that I do not now stand suspended or expelled; and know of no reason why I should not hold Masonic communication with my Brethren.

It is called the *Tiler's Oath*, because it is usually taken in the Tiler's room, and was formerly administered by that officer, whose duty it is to protect the Lodge from the approach of unauthorized visitors. It is now administered by the Committee of Examination, and not only he to whom it is administered, but he who administers it, and all who are present, must take it at the same time. It is a process of purgation, and each one present, the visitor as well as the members of the Lodge, is entitled to know that all the others are legally qualified to be present at the esoteric examination which is about to take place. This custom is unknown in English Freemasonry.

OB. A Masonic abbreviation of the word *Obligation*, sometimes written *O. B.*

OBED. The Hebrew word עובד, meaning *serving*. One of nine favored officials, selected by Solomon after the death of Hiram Abiff.

OBEDIENCE. The doctrine of obedience to constituted authority is strongly inculcated in all the *Old Constitutions* as necessary to the preservation of the Association. In them it is directed that "every Mason shall prefer his elder and put him to worship." Thus the Master Mason obeys the order of his Lodge,

the Lodge obeys the mandates of the Grand Lodge, and the Grand Lodge submits to the Landmarks and the old Regulations. The doctrine of passive obedience and non-resistance in politics, however much it may be supposed to be inimical to the progress of free institutions, constitutes undoubtedly the great principle of Masonic government. Such a principle would undoubtedly lead to an unbearable despotism, were it not admirably modified and controlled by the compensating principle of appeal. The first duty of every Freemason is to obey the mandate of the Master. But if that mandate should have been unlawful or oppressive, he will find his redress in the Grand Lodge, which will review the case and render justice. This spirit of instant obedience and submission to authority constitutes the great safeguard of the institution. Freemasonry more resembles a military than a political organization. The order must at once be obeyed; its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical, imperative: "Obey orders, even if you break owners."

OBEDIENCE OF A GRAND BODY. Obedience, used in the sense of *being under the jurisdiction*, is a technicality borrowed only recently by Masonic authorities from the French, where it has always been regularly used. Thus "the Grand Lodge has addressed a letter to all the Lodges *of its obedience*" means "to all the Lodges under its jurisdiction." In French, "*à toutes les Loges de son obedience.*" It comes originally from the usage of the Middle Ages, in the Low Latin of which *obedientia* meant the homage which a vassal owed to his lord. In the ecclesiastical language of the same period, the word signified the duty or office of a monk toward his superior.

OBEDIENCY ACTS. The Strict Observance so named the printed Constitutions.

OBELISK. The obelisk is a quadrangular, monolithic column, diminishing upward, with the sides gently inclined, but not so as to terminate in a pointed apex, but to form at the top a flattish, pyramidal figure, by which the whole is finished off and brought to a point. It was the most common species of monument in ancient Egypt, where they are still to be found in great numbers, the sides being covered with hieroglyphic inscriptions. Obelisks were, it is supposed, originally erected in honor of the sun god. Pliny says (in Holland's translation), "The kings of Egypt in times past made of this stone certain long beams, which they called obelisks, and consecrated them unto the sun, whom they honored as a god; and, indeed, some resemblance they carry of sunbeams." In Continental Freemasonry the monument in the Master's Degree is often made in the form of an obelisk, with the letters *M. B.* inscribed upon it. And this form is appropriate, because in Masonic, as in Christian iconography, the obelisk is a symbol of the resurrection.

Two Egyptian obelisks are best known as *Cleopatra's Needles* and were formerly at Alexandria, Egypt. They are made of granite and were erected by Thothmes III before the great temple of Heliopolis, the On of the Bible, where Moses was born.

These obelisks were brought to Alexandria shortly before the Christian Era and after the death of Cleopatra. One of them is erected on the Thames Embankment in London and was placed there in 1878. The other was presented to the United States by the Khedive of Egypt and was erected in Central Park, New York City, in 1881. They are about seventy feet high and Lieutenant Commander H. H. Gorringe reported that on bringing the one to the United States, Masonic emblems were discovered in the foundation.

OBJECTIONS TO FREEMASONRY. The principal objections that have been urged by its opponents to the Institution of Freemasonry may be arranged under six heads: 1. Its *secrecy;* 2. The *exclusiveness* of its charity; 3. Its admission of *unworthy members;* 4. Its claim to be a *religion;* 5. Its administration of unlawful *oaths;* and, 6. Its *puerility* as a system of instruction. Each of these objections is replied to in this work under the respective heads of the words which are italicized above.

OBLIGATED. *To be obligated*, in Masonic language, is to be admitted into the Covenant of Freemasonry. "An obligated Freemason" is tautological, needless repetition, because there can be no Freemason who is not an obligated one.

OBLIGATION. The solemn promise made by a Freemason on his admission into any Degree is technically called his *obligation.* In a legal sense, obligation is synonymous with duty. Its derivation shows its true meaning, for the Latin word *obligatio* literally signifies a *tying* or *binding.* The *obligation* is that which binds a man to do some act, the doing of which thus becomes his duty. By his obligation, a Freemason is bound or tied to his Order. Hence the Romans called the military oath which was taken by the soldier his obligation, and, too, it is said that it is the obligation that makes the Freemason. Before that ceremony, there is no tie that binds the candidate to the Order so as to make him a part of it; after the ceremony, the tie has been completed, and the candidate becomes at once a Freemason, entitled to all the rights and privileges and subject to all the duties and responsibilities that enure in that character. The jurists have divided obligations into imperfect and perfect, or natural and civil. In Freemasonry there is no such distinction. The Masonic obligation is that moral one which, although it cannot be enforced by the courts of law, is binding on the party who makes it, in conscience and according to moral justice. It varies in each Degree, but in each is perfect. Its various clauses, in which different duties are prescribed, are called its *points*, which are either affirmative or negative, a division like that of the precepts of the Jewish law. The *affirmative points* are those which require certain acts to be performed; the *negative points* are those which forbid certain other acts to be done. The whole of them is preceded by a general point of secrecy, common to all the Degrees, and this point is called the *tie.*

OBLONG SQUARE. A parallelogram, or four-sided figure, all of whose angles are equal, but two of whose sides are longer than the others. Of course the term *oblong square* is strictly without any meaning, but it is used to denote two squares joined together to form a rectangle.

Brother Sir Walter Scott (in chapter vii of his novel *Ivanhoe*) has a description of a tournament and tells of the enclosure "forming a space of a quarter

of a mile in length, and about half as broad. The form of the enclosure was an oblong square, save that the corners were considerably rounded off in order to afford more convenience for the spectators." Brother C. C. Hunt (*Builder*, volume ii, page 128), says it is the survival of a term once common but now obsolete; that at one time the word *square* meant right-angled, and the term *a square* referred to a four-sided figure, having four right angles, without regard to the proportionate length of adjacent sides. There were thus two classes of squares; those having all four sides equal, and those having two parallel sides longer than the other two. The first class were called *perfect squares* and the second class *oblong squares* (see *Orientation*).

This is the symbolic form of a Masonic Lodge, and it finds its prototype in many of the structures of our ancient Brethren. The Ark of Noah, the Camp of the Israelites, the Ark of the Covenant, the Tabernacle, and, lastly, the Temple of Solomon, were all oblong squares (see *Ground Floor of the Lodge*).

OBOTH. Ventriloquism. It will be found so denominated in the Septuagint version, Isaiah xxix, 3, also xix, 3.

OBRACK, HIBERNUS. Grand Master of the Order of the Temple in 1392, according to the chronology of the Strict Observance of Germany.

O'BRIEN, JEREMIAH. Born in 1744 at Scarborough, Maine, and died September 5, 1818, in Machias, Maine, in which town the family of O'Brien settled down and lived shortly after the birth of Jeremiah. He was a Captain in the American Navy in the War of the Revolution, capturing many prizes, and winning much renown due to his bravery and perseverance. He had five brothers, all of whom followed the sea. Record says that Jeremiah O'Brien made the first fight and captured the first British armed vessel at the beginning of the Revolutionary War in 1775. Later in life he became Collector of Customs at Machias. He also served in Congress, and in the War of 1812 he was made a Colonel.

Captain O'Brien was a Freemason of the Lodge of Saint Andrew, in Boston, beginning December 11, 1777, and receiving his Master's Degree March 26, 1778. It is known that at least three of his brothers were active Masons, and Jeremiah, with his father, Morris, started the Warren Lodge in Machias under the Grand Lodge. Jeremiah was its first Junior Deacon and its Senior Warden in 1782–4.

Up to the time of his death he wore a queue, knee breeches, and low shoes with large shoe buckles, and it is said that he never used stimulants except snuff, which in his day was a common custom. Jeremiah and his father, Morris, were founders and pew holders of the Congregational Church in Machias. He was buried as he wished in the O'Brien burying ground on the southerly side of the Machias River at Machias. The stone sacred to his memory may be said literally to "lie like a tombstone," as it states he was seventy-nine years old, whereas the dates stated show he was born in 1744 and died in 1818, making him seventy-four years of age at the time of his death. In the Maine Historical Society's publications, and in the *History of Machias*, are extended biographies.

Brother Charles T. Gallagher said, in *Proceedings*, Grand Lodge of Massachusetts, 1918 (page 49):

When Revolutionary heroes were being honored I received word from Most Worshipful Brother George W. Baird, of Washington, District of Columbia, that a proposition was before a Congressional Committee to appropriate money for a monument to Jeremiah O'Brien, an Irish-American, etc. It had the support of the usual politician who was looking for patronage and the Ancient Order of Hibernians and the Knights of Columbus joined in its support. Answering Brother Baird's inquiries, I told him of the O'Brien Masonic connections as above related and the Admiral appeared before the Committee with them. Some of the numerous societies thought this hero was at least entitled to be called an unhyphenated American, and the original supporters thereupon abandoned their first love to his fate. Our own Ex-Governor Long as Secretary of the Navy, however, thought the name entitled to consideration and under his influence a destroyer of our Navy was named for him. The *O'Brien* was launched at 8:30 A.M. September 24, 1900, being christened by a lineal descendant of Joseph, the youngest of the six O'Brien boys. And thus, with the O'Brien Rifles which formed part of Maine's quota in the Spanish-American War, the name of this enterprising American family with its Masonic affiliations gives us cause to be proud of their achievements; although the official order for the naming of the torpedo boat states it is on account of "Jeremiah O'Brien," he who was our Brother in Freemasonry.

OBSERVANCE, CLERKS OF STRICT. See *Clerks of Strict Observance.*

OBSERVANCE, LAX. See *Lax Observance.*

OBSERVANCE, RELAXED. The French expression is *Observance Relachée.* This is the term by which Ragon translates the *lata observantia* or lax observance applied by the disciples of Von Hund to the other Lodges of Germany. Ragon (*Orthodoxis Maconnique*, page 236) calls it incorrectly a Rite, and confounds it with the Clerks of Strict Observance (see *Lax Observance*).

OBSERVANCE, STRICT. See *Strict Observance, Rite of.*

OBVERSE. In numismatics that side of a coin or medal which contains the principal figure, generally a face in profile or a full or half-length figure, is called the *obverse.*

OCCASIONAL LODGE. A temporary Lodge convoked by a Grand Master, as for the purpose of making Freemasons, after which the Lodge is dissolved. The phrase was first used by Anderson in the second edition of the *Book of Constitutions*, and is repeated by subsequent editors. To make a Freemason in an Occasional Lodge is equivalent to making him "at sight." But any Lodge, called temporarily by the Grand Master for a specific purpose and immediately afterward dissolved, is an Occasional Lodge. Its organization as to officers, and its regulations as to ritual, must be the same as in a permanent and properly warranted Lodge (see *Sight, Making Freemasons at*).

OCCULT MASONRY. Ragon, in his *Orthodoxie Maconnique*, proposes the establishment of a Masonic system, which he calls "Occult Masonry." It consists of three Degrees, which are the same as those of Ancient Craft Freemasonry, only that all the symbols are interpreted after alchemical principles. It is, in fact, the application of Masonic symbolism to Hermetic symbolism—two things that never did, according to Hitchcock, materially differ.

OCCULT SCIENCES. This name is given to the sciences of alchemy, magic, and astrology, which existed in the Middle Ages. Many of the speculations of these so-called sciences were in the eighteenth

century made use of in the construction of the higher Degrees. We have even a Hermetic Rite which is based on the dogmas of alchemy.

OCCUPIED TERRITORY. A state or kingdom where there is a Grand Lodge organization and subordinate Lodges working under it is said to be *occupied territory*, and, by the American and English law, all other Grand Lodges are precluded from entering it and exercising jurisdiction (see *Jurisdiction of a Grand Lodge*).

OCEANIA. Includes all the islands of the Pacific Ocean between the southeastern shores of Asia and the western shores of America.

Fiji Islands. On March 12, 1872, Polynesia Lodge established itself at Levuka with the full consent of the native King. Britain took possession of the Island in 1874 and a Scottish Lodge was constituted under the same name and met at the same place as the Lodge of 1872.

Marquesas Islands. The Life of the Craft in these Islands was short. L'Amitié (*Friendship*) Lodge, opened at Nukihiva by the Grand Orient of France in 1850, soon passed out of existence.

New Caledonia. In 1854 France took possession of New Caledonia to use it as a convict settlement. Fourteen years later the Grand Orient of France constituted a Lodge at Noumea. Western Polynesia Lodge, warranted by the Grand Lodge of England on June 1, 1880, and constituted October 29, was also located at Noumea. It is now number 86 on the register of the Grand Lodge of New South Wales.

Sandwich or Hawaiian Islands. The Supreme Council of France warranted Le Progrès de l'Océanie (*Progress of Oceania*) here in 1850. Two other Lodges were instituted under the control of the Grand Lodge of California. The King of the Islands, Kalakaua, and his brother were both active members of the Craft, the former being elected an honorary Grand Master of the National Grand Lodge of Egypt.

Society Islands. The Craft was made known in Tahiti in 1834 when the Grand Orient of France established L'Océanie Française (*French Oceania*) Lodge. One of the same name was opened in 1850 but neither of the two has survived. Other French Lodges have, however, since been established.

Timor Island. In 1910 Oceania Lodge was constituted here by the Grand Orient of Portugal.

OCTAGON. The regular octagon is a geometrical figure of eight equal sides and angles. It is a favorite form in Christian ecclesiology, and most of the Chapter-Houses of the cathedrals in England are eight sided. It is sometimes used in the lectures of the Knights of Malta, and then, like the eight-pointed cross of the same Order, is referred symbolically to the eight beatitudes of Jesus (Matthew, volumes 1–11). Doctor Mackey in this comparison regards, as has been the case with other authorities (see Peak's *Commentary on the Bible*, 1919, page 704) the nine references to the beatitudes in as many verses to be counted as eight declarations of special blessedness in the Sermon on the Mount, verses 10–2 to have a single import. We may also compare the four references in Luke vi, 20–2.

ODD NUMBERS. In the numerical philosophy of the Pythagoreans, odd numbers were male and even numbers female. It is wrong, however, to say, as Brother Oliver and some others after him have, that odd numbers were perfect, and even numbers imperfect. The combination of two odd numbers would make an even number, which was the most perfect. Hence, in the Pythagorean system, 4, made by the combination of 1 and 3; and 10, made by the addition of 3 and 7, are the most perfect of all numbers. Herein the Pythagorean differs from the Masonic system of numerals. In this latter all the sacred numbers are odd, such as 3, 5, 7, 9, 27 and 81. Thus it is evident that the Masonic theory of sacred numbers was derived, not, as it has been supposed, from the school of Pythagoras, but from a much older system (see *Numbers*).

ODEM. The Hebrew word אדם. The carnelian or agate in the High Priest's breastplate. It was of a red color, and claimed to possess medical qualities.

ODIN. The chief Scandinavian deity and father of *Balder*, which see. The counterpart of Hermes and Mercury in the Egyptian and Roman mythologies. Odin and his brothers Vili and Ve, the sons of Boer, or the first-born, slew Ymir or Chaos, and from his body created the world. As ruler of heaven, he sends daily his two black ravens, Thought and Memory, to gather tidings of all that is being done throughout the world.

OFFENSES, MASONIC. See *Crimes, Masonic.*

OFFERINGS, THREE GRAND. See *Ground Floor of the Lodge.*

OFFICERS. The officers of a Grand Lodge, Grand Chapter, or other Supreme Body in Freemasonry, are divided into Grand and Subordinate; the former, who are the Grand and Deputy Grand Master, the Grand Wardens and Grand Treasurer, Secretary, and Chaplain, are also sometimes called the *Dignitaries*. The officers of a Lodge or Chapter are divided into the Elected and the Appointed, the former in the United States of America being the Master, Wardens, Treasurer, and Secretary, while in England only the Master and Treasurer are elected.

OFFICERS' JEWELS. See *Jewels, Official.*

OFFICERS OF FRENCH LODGES. The office of Orator exists throughout Continental Freemasonry. He is presumed to be a Brother of some eloquence and facility of speech who is called upon to deliver an oration whenever thought advisable. Moreover, his duty is to wind up every discussion in the Lodge, in an impartial light placing the arguments adduced by the Brethren but at the same time expressing his own opinion of their value and correctness. No Brother is allowed to speak on any subject after the Orator has had his say and the vote is then immediately taken. The office has not been usual in England but the Lodge of Antiquity No. 2 still appoints an Orator. To the above comments by Brother George W. Speth in the *Transactions*, Quatuor Coronati Lodge, we may add that Brother Oswald Wirth of Paris made a suggestive explanation in brief, regarding the offices of Orator and Secretary of a Lodge something after the following effect: "The Orator voices the conscience of the Lodge—the Secretary is its memory."

Brother Speth explains the use of several Brethren as Tylers thus:

> In one of the letters which came under my observation which is signed by some score of officers of the Bordeaux Lodge, there were no less than six who signed themselves

Tuilleur. I can only make the suggestion on this matter without certainty that I am right. I believe that at that time and especially abroad the Tiler was not a paid servant of the Lodge. If this is the case it is evident that the Tiler's duties must have been performed by a member of the Lodge, and in order that there should be a sufficient number present, and that moreover they should be able to share the duties of the evening so as to avoid any one of those spending the whole time with the door, several Brothers would hold the office at the same time. I think the duties of Inner Guard were also performed by one of the Tilers. The Expert is, I fancy, never met in English Masonry. According to information I gathered in Antwerp, the duty of the Expert is to be expert in the ceremonies as he is liable to be called upon by the Worshipful Master to fill any post which may happen to be vacant for the moment. He is, therefore, the understudy of the whole body of officers, a superior sort of general utility man. The Frère Terrible is still a Continental Lodge officer. His duties are to prepare the candidate in the several stages and introduce him into the Lodge. Continental preparation differs widely from ours and is taken much more seriously, not only the body but also the mind must be prepared. In the early days the foolish and reprehensible habit of thoughtless English Brethren who directly hinted at red-hot pokers, etc., was far outdone by the ministrations of the Frère Terrible, nor were there wanting features in the Lodge ceremonial abroad directly intended to startle and test the nerves of the entrant. The name, *Terrible*, in German, *Schreckensbruder*, was therefore fit enough. I am glad to think that his functions today no longer justify his appellation. His exhortations are rather directed to the intellect than to the senses. I am by no means sure that he did not also officiate as Inner Guard. Many of the French plates professing to show our ceremonial, place at the door a Brother armed with a sword whom we should unhesitatingly call the Inner Guard if it were not for the fact that the references below call him the *Terrible*. But how far can we trust these plates?

Brother Thomson Foley (*Transactions*, Quatuor Coronati Lodge, 1899, volume xii, page 102), says that "Constitutional Lodge No. 294 at Beverly annually appoints an Orator. The first recorded appointment is William Acklam, the founder of the Lodge and its first Worshipful Master in 1793." Brother E. J. Barron also contributed the following comment: "In the By-Laws of Antiquity Lodge of 1820 is the following: 'The Orator shall deliver such eulogiums, congratulatory or funeral orations, and lectures as by the Master may be deemed necessary.'" Lodge Le Césarée, No. 590, Jersey, of the English Constitution, works in the French language and has an Orator. The office was formerly most important as before the connection between the English Grand Lodge and the Grand Orient of France was severed, there was a frequent interchange of visits with the Lodges in Brittany. On these occasions it was expected that the Orator should make an elaborate flowery speech and therefore it was of the greatest consequence that he should not only be eloquent but also full of tact. "We have for some time past styled our Deacons *Experts* particularly because their duties are more akin to those of the French Experts and practically because the ritual we at present use so names them. We use Respectable as exactly equivalent to Worshipful except in the case of the Worshipful Master, who is Venerable. All our Past Masters are termed Respectable."

Clavel (*Histoire Pittoresque*, pages 6 and 7, 1844), has a list of officers and their duties under the Grand Orient of France. Clavel tells us that Freemasons who are strangers to the Lodge upon presenting themselves for purposes of visitation are *Tiled*, that is to say, examined by the Expert. He also says that it is either the Expert or his substitute, the Frére Terrible, who prepares the candidate and conducts him during the course of the proofs to which he is submitting. He also states that the Orator pronounces the discourses of instruction. He requires the observance of the General Laws of Freemasonry and of the particular By-Laws of the Lodge if he detects the infringement of them. In all debates he gives his logical conclusions immediately before the summing up by the Worshipful Master.

OFFICE, TENURE OF. In Freemasonry the tenure of every office is not only for the time for which the incumbent was elected or appointed, but extends to the day on which his successor is installed. During the period which elapses from the election of that successor until his installation, the old officer is technically said to "hold over."

OGMIUS. The Druidical name for Hercules who is represented with numberless fine chains proceeding from the mouth to the ears of other people, hence possessing the powers of eloquence and persuasion.

OHEB ELOAH. The Hebrew words אהב אלוה meaning *Love of God*. This and *Oheb Karobo*, meaning *Love of our Neighbor*, are the names of the two supports of the Ladder of Kadosh. Collectively, they allude to that Divine passage, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets (Matthew xxii, 37–40)." Hence the Ladder of Kadosh is supported by these two Christian commandments.

OHEB KAROBO. See *Oheb Eloah*.

OHIO. With the close of the War of the Revolution came the introduction of Freemasonry to Ohio. Several members, including Brother Jonathan Heart, the Master of American Union Lodge, moved to Marietta. Their Charter, granted by the Saint John's Grand Lodge of Massachusetts, February 15, 1776, was claimed by Brother Heart to be that of a Lodge at large, owing allegiance to no Grand Lodge. A few years later the Charter was destroyed by fire, but the Grand Lodge of Pennsylvania refused to issue a new one to the Lodge except as to one of its constituents. The Grand Lodge of Massachusetts granted leave for work to be resumed under a copy of the original Charter until such time as a Grand Lodge should be formed. On January 4, 1808, delegates to a Convention to organize a Grand Lodge met, representing five Lodges, namely, American Union, No. 1; Cincinnati, No. 13; Scioto, No. 2; Erie, No. 47; Amity, No. 105. Rules were adopted and the first Monday in January, 1809, was appointed for a Grand Communication at Chillicothe.

At this Communication the delegates from American Union Lodge were absent, so the Grand Lodge was established by four Lodges under the Constitution of the Grand Lodge of Kentucky. Grand Officers were elected and installed and Brother Samuel Huntington, then Governor of Ohio, was elected Grand Master. General Rufus Putnam was the first choice but his age and infirmities compelled him to decline the office

of Grand Master, his letter, characteristically Masonic, closing with the words: "May the Great Architect, under whose all-seeing eye all Masons profess to labor, have you in His holy keeping, that when our labors here are finished, we may, through the merits of Him that was dead, but now is alive, and lives forevermore, be admitted into that temple not made with hands, eternal in the heavens; Amen. So prays your Friend and Brother."

A Chapter was opened at Marietta on June 16, 1792, under authority of the Warrant of American Union Lodge, by Robert Oliver, Rufus Putnam and Griffin Green. At a further meeting held on December 5, 1792, the Brethren organized and elected these three as the principal officers. R. J. Meigs was elected Secretary and Joseph Wood, Treasurer. On October 21, 1816, on the invitation of Cincinnati Chapter a meeting was held at Worthington for the purpose of forming a Grand Chapter which was duly opened on the 24th. Three Chapters were represented, American Union, No. 1; Cincinnati, No. 2; Horeb, No. 3. Samuel Hoit was elected Grand High Priest and Benjamin Gardiner Grand Secretary of the new Body which was received into the Union of the State Grand Chapters. The earliest record of the organization of a Council of High Priests dates from 1828 and appears in the Proceedings of the Grand Council of Ohio. Companion John Snow was elected President of this Council.

A Charter for a Council at Chillicothe was sent in 1817 by Companion Jeremy L. Cross after he had visited Ohio, but there is no record of the organization of that Council. A Charter, issued by the Grand Council of New York, this time for a Council at Cleveland, was also barren of result. Companion John Barker, however, organized several Councils in Ohio during 1827 and 1828. Five of these Councils met on January 6, 1830, and formed a Grand Council for the State of Ohio.

The first Commandery in the State was also the first to be established by Knights Templar west of the Allegheny Mountains. Sir Thomas Smith Webb, Deputy Grand Commander of the Grand Encampment of the United States, on March 14, 1819, granted a Dispensation to Mount Vernon Commandery, No. 1, at Worthington. A Charter was issued September 16, 1819, and the Commandery was duly constituted September 20. Five Commanderies, namely, Mount Vernon, No. 1; Lancaster, No. 2; Cincinnati, No. 3; Massillon, No. 4, and Clinton, No. 5, met and organized the Grand Commandery of Ohio on October 14, 1843.

On April 27, 1853, the Gibulum Lodge of Perfection and the Dalcho Council of Princes of Jerusalem at Cincinnati were chartered. The Cincinnati Chapter of Rose Croix was chartered December 27, 1853, and the Ohio Consistory on May 14, 1854. These are constituent Bodies of the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite.

OIL. The Hebrews anointed their Kings, Prophets, and High Priests with oil mingled with the richest spices. They also anointed themselves with oil on all festive occasions, whence the expression in Psalm xlv, 7, "God hath anointed thee with the oil of gladness" (see *Corn, Wine and Oil*).

OKLAHOMA. The history of Freemasonry in what is now the State of Oklahoma is the history of the Craft in Indian and Oklahoma Territories which were originally separate from each other. The pioneer Lodge in Indian Territory was Flint Lodge which received a Charter from the Grand Lodge of Arkansas dated November 9, 1853. On October 5, 1874, Muskogee, Doaksville and Caddo Lodges met in Convention and the following day the Grand Lodge of Indian Territory was constituted. Oklahoma Lodge joined soon after, but the other two existing Lodges, Flint and Alpha held back until 1878. The Lodges located in Oklahoma for a long time held Warrants from the Grand Lodge of Indian Territory, but on August 16, 1892, three Lodges, namely Guthrie, No. 35; North Canadian, No. 36, and Edmond, No. 37, signed a petition for the formation of a Grand Lodge of Oklahoma. Representatives of all the Lodges in this Territory met on November 10, 1892; the Grand Master presided, he installed the Grand Officers, and the Grand Lodge was declared open. The Grand Lodge of Indian Territory and the Grand Lodge of Oklahoma Territory united in the Grand Lodge of the State of Oklahoma, at a Convention held at Guthrie, February 10, 1909.

Indian Chapter was organized at McAlester, Choctaw Nation, Indian Territory, on March 15, 1878, by Dispensation issued by Most Excellent General Grand High Priest John Frizzell. A meeting was held in the same town on October 22, 1889, of Companions representing the several Chapters in Indian Territory, namely, Indian Chapter, No. 1; Oklahoma Chapter, No. 2; Savanna Chapter, No. 4, and Tahlequah Chapter, U. D. A Constitution was adopted and the Grand Chapter duly established on February 15, 1890. On April 21, 1908, it was resolved that the name should be changed to Grand Royal Arch Chapter of Oklahoma to correspond with the change from Territory to State.

By Charter dated September 29, 1886, Oklahoma Council, No. 1, was organized at Atoka on September 29, 1886. Two other Councils were chartered in 1894 and representatives of the three met on November 5, 1894, to organize a Grand Council. Companion Robert W. Hills presided, a Constitution was adopted and officers elected. The name was changed from Indian Territory to Oklahoma at the Grand Assembly held on April 22, 1908.

On October 1, 1891, Muskogee Commandery, No. 1, was organized by Dispensation and was chartered on August 11, 1892. Muskogee, No. 1; Chickasaw, No. 2, and McAlester, No. 3, formed the Grand Commandery of Indian Territory by authority of the Grand Encampment on December 17, 1895. The Grand Commandery of Oklahoma was constituted under the same authority on February 10, 1896, by the following subordinate Commanderies: Guthrie, No. 1; Oklahoma, No. 2; Ascension, No. 3. It amalgamated with the Grand Commandery of Indian Territory on October 6, 1911.

The Ancient and Accepted Scottish Rite, Southern Jurisdiction, was first introduced on October 20, 1899, when a Lodge of Perfection and a Chapter of Rose Croix, as Guthrie, No. 1; a Council of Kadosh, Desonnac, No. 1, and a Consistory, Oklahoma, No. 1, were established at Guthrie.

OLD NOTICE OF MASONIC MEETING

Sent to the members of the Anchor and Hope Lodge No. 37 at Bolton, England, in 1767 when this plate was made.

OLD CHARGES. See *Manuscripts, Old.*

OLD MAN, AN. Old men in their dotage are by the laws of Freemasonry disqualified for initiation. For the reason of this law see *Dotage.*

OLD MASONIC CEREMONIES. "We are accustomed to flatter ourselves that Freemasonry has never obtained such eminence of culture as in the present day, yet we find that even in the middle of the eighteenth century, our ancient Brethren, possessed of elegant manners and in intimate knowledge of the liberal arts and sciences, adorned the Craft with a more elaborate ceremony than now prevails; on one occasion I have noted it took three hours to work the first Degree, and it is common knowledge, that the Lectures and Tracing Boards now so seldom worked in our Lodges, were up to forty years ago generally included in the ritual" (W. H. Griffiths, page 142, *Transactions*, 1902–3, Lodge of Research No. 2429, Leicester, England).

OLD REGULATIONS. The *Regulations* for the Government of the Craft, which were first compiled by Grand Master Payne in 1720, and approved by the Grand Lodge in 1721 were published by Anderson in 1723, in the first edition of the *Book of Constitutions*, under the name of *General Regulations*. In 1738 Anderson published a second edition of the *Book of Constitutions*, and inserted these regulations under the name of *Old Regulations*, placing in an opposite column the alterations which had been made in them by the Grand Lodge at various times between 1723 and 1737, and called these *New Regulations*. When Dermott published his *Ahiman Rezon*, or *Book of Constitutions* of the rival Grand Lodge, he adopted Anderson's plan, publishing in two columns the Old and the New Regulations. But he made some important changes in the latter to accommodate the policy of his own Grand Lodge. The *Old Regulations*, more properly known as the *General Regulations of 1722*, are recognized as the better authority in questions of Masonic law.

OLIVE. In a secondary sense, the olive plant is a symbol of peace and victory; but in its primary sense, like all the other sacred plants of antiquity, it was a symbol of resurrection and immortality. Hence in the Ancient Mysteries it was the analogue of the Acacia of Freemasonry.

OLIVE BRANCH IN THE EAST, BROTHERHOOD OF THE. An Order, which was proposed at Bombay, in 1845, by Dr. James Burnes, the author of a *History of the Knights Templar*, who was then the Provincial Grand Master of India for Scotland. It was intended to provide a substitute for native Freemasons for the Chivalric Degrees, from which, on account of their religious faith, they were excluded. It consisted of three classes, Novice, Companion, and Officer. For the first, it was requisite that the candidate should have been initiated into Freemasonry; for the second, that he should be a Master Mason; and for the third it was recommended, but not imperatively required, that he should have attained the Royal Arch Degree. The badge of the Order was a dove descending with a green olive-branch in its mouth. The new Order was received with much enthusiasm by the most distinguished Freemasons of India, but it did not secure a permanent existence.

OLIVER, GEORGE. The Rev. George Oliver, D.D., one of the most distinguished and learned of English Freemasons, was descended from an ancient Scottish family of that name, some of whom came into England in the time of James I, and settled at Clipstone Park, Nottinghamshire. He was the eldest son of the Rev. Samuel Oliver, rector of Lambley, Nottinghamshire, and Elizabeth, daughter of George Whitehead. He was born at Pepplewick, November 5, 1782, and received a liberal education at Nottingham. In 1803, when but twenty-one years of age, he was elected second master of the Grammar School at Caiston, Lincoln. In 1809 he was appointed to the head mastership of King Edward's Grammar School at Great Grimsby. In 1813 he entered Holy Orders in the Church of England, and was ordained a Deacon. The subsequent year he was made a Priest. In the spring of 1815, Bishop Tomline collated him to the living of Clee, his name being at the time placed on the boards of Trinity College, Cambridge, as a ten-year man by Doctor Bayley, Sub-dean of Lincoln and examining Chaplain to the Bishop. In the same year he was admitted as Surrogate and a Steward of the Clerical Fund. In 1831, Bishop Kaye gave him the living of Scopwick, which he held to the time of his death. He graduated as Doctor of Divinity in 1836, being then Rector of Wolverhampton, and a Prebendary of the Collegiate Church at that place, both of which positions had been presented to him by Doctor Hobart, Dean of Westminster. In 1846 the Lord Chancellor conferred on him the rectory of South Hykeham, which vacated the incumbency of Wolverhampton. At the age of seventy-two Doctor Oliver's physical powers began to fail, and he was obliged to confine the charge of his parishes to the care of curates, and he passed the remaining years of his life in retirement at Lincoln. In 1805 he had married Mary Ann, the youngest daughter of Thomas Beverley, by whom he left five children. He died March 3, 1867, at Eastgate, Lincoln. To the literary world Doctor Oliver was well known as a laborious antiquary, and his works on ecclesiastical antiquities during fifty years of his life, from twenty-five, earned for him a high reputation. Of these works the most important were, *History and Antiquities of the Collegiate Church of Beverley, History and Antiquities of the Collegiate Church of Wolverhampton, History of the Conventual Church of Grimsby, Monumental Antiquities of Grimsby, History of the Gild of the Holy Trinity, Sleaford, Letters on the Druidical Remains near Lincoln, Guide to the Druidical Temple at Nottingham and Remains of Ancient Britons between Lincoln and Sleaford.*

But it is as the most learned Freemason and the most indefatigable and copious Masonic author of his age that Doctor Oliver principally claims our attention. He had inherited a love of Freemasonry from his father, the Rev. Samuel Oliver, who was an expert Master of the work, the Chaplain of his Lodge, and who contributed during a whole year, from 1797 to 1798, an original Masonic song to be sung on every Lodge night. His son has repeatedly acknowledged his indebtedness to him for valuable information in relation to Masonic usages. Doctor Oliver was initiated by his father, in the year 1801, in Saint Peter's Lodge, in the city of Peterborough. He was

at that time but nineteen years of age, and was admitted by Dispensation during his minority, according to the practise then prevailing, as a Lewis, or the son of a Freemason. Under the tuition of his father, he made much progress in the rites and ceremonies then in use among the Lodges. He read with great attention every Masonic book within his reach, and began to collect that store of knowledge which he afterward used with so much advantage to the Craft.

Soon after his appointment as Head Master of King Edward's Grammar School at Grimsby, he established a Lodge in the borough, the chair of which he occupied for fourteen years. So strenuous were his exertions for the advancement of Freemasonry, that in 1812 he was enabled to lay the first stone of a Masonic hall in the town, where, three years before, there had been scarcely a Freemason residing. About this time he was exalted as a Royal Arch Mason in the Chapter attached to the Rodney Lodge at Kingston-on-Hull. In Chapters and Consistories connected with the same Lodge he also received the advanced Degrees and those of Masonic Knighthood. In 1813, he was appointed a Provincial Grand Steward; in 1816, Provincial Grand Chaplain; and in 1832, Provincial Deputy Grand Master of the Province of Lincolnshire. These are all the official honors that he received, except that of Past Deputy Grand Master, conferred, as an honorary title, by the Grand Lodge of Massachusetts.

In the year 1840, Doctor Crucefix had undeservedly incurred the displeasure of the Grand Master, the Duke of Sussex. Doctor Oliver, between whom and Doctor Crucefix there had always been a warm personal friendship, assisted in a public demonstration of the Fraternity in honor of his friend and brother. This involved him in the odium, and caused the Provincial Grand Master of Lincolnshire, Brother Charles Tennyson D'Eyncourt, to request the resignation of Doctor Oliver as his Deputy. He complied with the resignation, and after that time withdrew from all active participation in the labors of the Lodge. The transaction was not considered by any means as creditable to the independence of character or sense of justice of the Provincial Grand Master, and the Craft very generally expressed their indignation of the course which he had pursued, and their warm appreciation of the Masonic services of Doctor Oliver. In 1844, this appreciation was marked by the presentation of an offering of plate, which had been very generally subscribed for by the Craft throughout the kingdom.

Doctor Oliver's first contribution to the literature of Freemasonry, except a few Masonic sermons, was a work entitled *The Antiquities of Freemasonry, comprising illustrations of the five Grand Periods of Masonry, from the Creation of the World to the Dedication of King Solomon's Temple*, which was published in 1823. His next production was a little work entitled *The Star in the East*, intended to show, from the testimony of Masonic writers, the connection between Freemasonry and religion. In 1841 he published twelve lectures on the *Signs and Symbols* of Freemasonry, in which he went into a learned detail of the history and signification of all the recognized symbols of the Order. His next important contribution to Freemasonry was *The History of Initiation in twelve lectures, comprising a detailed account of the Rites and Ceremonies, Doctrines and Discipline, of all the Secret and Mysterious Institutions of the Ancient World*, published in 1840. The professed object of the author was to show the resemblances between these ancient systems of initiation and the Masonic, and to trace them to a common origin; a theory which, under some modification, has been very generally accepted by Masonic scholars.

Following this was *The Theocratic Philosophy of Freemasonry*, a highly interesting work, in which he discusses the speculative character of the Institution. *A History of Freemasonry from 1829 to 1840* has proved a valuable appendix to the work of Preston, an edition of which he had edited in the former year. His next and most important, most interesting, and most learned production was his *Historical Landmarks and other Evidences of Freemasonry Explained*. No work with such an amount of facts in reference to the Masonic system had ever before been published by any author. It will forever remain as a monument of his vast research and his extensive reading.

But it would be no brief task to enumerate merely the titles of the many works which he produced for the instruction of the Craft. A few of them must suffice. These are the *Revelations of a Square*, a sort of Masonic romance, detailing, in a fictitious form, many of the usages of the last centuries, with anecdotes of the principal Freemasons of that period; *The Golden Remains of the Early Masonic Writers*, in five volumes, each of which contains an interesting introduction by the editor; *The Book of the Lodge*, a useful manual, intended as a guide to the ceremonies of the Order; *The Symbol of Glory*, intended to show the object and end of Freemasonry; *A Mirror for the Johannite Masons*, in which he discusses the question of the dedication of Lodges to the two Saints John; *The Origin and Insignia of the Royal Arch Degree*, a title which explains itself; *A Dictionary of Symbolic Masonry*, by no means the best of his works. Almost his last contribution to Freemasonry was his *Institutes of Masonic Jurisprudence*, a book in which he expressed views of law that did not meet with the universal concurrence of his English readers. Besides these elaborate works, Doctor Oliver was a constant contributor to the early volumes of the London *Freemasons Quarterly Review*, and published a valuable article, *On the Gothic Constitutions*, in the *American Quarterly Review of Freemasonry*.

The great error of Doctor Oliver, as a Masonic teacher, was a too easy credulity or a too great warmth of imagination, which led him to accept without hesitation the crude theories of previous writers, and to recognize documents and legends as unquestionably authentic whose truthfulness subsequent researches have led most Masonic scholars to doubt or to deny. His statements, therefore, as to the origin or the history of the Order, have to be received with many grains of allowance. Yet it must be acknowledged that no writer in the English language has ever done so much to elevate the scientific character of Freemasonry.

Doctor Oliver was in fact the founder of what may well be called the Literary School of Freemasonry. Bringing to the study of the Institution an amount

of archeological learning but seldom surpassed, an inexhaustible fund of multifarious reading, and all the laborious researches of a genuine scholar, he gave to Freemasonry a literary and philosophic character which has induced many succeeding scholars to devote themselves to those studies which he had made so attractive. While his erroneous theories and his fanciful speculations will be rejected, the form and direction that he has given to Masonic speculations will remain, and to him must be accredited the enviable title of the *Father of Anglo-Saxon Masonic Literature.* In reference to the personal character of Doctor Oliver, a contemporary journalist, *Stanford Mercury,* has said that he was of a kind and genial disposition, charitable in the highest sense of the word, courteous, affable, self-denying, and beneficent; humble, unassuming, and unaffected; ever ready to oblige, easy of approach, and amiable, yet firm in the right.

Doctor Oliver's theory of the system of Freemasonry may be briefly stated in these words: He believed that the Order was to be found in the earliest periods of recorded history. It was taught by Seth to his descendants, and practised by them under the name of *Primitive* or *Pure Freemasonry.* It passed over to Noah, and at the dispersion of mankind suffered a division into Pure and Spurious. Pure Freemasonry descended through the Patriarchs to Solomon, and thence on to the present day. The Pagans, although they had slight glimmerings of the Masonic truths which had been taught by Noah, greatly corrupted them, and presented in their mysteries a system of initiation to which he gave the name of the *Spurious Freemasonry of Antiquity.* These views he had developed and enlarged and adorned out of the similar but less definitely expressed teachings of Hutchinson. Like that writer also, while freely admitting the principle of religious tolerance, he contended for the strictly Christian character of the Institution, and that, too, in the narrowest sectarian view, since he believed that the earliest symbols taught the dogma of the Trinity, and that Christ was meant by the Masonic reference to the Deity under the title of Grand Architect of the Universe.

OM. From the Sanskrit language and of an especial importance as a sacred word in the religion of the Hindus. We are told in the *Katha-Upanishad,* one of the Hindu treatises on philosophy, that whoever knows this word can get all he wishes. Brahma himself is credited in the Manu Laws with inventing the word and that he took the letters of this sound one from each of the Vedas, the four holy books of Hindu knowledge, the word *Veda* in the Sanskrit meaning to know. *Om* is the first word in the Puranas, the traditional Hindu histories of the universe, and is also to be said at the start and finish of all of the Veda instructions. From whence originally came the word is a matter of much speculation, East and West, both past and present; Lewis Spence, in his *Encyclopedia of Occultism,* suggests it is an old and contracted form of the Sanskrit word *evam,* meaning *thus.* Another explanation is that the syllable is the expression of consent used by the gods themselves, a creative utterance meaning *Thus may it be.* Sometimes the word is spelled *Aum,* but probably all that this difference may be is a matter of pronunciation, though the three letters have been credited in their selection and use with a potent and mysterious power and sanctity. *Om* is also given by the Hindus as a name for the Spiritual Sun, or Source of Inner Light, to distinguish this from the *Sooruj* or material sun, a physical center of illumination and warmth (see *Aum* and *On*).

OMEGA. See *Alpha and Omega.*

OMNIFIC WORD. The Tetragrammaton is so called because of the omnific powers attributed by the Cabalists to its possession and true pronunciation (see *Tetragrammaton*). The term is also applied to the most significant word in the Royal Arch system.

ON. This is a significant word in Royal Arch Masonry, and has been generally explained as being the name by which Jehovah was worshiped among the Egyptians. As this has been denied, and the word asserted to be only the name of a city in Egypt, it is proper that some inquiry should be made into the authorities on the subject. The first mention of On in the Bible is in the history of Joseph, to whom Pharoah gave "to wife Asenath, the daughter of Potipherah, priest of On." The city of On was in Lower Egypt, between the Nile and the Red Sea, and "adorned," says Philippson, "by a gorgeous temple of the sun, in which a numerous priesthood officiated." The investigations of modern Egyptologists have shown that this is an error. On was the name of a city where the sun-god was worshiped, but On was not the name of that god. Champollion, in his *Dictionnaire Egyptien,* gives the phonetic characters, with the figurative symbols of a serpent and disk, and a seated figure, as the name of the sun-god. Now, of these two characters, the upper one has the power of *R,* and the lower of *A,* and hence the name of the god is *Ra.* This is the concurrent testimony of Bunsen, Lepsius, Gliddon, and all later authorities.

SYMBOL OF THE SUN-GOD

But although On was really the name of a city, the founders of the Royal Arch had, with the lights then before them, assumed that it was the name of a god, and had so incorporated it with their system. With better light than theirs, we can no longer accept their definition; yet the word may still be retained as a symbol of the Egyptian god. We know not who has power to reject it; and if scholars preserve, outside of the symbolism, the true interpretation, no harm will be done. It is not the only significant word in Freemasonry whose old and received meaning has been shown to be incorrect, and sometimes even absurd.

Referring to the expressions by Doctor Mackey. "This is a significant word in Royal Arch Masonry and has generally been explained, as being the name by which Jehovah was worshiped among the Egyptians." . . . "But although On was really the name of a city, the founders of the Royal Arch had, with the lights then before them, assumed that it was the name of a god and had so incorporated it with their system," Brother David E. W. Williamson writes as follows:

> This, it seems to me, gives a wrong impression of the Royal Arch use of the word. "On" is certainly one of the names of the deity of Israel, and it will be found by

reference to the Septuagint that אהיה אשר אהיה, which the Authorized Version renders "I am that I am," is actually translated into Greek as Ελώ εἰμι ὁ Ὤν— "I am the Being." For several centuries in the earlier part of the Christian era, the Septuagint was considered to be co-ordinate with, if not superior to, the Hebrew text as authority and by the vast number of worshippers under the Orthodox rite the Greek Version is and always has been regarded with the same veneration as English-speaking people regard the Authorized Version. To these worshippers, therefore, ON is one of the names of the Almighty. The effect of the word אשר, if I may make the suggestion, merely intensifies the meaning of THE Being, so that, as nearly as we can translate the sense into English, the original Biblical expression would be: "I AM—there, you see, I AM." If you have Westcott and Hort handy and will refer to Revelations i, 4, you will see that the phrase which the Authorized Version renders "Grace be unto you, and peace, from him which is and which was and which is to come" is literally "From *the being* and *the was* and *the coming*," (ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος "From the *On*." And see especially verse 8 in the same chapter: ὁ Θεὸς ὁ ὢν, etc. It seems to me that when we say Supreme Being, referring to the Almighty, we are exactly expressing the word that meant *ĕhyĕh* to the Yahwist redactor of the Pentateuch and *ON* to the Septuagint translators, as well as to the Hebrew Christian who wrote the Apocalypse.

Godfrey Higgins (*Celtic Druids*, page 171) quotes an Irish commentator as showing that the name *Ain* or *On* was the name of a triad of gods in the Irish language. "All etymologists," Higgins continues, "have supposed the word *On* to mean the sun; but how the name arose has not before been explained." In another work (*Anacalypsis*, volume i, page 109), Higgins makes the following important remarks: "Various definitions are given of the word *On;* but they are all unsatisfactory. It is written in the Old Testament in two ways, אונ, *aun*, and אנ, *an*. It is usually rendered in English by the word *On*. This word is supposed to mean the sun, and the Greeks translated it by the word ἥλιος, or *Sol*. But I think it only stood for the sun, as the emblem of the procreative power of nature." Bryan says (*Mythological Antiquity*, volume i, page 19), when speaking of this word: "On, Eon or Aon, was another title of the sun among the Amonians. The Seventy, where the word occurs in the Scriptures, interpret it the sun, and call the City of On, Heliopolis; and the Coptic Pentateuch renders the City On by the City of the Sun."

Plato, in his *Timoeus*, says: "Tell me of the god ON, which is, and never knew beginning." And, although Plato may have been here thinking of the Greek word ΩN, which means *Being*, it is not improbable that he may have referred to the god worshiped at On, or Heliopolis, as it was thence that the Greeks derived so much of their learning. It would be vain to attempt to make an analogy between the Hindu sacred word *Aum* and the Egyptian *On*. The fact that the *m* in the former word is the initial of some secret word, renders the conversion of it into *n* impossible, because it would thereby lose its signification.

The old Freemasons, misled by the authority of Saint Cyril, and by the translation of the name of the city into City of the Sun by the Hebrews and the Greeks, very naturally supposed that On was the Egyptian sun-god, their supreme deity, as the sun always was, wherever he was worshiped. Hence, they appropriated that name as a sacred word explanatory of the Jewish Tetragrammaton. Brother Williamson points out here that "As to the Egyptian city of that name, the Egyptian name was used by the Jews (see Brown-Driver-Briggs *Lexicon*). The Greeks knew it as Heliopolis and could not have mistaken the city for a god" (see also *Aum* and *Om*).

ONECH. The Hebrew word ענק. The bird Phenix, named after Enoch or Phenoch. Enoch signifies initiation. The Phenix, in Egyptian mythological sculptures, as a bird, is placed in the mystical palm-tree. The Phenix is the representative of eternal and continual regeneration, and is the Holy Spirit which brooded as a dove over the face of the waters, the dove of Noah and of Hasisatra or Xysuthrus (which see), which bore a sprig in its mouth.

ONTARIO. The first Masonic meetings in Ontario were probably held by Lodge No. 156 attached to the Eighth Regiment of Foot at Fort Niagara between 1775 and 1780. On March 7, 1792, Brother William Jarvis was appointed Provincial Grand Master of Upper Canada by the "Antient" Grand Lodge of Canada. He angered the Brethren, however, by refusing to assemble the Grand Lodge at Niagara, and they met together in 1803 and elected Brother Forsyth Provincial Grand Master. The other Lodges in Ontario attended meetings of a Grand Convention under Brother Ziba M. Phillips during the years 1817 to 1822. Harmony seemed in sight when Brother Simon McGillivray arrived in September of 1822 with authority to reorganize the Craft in Upper Canada. A second Provincial Grand Lodge was formed and met regularly from 1822 to 1830 when it became dormant owing to the Morgan excitement which even here had a widespread influence. In 1845 a Third Provincial Grand Lodge was organized and continued work until 1858. A Grand Lodge was formed by Irish Lodges in 1853. After all these attempts at creating a governing body, finally, on October 10, 1855, the Grand Lodge of Canada was established at Hamilton by representatives of forty-one Lodges. Brother William Mercer Wilson was elected Grand Master. The Provincial Grand Lodge of England met and became an independent Grand Lodge in 1857. Next year, however, it united with the Grand Lodge of Canada. The Quebec Lodges withdrew in 1869 to form the Grand Lodge of Quebec and in 1886 the Grand Lodge of Canada added the words "in the Province of Ontario" to its title.

ONYX. The word for this in Hebrew, שהם, is pronounced *Shohem*. The second stone in the fourth row of the high priest's breastplate. It is of a bluish-black color, and represented the Tribe of Joseph.

OPENING OF THE LODGE. The necessity of some preparatory ceremonies, of a more or less formal character, before proceeding to the despatch of the ordinary business of any association, has always been recognized. Decorum and the dignity of the meeting alike suggest, even in popular assemblies called only for a temporary purpose, that a presiding officer shall, with some formality, be inducted into the chair, and he then, to use the ordinary phrase, "opens" the meeting with the appointment of his necessary assistants, and with the announcement, in an address to the audience, explanatory of the objects that have called them together.

If secular associations have found it expedient, by the adoption of some preparatory forms, to avoid the

appearance of an unseeming abruptness in proceeding to business, it may well be supposed that religious societies have been still more observant of the custom, and that, as their pursuits are more elevated, the ceremonies of their preparation for the object of their meeting should be still more impressive.

In the Ancient Mysteries, those sacred rites which have furnished so many models for Masonic symbolism, the opening ceremonies were of the most solemn character. The Sacred Herald commenced the ceremonies of opening the greater initiations by the solemn formula of "Depart hence, ye profane!" to which was added a proclamation which forbade the use of any language which might be deemed of unfavorable augury to the approaching rites.

In like manner a Lodge of Freemasons is opened with the employment of certain ceremonies in which, that attention may be given to their symbolic as well as practical importance, every member present is expected to take a part.

These ceremonies, which slightly differ in each of the Degrees—but differ so slightly as not to affect their general character—may be considered, in reference to the several purposes they are to effect, to be divided into eight successive steps or parts.

1. The Master having signified his intention to proceed to the labors of the Lodge, every Brother is expected to assume his necessary Masonic clothing and, if an officer, the insignia of his office, and silently and decorously to repair to his appropriate station.
2. The next step in the ceremony is, with the usual precautions, to ascertain the right of each one to be present. It is scarcely necessary to say that, in the performance of this duty, the officers who are charged with it should allow no one to remain who is not either well known to themselves or properly vouched for by some discreet and experienced Brother.
3. Attention is next directed to the external avenues of the Lodge, and the officers within and without who are entrusted with the performance of this important duty, are expected to execute it with care and fidelity.
4. By a wise provision, it is no sooner intimated to the Master that he may safely proceed, than he directs his attention to an inquiry into the knowledge possessed by his officers of the duties that they will be respectively called upon to perform.
5. Satisfied upon this point, the Master then announces, by formal proclamation, his intention to proceed to business; and, mindful of the peaceful character of our Institution, he strictly forbids all immoral or unmasonic conduct whereby the harmony of the Lodge may be impeded, under no less a penalty than the by-laws may impose, or a majority of the Brethren present may see fit to inflict. Nor, after this, is any Brother permitted to leave the Lodge during Lodge hours, that is, from the time of opening to that of closing, without having first obtained the Worshipful Master's permission.
6. Certain mystic rites, which can here be only alluded to, are then employed, by which each Brother present signifies his concurrence in the ceremonies which have been performed, and his knowledge of the Degree in which the Lodge is about to be opened.
7. It is a lesson which every Freemason is taught, as one of the earliest points of his initiation, that he should commence no important undertaking without first invoking the blessing of Deity. Hence the next step in the progress of the opening ceremonies is to address a prayer to the Supreme Architect of the Universe. This prayer, although offered by the Master, is to be participated in by every Brother, and, at its conclusion, the audible response of "So mote it be: should be made by all present.
8. The Lodge is then declared, in the name of God and the Holy Saints John, to be opened in due form on the First, Second, or Third Degree of Freemasonry, as the case may be.

A Lodge is said to be opened *in the name of God and the Holy Saints John*, as a declaration of the sacred and religious purposes of the meeting, of profound reverence for that Divine Being whose name and attributes should be the constant themes of contemplation, and of respect for those ancient patrons whom the traditions of Freemasonry so intimately connect with the history of the Institution.

It is said to be opened *in due form*, to intimate that all that is necessary, appropriate and usual in the ceremonies, all that the law requires or ancient usage renders indispensable, have been observed.

Further, it is said to be opened *on*, and not *in*, a certain Degree, which latter expression is often incorrectly used, in reference rather to the speculative than to the legal character of the meeting, to indicate, not that the members are to be circumscribed *in* the limits of a particular Degree, but that they are met together to unite in contemplation *on* the symbolic teachings and divine lessons of that Degree.

The manner of opening in each Degree slightly varies. In the English system, the Lodge is opened in the First Degree "in the name of T. G. A. O. T. U."; in the Second, "on the square, in the name of the Grand Geometrician of the Universe"; and in the Third, "on the center, in the name of the Most High."

It is prescribed as a ritualistic regulation that the Master shall never open or close his Lodge without a lecture or part of a lecture. Hence, in each of the Degrees a portion of the lecture of that Degree is incorporated into the opening and closing ceremonies.

There is in every Degree of Freemasonry, from the lowest to the highest, an opening ceremony peculiar to the Degree. This ceremony has always more or less reference to the symbolic lesson which it is the design of the Degree to teach, and hence the varieties of openings are as many as the Degrees themselves.

OPERATIVE ART. Freemasonry is divided by Masonic writers into two branches, an Operative Art and a Speculative Science. The Operative Art is that which was practised by the Stone-Masons of the Middle Ages. The Speculative Science is that which is practised by the Freemasons of the present day. The technicalities and usages of the former have been incorporated into and modified by the latter. Hence, Freemasonry is sometimes defined as a Speculative Science founded on an Operative Art.

OPERATIVE MASONRY. Freemasonry, in its character as an Operative Art, is familiar to everyone. As such, it is engaged in the application of the rules and principles of architecture to the construction of edifices for private and public use, houses for the dwelling-place of man, and temples for the worship of the Deity. It abounds, like every other art, in the use of technical terms, and employs, in practise, an abundance of implements and materials which are peculiar to itself. This Operative Art has been the foundation on which has been built the Speculative Science of Freemasonry (see *Speculative Masonry*).

OPERATIVE MASONS. Workers in stone, who construct material edifices, in contradistinction to Speculative Masons, who build spiritual edifices.

OPERATIVES. Name applied to those, as Dr. Thomas Carr, Dr. C. M. Merz, Sir John A. Cochburn, Sir Frederick Pollock, Clement E. Stretton, active in the modern study and practise of old gild customs.

OPHITES. The Brotherhood of the Serpent, which flourished in the second century, and held that there were two principles of eons and the accompanying theogony. This Egyptian fraternity displayed a living serpent in their ceremonies, which was reverenced as a symbol of wisdom and a type of good.

OPTION. When a Masonic obligation leaves to the person who assumes it the option to perform or omit any part of it, it is not to be supposed that such option is to be only his arbitrary will or unreasonable choice. On the contrary, in exercising it, he must be governed and restrained by the principles of right and duty, and be controlled by the circumstances which surround the case, so that this option, which at first would seem to be a favor, really involves a great and responsible duty, that of exercising a just judgment in the premises. That which at one time would be proper to perform, at another time and in different circumstances it would be equally proper to omit.

ORAL INSTRUCTION. Much of the instruction which is communicated in Freemasonry, and, indeed, all that is esoteric, is given orally; and there is a law of the Institution that forbids such instruction to be written. There is in this usage and regulation a striking analogy to what prevailed on the same subject in all the secret institutions of antiquity. In all the Ancient Mysteries, the same reluctance to commit the esoteric instructions of the hierophants to writing is apparent; and hence the secret knowledge taught in their initiations was preserved in symbols, the true meaning of which was closely concealed from the profane. The Druids had a similar regulation; and Caesar informs us that, although they made use of the letters of the Greek alphabet to record their ordinary or public transactions, yet it was not considered lawful to entrust their sacred verses to writing, but these were always committed to memory by their disciples.

The secret doctrine of the Cabala, or the mystical philosophy of the Hebrews, was also communicated in an oral form, and could be revealed only through the medium of allegory and similitude. The Cabalistic knowledge, traditionally received, was, says Maurice (*Indian Antiquities*, volume iv, page 548), "transmitted verbally down to all the great characters celebrated in Jewish antiquity, among whom both David and Solomon were deeply conversant in its most hidden mysteries. Nobody, however, had ventured to commit anything of this kind to paper."

The Christian Church also, in the age immediately succeeding the apostolic period, observed the same custom of oral instruction. The early Fathers were eminently cautious not to commit certain of the mysterious dogmas of their religion to writing, lest the surrounding Pagans should be made acquainted with what they could neither understand nor appreciate. Saint Basil (*De Spiritu Sancto*), treating of this subject in the fourth century, says: "We receive the dogmas transmitted to us by writing, and those which have descended to us from the apostles, beneath the mystery of oral tradition; for several things have been handed down to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them." And he further asks, "How should it ever be becoming to write and circulate among the people an account of those things which the uninitiated are not permitted to contemplate?"

A custom, so ancient as this, of keeping the landmarks unwritten, and one so invariably observed by the Masonic Fraternity, it may very naturally be presumed, must have been originally established with the wisest intentions; and, as the usage was adopted by many other institutions whose organization was similar to that of Freemasonry, it may also be supposed that it was connected, in some way, with the character of an esoteric instruction. Two reasons, it seems to Doctor Mackey, may be assigned for the adoption of the usage among Freemasons.

In the first place, by confining our secret doctrines and landmarks to the care of tradition, all danger of controversies and schisms among Freemasons and in Lodges is effectually avoided. Of these traditions, the Grand Lodge in each Jurisdiction is the interpreter, and to its authoritative interpretation every Freemason and every Lodge in the Jurisdiction is bound to submit. There is no book, to which every Brother may refer, whose language each one may interpret according to his own views, and whose expressions—sometimes, perhaps, equivocal and sometimes obscure—might afford ample sources of wordy contest and verbal criticism. The doctrines themselves, as well as their interpretation, are contained in the memories of the Craft; and the Grand Lodges, as the lawful representatives of the Fraternity, are alone competent to decide whether the tradition has been correctly preserved, and what is its true interpretation. Hence it is that there is no institution in which there have been so few and such unimportant controversies with respect to essential and fundamental doctrines.

In illustration of this argument, Doctor Oliver, while speaking of what he calls the Antediluvian System of Freemasonry—a part of which must necessarily have been traditional, and transmitted from father to son, and a part entrusted to symbols—makes the following observations:

> Such of the legends as were communicated orally would be entitled to the greatest degree of credence, while those that were committed to the custody of symbols, which, it is probable, many of the collateral legends would be, were in great danger of perversion, because the truth could only be ascertained by those persons who were intrusted with the secret of their interpretation. And if the symbols were of doubtful character, and carried a double meaning, as many of the Egyptian hieroglyphics of a subsequent age actually did, the legends which they embodied might sustain very considerable alteration in sixteen or seventeen hundred years, although passing through very few hands.

Maimonides (*More Nevochim*, chapter lxxi) assigns a similar reason for the unwritten preservation of the Oral Law. He says:

> This was the perfection of wisdom in our law, and by this means those evils were avoided into which it fell in succeeding times, namely, the variety and perplexity of sentiments and opinions, and the doubts which so commonly arise from written doctrines contained in books, besides the errors which are easily committed by writers and copyists, whence, afterwards, spring up controversies, schisms, and confusion of parties.

A second reason that may be assigned for the unwritten ritual of Freemasonry is, that by compelling the Craftsman who desires to make any progress in his profession, to commit its doctrines to memory, there is a greater probability of their being thoroughly

studied and understood. In confirmation of this opinion, it will, Doctor Mackey believed, be readily acknowledged by anyone whose experience is at all extensive, that, as a general rule, those skilful Brethren who are technically called *Bright Masons*, are better acquainted with the esoteric and unwritten portion of the lectures, which they were compelled to acquire under a competent instructor, and by oral information, than with that which is published in the Monitors, and, therefore, always at hand to be read. Caesar (*Bello Gallae* vi, 14) thought that this was the cause of the custom among the Druids, for, after mentioning that they did not suffer their doctrines to be committed to writing, he adds: "They seem to me to have adopted this method for two reasons: that their mysteries might be hidden from the common people, and to exercise the memory of their disciples, which would be neglected if they had books on which they might rely, as, we find, is often the case."

A third reason for this unwritten doctrine of Freemasonry, and one, perhaps, most familiar to the Craft, is also alluded to by Caesar in the case of the Druids, "because they did not wish their doctrines to be divulged to the common people." Maimonides, in the conclusion of the passage which we have already quoted, makes a similar remark with respect to the oral law of the Jews. "But if," says he, "so much care was exercised that the oral law should not be written in a book and laid open to all persons, lest, peradventure, it should become corrupted and depraved, how much more caution was required that the secret interpretations of that law should not be divulged to every person, and pearls be thus thrown to swine." "Wherefore," he adds, "they were entrusted to certain private persons, and by them were transmitted to other educated men of excellent and extraordinary gifts." For this regulation he quotes the Rabbis, who say that the secrets of the law are not delivered to any person except a man of prudence and wisdom.

It is, then, for these excellent reasons—to avoid idle controversies and endless disputes; to preserve the secrets of our Order from decay; and, by increasing the difficulties by which they are to be obtained, to diminish the probability of their being forgotten; and, finally, to secure them from the unhallowed gaze of the profane—that the oral instruction of Freemasonry was first instituted, and still continues to be religiously observed. Its secret doctrines are the precious jewels of the Order, and the memories of Freemasons are the well-guarded caskets in which those jewels are to be preserved with unsullied purity. Hence it is appropriately said in our instructions that "the attentive ear receives the sound from the instructive tongue, and the secrets of Freemasonry are safely lodged in the Depository of faithful breasts."

ORAL LAW. The Oral Law is the name given by the Jews to the interpretation of the written code, which is said to have been delivered to Moses at the same time, accompanied by the Divine command: "Thou shalt not divulge the words which I have said to thee out of my mouth." The Oral Law was, therefore, never entrusted to books; but, being preserved in the memories of the judges, prophets, priests, and other wise men, was handed down, from one to the other, through a long succession of ages. Maimonides has described, according to the Rabbinical traditions, the mode adopted by Moses to impress the principles of this Oral Law upon the people. As an example of perseverance in the acquirement of information by oral instruction, it may be worthy of the consideration and imitation of all those Freemasons who wish to perfect themselves in the esoteric lessons of their Institution.

When Moses had descended from Mount Sinai, and had spoken to the people, he retired to his tent. Here he was visited by Aaron, to whom, sitting at his feet, he recited the law and its explanation, as he had received it from God. Aaron then rose and seated himself on the right hand of Moses. Eleazar and Ithamar, the sons of Aaron, now entered the tent, and Moses repeated to them all that he had communicated to their father; after which, they seated themselves, one on the left hand of Moses and the other on the right hand of Aaron. Then went in the seventy elders, and Moses taught them, in the same manner as he had taught Aaron and his sons. Afterward, all of the congregation who desired to know the Divine Will came in; and to them, also, Moses recited the law and its interpretation, in the same manner as before. The law, thus orally delivered by Moses, had now been heard four times by Aaron, three times by his sons, twice by the seventy elders, and once by the rest of the people. After this, Moses withdrawing, Aaron repeated all that he had heard from Moses, and retired; then Eleazar and Ithamar repeated it, and also withdrew; and, finally, the same thing was done by the seventy elders; so that each of them having heard the law repeated four times, it was thus, finally, fixed in their memories.

The *written* law, divided by the Jewish lawgivers into 613 precepts, is contained in the Pentateuch. But the *oral* law, transmitted by Moses to Joshua, by him to the elders, and from them conveyed by traditionary relation to the time of Judah the Holy, was by him, to preserve it from being forgotten and lost, committed to writing in the work known as the *Mishna*. And now, no longer an Oral Law, its precepts are to be found in that book, with the subsidiary aid of the Constitutions of the Prophets and Wise Men, the Decrees of the Sanhedrim, the Decisions of the Judges, and the Expositions of the Doctors.

ORANGEMEN. The stated object of this organization was to preserve the supremacy of the Crown and Protestantism. Founded in 1795 by Thomas Wilson, a Freemason; composed of one grade. John Templeton, in 1796, introduced the Purple Degree and later the Markman's Grade and the Heroine of Jericho were added. Not a Masonic Body though somewhat connected, evidently, with Freemasonry during that early period (see *Orangeism in Ireland and Throughout the Empire*, R. M. Sibbett, Belfast).

ORATOR. An officer in a Lodge whose duty it is to explain to a candidate after his initiation the mysteries of the Degree into which he has just been admitted. The office is therefore, in many respects, similar to that of a Lecturer. The office was created in the French Lodges early in the eighteenth century, soon after the introduction of Freemasonry into France. A writer in the London *Freemasons Magazine* for 1859 attributes its origin to the constitutional deficiency of the French in readiness of public speaking. From the French it passed to the other Continental

Lodges, and was adopted by the Scottish Rite. The office is not generally recognized in the English and American system, where its duties are performed by the Worshipful Master. Though a few Lodges under the English Constitution do appoint an Orator, namely, the Lodge of Antiquity, No. 2, the Pilgrim Lodge, No. 238, the Constitutional Lodge, No. 294, and the La Césarée Lodge, No. 590.

Brother Oswald Wirth of Paris, in conversation with Brother Clegg, expressed a neat distinction from a French point of view between the Orator and the Secretary, the latter guarding the memory of the Lodge, the former voicing its conscience.

ORDER. An *Order* may be defined to be a brotherhood, fellowship, or association of certain persons, united by laws and statutes peculiar to the society, engaged in a common object or design, and distinguished by particular habits, ensigns, badges or symbols.

Johnson's definition is that an Order is "a regular government, a society of dignified persons distinguished by marks of honor, and a religious fraternity." In all of these senses Freemasonry may be styled an Order. Its government is of the most regular and systematic character; men the most eminent for dignity and reputation have been its members; and if it does not constitute a religion in itself, it is at least religion's handmaid.

The ecclesiastical writers define an Order to be a congregation or society of religious persons, governed by particular rules, living under the same superior, in the same manner, and wearing the same habit; a definition equally applicable to the society of Freemasons. These ecclesiastical Orders are divided into three classes:

1. Monastic, such as the Benedictines and the Augustinians.
2. The Mendicant, as the Dominicans and the Franciscans.
3. The Military, as the Hospitalers, the Templars, and the Teutonic Knights.

Only the first and the third have any connection with Freemasonry; the first because it was by them that architecture was fostered, and the Masonic Gilds patronized in the Middle Ages; and the third because it was in the bosom of Freemasonry that the Templars found a refuge after the dissolution of their Order.

ORDER BOOK. The book to which all appeals were made, in the Order of Strict Observance, as to matters of history, usage, or ritual. It was invariably bound in red.

ORDER NAME. The name or designation assumed by initiates of the Illuminati, the members of the Rite of Strict Observance, and of the Royal Order of Scotland, was called the *Order Name*, or the Characteristic Name (see *Eques*). The Illuminati selected classical names, of which the following are specimens: the real surnames at the left, the assumed ones at the right:

Weishaupt	Spartacus
Knigge	Philo
Bode	Amelius
Nicolai	Lucian
Westenreider	Pythagoras
Constanza	Diomedes
Zwack	Cato
Count Savioli	Brutus
Busche	Bayard
Ecker	Saladin

The members of the Strict Observance formed their Order Names in a different way. Following the custom of the combatants in the old tournaments, each called himself an *Eques*, or Knight of some particular object; as, Knight of the Sword, Knight of the Star, etc. Where one belonged both to this Rite and to that of Illuminism, his Order Name in each was different. Thus Bode, as an Illuminatus, was, we have seen, called *Amelius*, but as a Strict Observant, he was known as *Eques à lilio convallium*, or Knight of the Lily-of-the-Valleys. The following examples may suffice. A full list in Thory's *Acta Latomorum*.

Hund, *Eques ab ense*=Knight of the Sword.
Jacobi, *Eques à stellâ*=Knight of the Star.
Count Bruhl, *Eques à gladio ancipiti*=Knight of the Double-edged Sword.
Bode, *Eques à lilio convallium*=Knight of the Lily-of-the-Valleys.
Beyerle, *Eques à fasciâ*=Knight of the Girdle.
Berend, *Eques à septem stellis*=Knight of the Seven Stars.
Decker, *Eques à plagula*=Knight of the Curtain.
Lavater, *Eques ab Æsculapio*=Knight of Esculapius.
Seckendorf, *Eques à capricorno*=Knight of Capricorn.
Prince Charles Edward, *Eques à sole aureo*=Knight of the Golden Sun.
Zinnendorf, *Eques à lapide nigro*=Knight of the Black Stone.

ORDER OF BUSINESS. In every Masonic Body, the By-laws should prescribe an *Order of Business*, and in proportion as that order is rigorously observed will be the harmony and celerity with which the business of the Lodge will be despatched.

In Lodges whose By-laws have prescribed no settled order, the arrangement of business is left to the discretion of the presiding officer, who, however, must be governed, to some extent, by certain general rules founded on the principles of parliamentary law, or on the suggestions of common sense.

The order of business may, for convenience of reference, be placed in the following tabular form:

1. Opening of the Lodge.
2. Reading and confirmation of the Minutes.
3. Reports on Petitions.
4. Balloting for Candidates.
5. Reports of Special Committees.
6. Reports of Standing Committees.
7. Consideration of Motions made at a former meeting, if called up by a member.
8. New business.
9. Initiations.
10. Reading of the Minutes for information and correction.
11. Closing of the Lodge.

ORDER OF CHRIST. See *Christ, Order of.*

ORDER OF JEANNE D'ARC. Organized at Berkeley, California, by Brother Henry Byron Phillips, who wrote the ritual, and after whom the first Assembly was named. Membership limited to girls between the ages of 14 and 21, sisters or daughters of Master Masons or companions of these girls. Ritual has four Degrees, Myriam, Deborah, Mary, and Jeanne d'Arc, and the motto is *Magni Nominis Umbra, Under the Shadow of a Great Name.*

ORDER OF LIGHT. In 1901 this body of students in occult philosophy was revived at Bradford, England, by the Rosicrucian Adepts, Dr. J. B. Edwards and T. H. Pattinson.

ORDER OF THE BOOK. See *Stukely, Doctor.*

ORDER OF THE TEMPLE. See *Temple, Order of the.*

ORDER, RULES OF. Every permanent deliberative Body adopts a code of *rules of order* to suit itself; but there are certain rules derived from what may be called the Common Law of Congress and Parliament, the wisdom of which having been proven by long experience, that have been deemed of force at all times and places, and are, with a few necessary exceptions, as applicable to Lodges as to other societies. The rules of order, sanctioned by uninterrupted usage and approved by all authorities, may be enumerated under the following distinct heads, as applied to a Masonic Body:

1. Two independent original propositions cannot be presented at the same time to the meeting.
2. A subsidiary motion cannot be offered out of its rank of precedence.
3. When a Brother intends to speak, he is required to stand up in his place, and to address himself always to the presiding officer.
4. When two or more Brethren rise nearly at the same time, the presiding officer will indicate, by mentioning his name, the one who, in his opinion, is entitled to the floor.
5. A Brother is not to be interrupted by any other member, except for the purpose of calling him to order.
6. No Brother can speak oftener than the rules permit; but this rule may be dispensed with by the Master.
7. No one is to disturb the speaker by hissing, unnecessary coughing, loud whispering, or other unseemly noise, nor should he pass between the speaker and the presiding officer.
8. No personality, abusive remarks, or other improper language should be used by any Brother in debate.
9. If the presiding officer rises to speak while a Brother is on the floor, that Brother should immediately sit down, that the presiding officer may be heard.
10. Everyone who speaks should speak to the question.
11. As a sequence to this, it follows that there can be no speaking unless there be a question before the Lodge. There must always be a motion of some kind to authorize a debate.

For additional information consult Doctor Mackey's revised *Jurisprudence of Freemasonry.*

ORDERS OF ARCHITECTURE. An *order in architecture* is a system or assemblage of parts subject to certain uniform established proportions regulated by the office which such part has to perform, so that the disposition, in a peculiar form, of the members and ornaments, and the proportion of the columns and pilasters, is called an order. There are five orders of architecture, the Doric, Ionic, Corinthian, Tuscan, and Composite—the first three being of Greek and the last two of Italian origin (see each in this work under its respective title). Considering that the orders of architecture must have constituted one of the most important subjects of contemplation to the Operative Masons of the Middle Ages, and that they afforded a fertile source for their symbolism, it is strange that so little allusion is made to them in the primitive lectures and in the earliest catechisms of the eighteenth century. In the earliest catechism extant, they are simply enumerated, and said to answer "to the base, perpendicular, diameter, circumference, and square"; but no explanation is given of this reference. Nor are they referred to in the Legend of the Craft, or in any of the *Old Constitutions.* Preston, however, introduced them into his system of lectures, and designated the three most ancient orders—the Ionic, Doric, and Corinthian—as symbols of wisdom, strength, and beauty, and referred them to the three original Grand Masters. This symbolism has ever since been retained; and, notwithstanding the reticence of the earlier ritualists, there is abundant evidence, in the architectural remains of the Middle Ages, that it was known to the old Operative Freemasons.

ORDERS OF ARCHITECTURE, EGYPTIAN. The Egyptians had a system of architecture peculiar to themselves, which, says Barlow (*Essays on Symbolisms*, page 30), "would indicate a people of grand ideas, and of confirmed religious convictions." It was massive, and without the airy proportions of the Greek Orders. It was, too, eminently symbolic and among its ornaments the lotus leaf and plant predominated as a symbol of regeneration. Among the peculiar forms of the Egyptian architecture were the fluted column, which suggested the Ionic Order to the Greeks, and the basket capital adorned with the lotus, which, afterward became the Corinthian. To the Masonic student, the Egyptian style of architecture becomes interesting, because it was undoubtedly followed by King Solomon in his construction of the Temple. The great similarity between the pillars of the porch and the columns in front of Egyptian temples is very apparent. Our translators have, however, unfortunately substituted the *lily* for the *lotus* in their version.

ORDERS OF KNIGHTHOOD. An *order of knighthood* is a confraternity of knights bound by the same rules. Of these there are many in every kingdom of Europe, bestowed by sovereigns on their subjects as marks of honor and rewards of merit. Such, for instance, are in England the Knights of the Garter; in Scotland the Knights of Saint Andrew; and in Ireland the Knights of Saint Patrick. But the only Orders of Knighthood that have had any historical relation to Freemasonry, except the Order of Charles XII in Sweden, are the three great religious and military Orders which were established in the Middle Ages. These are the Knights Templar, the Knights Hospitaler or Knights of Malta, and the Teutonic Knights, each of which may be seen in this work under its respective title. Of these three, the Freemasons can really claim a connection only with the Templars. They alone had a secret initiation, and with them there is at least traditional evidence of a fusion. The Knights of Malta and the Teutonic Knights have always held themselves aloof from the Masonic Order. They never had a secret form of initiation; their reception was open and public; and the former Order, indeed, during the latter part of the eighteenth century, became the willing instruments of the Church in the persecution of the Freemasons who were at that time in the Island of Malta. There is, indeed, a Masonic Degree called Knight of Malta, but the existing remnant of the historical order has always repudiated it. With the Teutonic Knights, the Freemasons have no other connection than this, that in some of the advanced Degrees their peculiar cross has been adopted. An attempt has been made, but without reason, to identify the Teutonic Knights with the Prussian Knights, or Noachites.

ORDERS OF THE DAY. In parliamentary law, propositions which are appointed for consideration at a particular hour and day are called the *orders of the day.* When the day arrives for their discussion, they take precedence of all other matters, unless

passed over by mutual consent or postponed to another day. The same rules in reference to these orders prevail in Masonic as in other assemblies. The parliamentary law is here applicable without modification to Masonic Bodies.

ORDINACIO. The *Old Constitutions* known as the *Halliwell* or *Regius Manuscript*, fourteenth century, speak of an *ordinacio* in the sense of a law, "*Alia ordinacio artis gemetriae*" (line 471). It is borrowed from the Roman law, where *ordinatio* signified an Imperial Edict. In the Middle Ages, the word was used in the sense of a statute, or the decision of a judge.

ORDINATION. At the close of the reception of a neophyte into the Order of Elect Cohens, the Master, while communicating to him the mysterious words, touched him with the thumb, index, and middle fingers, the other two being closed, on the forehead, heart, and side of the head, thus making the figure of a triangle. This ceremony was called the *ordination*.

ORDNUNGEN DER STEINMETZEN. German, meaning *Regulations of the Stonecutters*. For an account of the German Fraternity of Steinmetzen see *Stone-Masons of the Middle Ages*.

ORDO AB CHAO. A Latin expression, meaning *Order out of Chaos*. A motto of the Thirty-third Degree, and having the same allusion as *lux e tenebris*, which see in this work. The invention of this motto is to be attributed to the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, and it is first met with in the Patent of Count de Grasse, dated February 1, 1802. When De Grasse afterward carried the Rite over to France and established a Supreme Council there, he changed the motto, and, according to Lenning, *Ordo ab hoc*, *Order out of This*, was used by him and his Council in all their documents. If so, it was simply a blunder.

OREGON. The Grand Lodge of Missouri granted authority for the organization of Multnomah Lodge at Oregon City in 1848. When two other Lodges were opened under the Grand Lodge of California the requisite number for the formation of a Grand Lodge of Oregon was complete. On August 16, 1851, a Convention was held at Oregon City, with Brother Berryman Jennings in the Chair and Brother Benjamin Stark, Secretary, which decided in favor of a Grand Lodge. An address was sent out and a further meeting called for September 13, 1851. Multnomah, Willamette and Lafayette Lodges, the three then existing in the state, sent representatives, and Brothers John Elliott and W. S. Caldwell were elected Chairman and Secretary. Two days later a Constitution was adopted and Brothers Jennings and Stark were installed Grand Master and Grand Secretary respectively.

Multnomah Chapter, No. 1, Royal Arch Masons, at Salem, was granted a Dispensation about April-May, 1856, by the General Grand High Priest, Robert P. Dunlap, Brunswick, Maine, and the first meeting held under this authority occurred on June 17 of the same year. Records of this Chapter were submitted to the General Grand Chapter at the Triennial Convocation in Hartford, Connecticut, later in the above year and a Charter was issued accordingly under the date of September 11, 1856. This Charter reached Salem in due course and Past Grand High Priest William H. Howard, Grand Chapter of Louisiana, was chosen to constitute the Chapter under the Charter Companion Howard residing in San Francisco, it was not until February 14, 1857, that the Chapter was legally constituted and the officers installed. A Dispensation for Portland Chapter, No. 3, at Portland, was dated January 1, 1859, and the first meeting took place on February 12 of that year. A Charter for this Chapter was issued on September 15, 1859, and the officers installed on January 12, 1860. The Grand Chapter of Oregon was organized at Salem on September 18, 1860, by representatives of Multnomah Chapter, No. 1, Salem; Clackamas Chapter, No. 2, Oregon City; Portland Chapter, No. 3, Portland, and Oregon Chapter, No. 4, Jacksonville. Clackamas Chapter, No. 2, and Oregon Chapter, No. 4, surrendered their Charters soon after the organization of the Grand Chapter of Oregon but were later on chartered anew with the same names and numbers as Clackamas Chapter, No. 2, on June 12, 1893, and Oregon Chapter No. 4, on June 9, 1877.

Companion A. H. Hodson was authorized by the General Grand Master of the General Grand Council to convene a minimum of five Royal and Select Masters and to confer the Degrees upon not more than nine Royal Arch Masons. Pioneer Council, No. 1, was therefore organized at McMinnville by Dispensation dated September 1, 1881. A Charter was issued August 14, 1883. A Convention composed of representatives from the three Councils in the State, namely, Pioneer, No. 1; Oregon, No. 2, and Washington, No. 3, was held on February 3, 1885, and a Grand Council was formed by Dispensation from General Grand Master George M. Osgoodby, dated December 15, 1884.

A Special Dispensation from the Grand Master of the Grand Encampment of the United States was issued December 10, 1875, for Oregon Commandery, No. 1. A Regular Dispensation followed on February 15. On October 6, 1877, the Charter was signed and the first meeting as a chartered Commandery took place on October 22. The Grand Commandery of Oregon was organized in Albany, on Thursday, February 10, 1887, and Sir Knight James F. Robinson was elected first Grand Commander. The Grand Master of the Grand Encampment, Charles Roome, under date of March 4, 1887, gave his authority to complete the organization and to install the Grand Officers, which was done on April 13, 1887.

The history of the Ancient and Accepted Scottish Rite in Oregon begins with the establishment in Portland of Oregon Lodge of Perfection, No. 1; Ainsworth Chapter of Rose Croix, No. 1; Multnomah Council of Kadosh, No. 1, and Oregon Consistory, No. 1. Their Charters were dated February 5, 1870, November 14, 1871, January 11, 1872, and March 20, 1891, respectively.

ORGANIST, GRAND. An officer in the Grand Lodge of England, Scotland, and Ireland whose duty it is to superintend the musical exercises on private and public occasions. He must be a Master Mason, and is required to attend the Quarterly and other communications of the Grand Lodge. His jewel is an antique lyre. Grand Lodges in this country do not recognize such an officer. But an organist has been recently employed since the introduction of musical services into Lodge ceremonies by some Lodges.

ORGANIZATION OF THE GRAND LODGES. See *Grand Lodge.*

ORIENT. The *East.* The place where a Lodge is situated is sometimes called its *Orient,* but more properly its *East.* The seat of a Grand Lodge has also sometimes been called its *Grand Orient;* but here *Grand East* would, perhaps, be better. The term *Grand Orient* has been used to designate certain of the Supreme Bodies on the Continent of Europe, and also in South America; as, the Grand Orient of France, the Grand Orient of Portugal, the Grand Orient of Brazil, the Grand Orient of New Grenada, etc. The title always has reference to the East as the place of honor in Freemasonry (see *East, Grand*).

ORIENT, GRAND. See *Grand Orient* and *East, Grand.*

ORIENT, GRAND COMMANDER OF THE. The French title is *Grand Commandeur d'Orient.* The Forty-third Degree of the Rite of Mizraim.

ORIENT, INTERIOR. A name sometimes used in Germany to designate a Grand Chapter or superintending body of the higher Degrees. The French title is *Intérieur Orient;* the German, *Innere, innerster, Orient.*

ORIENT OF FRANCE, GRAND. See *France.*

ORIENT, ORDER OF THE. In French, *Ordre d'Orient.* The Order was founded, says Thory (*Acta Latomorum,* volume i, page 330), at Paris, in 1806, on the system of the Templars, to whom it traced its origin.

ORIENTAL CHAIR OF SOLOMON. The seat of the Master in a Symbolic Lodge, and so called because the Master is supposed symbolically to fill the place over the Craft once occupied by King Solomon. For the same reason, the seat of the Grand Master in the Grand Lodge receives the same appellation. In England it is called the *throne.*

ORIENTAL PHILOSOPHY. A peculiar system of doctrines concerning the Divine Nature which is said to have originated in Persia, its founder being Zoroaster, whence it passed through Syria, Asia Minor, and Egypt, and was finally introduced among the Greeks, whose philosophical systems it at times modified. Pliny calls it a *magical philosophy,* and says that Democritus, having traveled into the East for the purpose of learning it, and returning home, taught it in his Mysteries. It gave birth to the sect of Gnostics, and most of it being adopted by the School of Alexandria, it was taught by Philo, Jamblichus, and other disciples of that school. Its essential feature was the theory of emanations, which see. Oriental Philosophy permeates, sometimes to a very palpable extent, Ineffable, Philosophic, and Hermetic Freemasonry, being mixed up and intertwined with the Jewish and Cabalistic Philosophy. A knowledge of the Oriental Philosophy is therefore essential to the proper understanding of these advanced Degrees.

ORIENTAL RITE. The title first assumed by the Rite of Memphis (see *Marconis,* also *Memphis, Rite of*).

ORIENTATION. The *orientation* of a Lodge is its situation due East and West. The word is derived from the technical language of architecture, where it is applied, in the expression *orientation of churches,* to designate a similar direction in building. Although Masonic Lodges are still, when circumstances will permit, built on an east and west direction, the explanation of the usage, contained in the old lectures of the eighteenth century, that it was "because all chapels and churches are, or ought to be so," has become obsolete, and other symbolic reasons are assigned.

Nevertheless, there can be no doubt that such was really the origin of the usage. The orientation of churches was a principle of ecclesiastical architecture very generally observed by builders, in accordance with ecclesiastical law from the earliest times after the apostolic age. Thus in the Apostolic Constitutions, which, although falsely attributed to Saint Clement, are yet of great antiquity, we find the express direction, *Sit aedes oblonga ad orientem versus—let the church be of an oblong form, directed to the East*—a direction which would be strictly applicable in the building of a Lodge-room.

Saint Charles Borromeo, in his *Instructiones Fabricae Ecclesiasticae,* is still more precise, and directs that the rear or altar part of the church shall look directly to the east, *in orientem versus recta spectat,* and that it shall be not *ad solstitialem sed ad aequinoctialem orientem*—not to the Solstitial East, which varies by the deflection of the sun's rising, but to the Equinoctial East, where the sun rises at the equinoxes, that is to say, *due East.*

But we must not forget that, as Bingham (*Antiquities,* book viii, chapter iii) admits, although the usage was very general to erect churches toward the East, yet "it admitted of exceptions, as necessity or expediency"; and the same exception prevails in the construction of Lodges, which, although always erected due East and West, where circumstances will permit, are sometimes from necessity built in a different direction. But whatever may be externally the situation of the Lodge with reference to the points of the compass, it is always considered internally that the Master's seat is in the east, and therefore that the Lodge is "situated due East and West." As to the original interpretation of the usage, there is no doubt that the Masonic was derived from the ecclesiastical, that is, that Lodges were at first built East and West because churches were; nor can we help believing that the church borrowed and Christianized its symbol from the Pagan reverence for the place of sunrising. The admitted reverence in Freemasonry for the east as the *place of light,* gives to the usage the modern Masonic interpretation of the symbol of orientation.

The *Fardle of Facions,* printed in 1555, has a quaint description of church arrangement. This curious essay is found in the *Symbolism of Churches and Church Ornaments,* 1906, John M. Neale and Benjamin Webb. *Fardle,* by the way, means package or bundle. The importance of the direction of the building is indicated by the positive instructions.

> Oratories, temples, or places of praier, whiche we calle churches, might not be built without the good will of the bishoppe of the diocese. And when the timbre was redy to be framed, and the foundacion digged, it behoved them to sende for the bishoppe, to hallowe the firste corner stone of the foundacion, and to make the signe of the Crosse thereupon, and to laie it, and directe it juste easte and west. And then might the masons sette upon the stone, but not afore. This churche did they use to builde after the facion of a crosse, and not unlike the shape of a manne. The channcelle, in the whiche is conteined the highe altare and the quiere, directe fulle in the easte,

representeth the heade, and therefore ought to be somewhat rounde, and muche shorter than the body of the churche. And yet upon respect that the heade is the place for the eyes, it ought to be of more lighte, and to bee seperate with a particion, in the steade of a necke, from the bodye of the churche. This particion the Latine calleth cancelli, and out of that cometh our terme channcelle. On eche side of this channcelle peradventure, for so fitteth it beste, should stand a turret; as it were for two ears, and in these the belles to be hanged, to calle the people to service, by daie and by night. Undre one of these turretts is there commonly a vaulte, whose doore openeth into the quiere, and in this are laid up the hallowed vessels and ornamentes, and other utensils of the churche. We call it a vestrie. The other part oughte to be fitted, that having as it were on eche side an arme, the reste maye resemble the bodye with the fete stretched in breadthe, and in lengthe. On eche side of the bodye the pillers to stande, upon whose coronettes or heades the vaulte or rophe of the churche maye reste. And to the foote beneth aulters to be joyned. Those aulters to be orderly alway covered with two aulter clothes, and garnished with the crosse of Christe, or some little cofre of reliques. At eche ende a candelsticke, and a booke towarde the middes. The walls to be painted without and within and diversely paineted. That they also should have in every parishe a faire round stone, made hollowe and fitte to holde water, in the whiche the water consecrate for baptisme maye be kept for the christening of children. Upon the right hand of the highe aulter that ther should be an almorie, either cutte into the walle, or framed upon it, in the whiche they woulde have the sacrament of the Lorde's bodye, the holy oyle for the sicke, and chrismatorie, alwaie to be locked. Furthermore they would that ther should be a pullpite in the middes of the churche, wherein the prieste maye stonde upon Sondaies and holidays to teache the people those things that it behoveth them to knowe. The channcelle to serve only for the priests and clerks; the rest of the temporalle multitude to be in the bodye of the churche, seperate notwithstanding, the men on the righte side, and the women on the left.

Messrs. Neale and Webb show in their introduction the tendency of the earliest churches to produce an antitype to the typical Tabernacle, and also that it has been pointed out that a Christian Church built at Edessa in 202 A.D., with three parts, was expressly after the model of the Temple. Referring to the *Apostolic Constitutions* we are told, " 'The Church', they say 'must be oblong in form, and pointing to the East.' The oblong form was meant to symbolize a ship, the ark which was to save us from the stormy world. The Church of Saints Vincenzo and Anastatio at Rome, near Saint Paolo alle Tre Fontane, built by Honorius I, 630 A.D., has its wall *curbed* like the ribs of a ship. The Constitution itself refers to the resemblance of this oblong form to a ship. It would be perfectly unnecessary to support this obvious piece of symbolism by citations. The orientation is an equally valuable example of intended symbolism. We gain an additional testimony to this from the well-known passage of Tertullian, 200 A.D., about 'The house of our dove.' Whether this corrupt extract be interpreted with Mede or Bingham, there can be no doubt that its *in lucem* means that the church should face the East or dayspring. The praying towards the East was the almost invariable custom in the Early Churches, and as symbolical as their standing in prayer upon the Festivals of the Resurrection. So common was orientation in the most ancient churches, that Socrates mentions particularly the church at Antioch as having its 'position reversed: for the altar does not look to the east but to the west.' This rule appears to have been more scrupulously followed in the East than in the West; though even in Europe examples to the contrary are exceptions" (see *Oblong*).

ORIFLAMME. The ancient banner which originally belonged to the Abbey of Saint Denis, and was borne by the Counts of Vezin, patrons of that church, but which, after the country of Vezin fell into the hands of the French crown, became the principal banner of the kingdom. In heraldic language it is described as charged with a saltire wavy *Or*, with rays issuing from the center crossways; Seccee into points, each bearing a tassel of green silk. The banner is also described as a red flag or gonfalon divided on the lower edge into points, as three or five, each having a tassel of green silk, the banner carried on a gilded staff or gold spear. In heraldry the term, oriflamme, has been applied to a red banner charged or decorated on the surface with fleurs-de-lys of gold, the fleurs-de-lys being a conventional design of some obscurity as to origin but probably meant for repetitions of sets of three leaves or lobes representing a flower, as a lily for example, such as were on the royal arms of France from the reign of Charles VII (see *Gonfalon*).

ORIGINAL POINTS. The old lectures of the eighteenth century, which are now obsolete, contained the following instruction: "There are in Freemasonry twelve original points, which form the basis of the system and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Freemason must go through all these twelve forms and ceremonies, not only in the First Degree, but in every subsequent one."

ORIGIN OF FREEMASONRY. The origin and source whence first sprang the institution of Freemasonry, such as we now have it, has given rise to more difference of opinion and discussion among Masonic scholars than any other topic in the literature of the Institution. Writers on the history of Freemasonry have, at different times, attributed its origin to the following sources:

1. The Patriarchal religion.
2. The Ancient Pagan Mysteries.
3. The Temple of King Solomon.
4. The Crusaders.
5. The Knights Templar.
6. The Roman Colleges of Artificers.
7. The Operative Masons of the Middle Ages.
8. The Rosicrucians of the sixteenth century.
9. Oliver Cromwell, for the advancement of his political schemes.
10. The Pretender, for the restoration of the House of Stuart to the British throne.
11. Sir Christopher Wren at the building of Saint Paul's Cathedral.
12. Doctor Desaguliers and his associates in the year 1717.

Each of these twelve theories has been from time to time, and the twelfth within a recent period, sustained with much zeal, if not always with much judgment, by their advocates. A few of them, however, have long since been abandoned, but the others still attract attention and find defenders. Doctor Mackey had his own views of the subject in his book *History of Freemasonry*, to which the reader is referred (see *Antiquity of Freemasonry; Egyptian Mysteries; Roman College Artificers; Como; Comacine Masters; Traveling Masons; Stone-Masons of Middle*

Noah Receives the Reward of the Faithful

Ages; Four Old Lodges; Revival; Speculative Freemasonry).

ORLEANS, DUKE OF. Louis Philippe Joseph, Duke of Orleans, better known in history by his revolutionary name of Egalité, meaning *Equality*, was the fifth Grand Master of the Masonic Order in France. As Duke of Chartres, the title which he held during the life of his father, he was elected Grand Master in the year 1771, upon the death of the Count de Clermont. Having appointed the Duke of Luxemburg his Substitute, he did not attend a meeting of the Grand Lodge until 1777, but had in the meantime paid much attention to the interests of Freemasonry, visiting many of the Lodges, and laying the foundation-stone of a Masonic Hall at Bordeaux.

His abandonment of his family and his adhesion to the Jacobins during the Revolution, when he repudiated his hereditary title of Duke of Orleans and assumed the republican one of Egalité, forms a part of the history of the times. On the 22d of February, 1793, he wrote a letter to Milsent, the editor, over the signature of *Citoven Egalité*, which was published in the *Journal de Paris*, and which contains the following passages:

"This is my Masonic history. At one time, when certainly no one could have foreseen our Revolution, I was in favor of Freemasonry, which presented to me a sort of *image of equality*, as I was in favor of the Parliament, which presented a sort of *image of liberty*. I have since *quitted the phantom for the reality*. In the month of December last, the Secretary of the Grand Orient having addressed himself to the person who discharged the functions, near me, of Secretary of the Grand Master, to obtain my opinion on a question relating to the affairs of that Society, I replied to him on the 5th of January as follows: 'As I do not know how the Grand Orient is composed, and as, besides, I think that there should be no mystery nor secret assembly in a Republic, especially at the commencement of its establishment, I desire no longer to mingle in the affairs of the Grand Orient, nor in the meetings of the Freemasons.'"

In consequence of the publication of this letter, the Grand Orient on May 13, 1793, declared the Grand Mastership vacant, thus virtually deposing their recreant chief. He soon reaped the reward of his treachery and political debasement. On the 6th of November in the same year he suffered death on the guillotine.

ORMUS or ORMESIUS. See *Rose Croix of Gold, Brethren of the*.

ORMUZD AND AHRIMAN. *Ormuzd* was the principle of good and the symbol of light, and *Ahriman* the principle of evil and the symbol of darkness in the old Persian religion (see *Zoroaster*).

ORNAMENTS OF A LODGE. The lectures describe the ornaments of a Lodge as consisting of the *Mosaic Pavement*, the *Indented Tessel*, and the *Blazing Star*. They are called *ornaments* because they are really the decorations with which a properly furnished Lodge, is adorned (see these respective words).

ORNAN THE JEBUSITE. He was an inhabitant of Jerusalem, at the time that that city was called Jebus, from the son of Canaan, whose descendants peopled it. He was the owner of the threshing-floor situated on Mount Moriah, in the same spot on which the Temple was afterward built. This threshing-floor David bought to erect on it an altar to God (First Chronicles xxi, 18 to 25). On the same spot Solomon afterward built the Temple. Hence, in Masonic language, the Temple of Solomon is sometimes spoken of as "the threshing-floor of Ornan the Jebusite" (see *Threshing-Floor*).

ORPHANS. A brief paragraph in the *Book of Constitutions* edited by John Entick, M. A., 1756, announces January 31, 1738–9, the rejection of "a scheme for the placing out Mason's sons apprentices." This was proposed by John Boaman. His proposal is in the Rawlinson Manuscript C. 136, in the Bodleian Library at Oxford. The proposition was to raise yearly three hundred and ten pounds for the carrying on and providing for twenty children of Masons and binding four to trades every year. Brother Boaman prepared a careful statement and asserted that "security given for the performance, if the Brethren cheerfully agree to pay only one-half penny a week each."

The Royal Masonic Institution for Girls was proposed in 1788 by the Chevalier Bartholomew Ruspini, initiated at Bristol, April 7, 1762, in the Bush Lodge. Formal recognition was extended to the School at the Quarterly Communication in February, 1790, by the Grand Lodge of the Moderns.

Freemasonry was introduced into Sweden from England about 1735 and seems to have taken great hold of the wealthy classes. In 1753 Swedish Lodges were anxious to commemorate the birth of a Princess of the royal house that sheltered them. They hit upon the plan of establishing an orphan asylum at Stockholm. An annual concert was organized for the benefit of this institution, and proved no less successful as a source of revenue than the great festival of the English School. In 1767 a great accession to the resources of the Swedish institution took place. In that year a wealthy merchant of Stockholm, Johann Bohmann, a member of the Grand Lodge of Sweden, endowed it with three hundred thousand copper dollars. This sum is not quite as formidable as it seems. Thory, from whom we borrow the account, is careful to indicate that it represented only one hundred and thirty thousand francs, or about fifty-two hundred pounds sterling (over twenty-five thousand dollars). There is an odd similarity between the names of the English Brother Boaman and the Swedish Brother Bohmann or Boman. The one sounds like an attempt to reproduce the other.

In 1778 the Queen of Sweden gave the Asylum an endowment of sixty dollars a year and the Burgomaster in Stockholm a like sum. The news of this patronage incited the Brethren of Gottemburg to emulate the beneficence of their Brethren at Stockholm and they too founded in 1756 a benevolent institution for children. This institution has adopted the plan of boarding out the children in selected families under proper supervision; a plan which has many advantages and which has worked satisfactorily under their painstaking administration.

Nor did this close the tale of Swedish benevolence towards the orphans of the Craft in those early days. In 1762 the Lodge Gustaf in Karlskrona founded there an orphanage with a section for Freemasons' children.

The Brethren of Stockholm have provided a magnificent home at Cristineberg where they maintain an average of one hundred and forty orphans of the Craft.

"Sundry Brethren" in Dublin in 1792 formed themselves into a "Society for the schooling of the orphaned female children of distressed Masons." This received the recognition and the sanction of the Grand Lodge in 1795 and at the Communication of February, 1796, thanks were voted to the "worthy Brethren with whom the idea originated."

The Royal Masonic Institution for Boys was in 1798 projected by some English Brethren, members of the Grand Lodge of the Antients who planned a scheme "for clothing and educating the sons of indigent Freemasons."

The above information by Brother W. J. Chetwode Crawley is in the Christmas number of the *Freemason*, 1897, and is also in the *Transactions*, Quatuor Coronati Lodge (pages 167 to 186, volume xxviii, 1910; see also *Charity* and *Benevolence*).

ORPHEUS. There are no less than four persons to whom the ancients gave the name of Orpheus, but of these only one is worthy of notice as the inventor of the Mysteries, or, at least, as the introducer of them into Greece. The genuine Orpheus is said to have been a Thracian, and a disciple of Linus, who flourished when the kingdom of the Athenians was dissolved. From him the Thracian or Orphic Mysteries derived their name, because he first introduced the sacred rites of initiation and mystical doctrines into Greece. He was, according to fabulous tradition, torn to pieces by Ciconian women, and after his death he was deified by the Greeks. The story, that by the power of his harmony he drew wild beasts and trees to him, has been symbolically interpreted, that by his sacred doctrines he tamed men of rustic and savage disposition. An abundance of fables has clustered around the name of Orpheus; but it is at least generally admitted by the learned, that he was the founder of the system of initiation into the sacred Mysteries as practised in Greece. The Grecian theology, says Thomas Taylor—himself the most Grecian of all moderns—originated from Orpheus, and was promulgated by him, by Pythagoras, and by Plato; by the first, mystically and symbolically; by the second, enigmatically and through images; and by the last, scientifically. The mysticism of Orpheus should certainly have given him as high a place in the esteem of the founders of the present system of Speculative Freemasonry as has been bestowed upon Pythagoras. But it is strange that, while they delighted to call Pythagoras an "ancient friend and Brother," they have been utterly silent as to Orpheus.

ORPHIC MYSTERIES. These rites were practised in Greece, and were a modification of the Mysteries of Bacchus or Dionysus, and they were so called because their institution was falsely attributed to Orpheus. They were, however, established at a much later period than his era. Indeed, M. Freret, who has investigated this subject with much learning in the *Mémoires de l'Académie des Inscriptions* (tome xxiii), regards the Orphics as a degenerate branch of the school of Pythagoras, formed, after the destruction of that school, by some of its disciples, who, seeking to establish a religious association, devoted themselves to the worship of Bacchus, with which they mingled certain Egyptian practises, and out of this mixture made up a species of life which they called the Orphic life, and the origin of which, to secure greater consideration, they attributed to Orpheus, publishing under his name many apocryphal works.

The Orphic rites differed from the other Pagan rites, in not being connected with the priesthood, but in being practised by a fraternity which did not possess the sacerdotal functions. The initiated commemorated in their ceremonies, which were performed at night, the murder of Bacchus by the Titans, and his final restoration to the supreme government of the universe, under the name of *Phanes*. Demosthenes, while reproaching Aeschines for having engaged with his mother in these Mysteries, gives us some notion of their nature.

In the day, the initiates were crowned with fennel and poplar, and carried serpents in their hands, or twined them around their heads, crying with a loud voice, *Enos, Sabos*, and danced to the sound of the mystic words, *Hyes, Attes, Attes, Hyes*. At night the mystes was bathed in the lustral water, and having been rubbed over with clay and bran, he was clothed in the skin of a fawn, and having risen from the bath, he exclaimed, "I have departed from evil and have found the good."

The Orphic poems made Bacchus identical with Osiris, and celebrated the mutilation and palingenesis, or second birth into a higher or better life, of that deity as a symbol teaching the resurrection to eternal life, so that their design was similar to that of the other Pagan Mysteries. The Orphic initiation, because it was not sacerdotal or priestly in its character, was not so celebrated among the ancients as the other Mysteries. Plato, even, calls its disciples charlatans. It nevertheless existed until the first ages of the Christian religion, being at that time adopted by the philosophers as a means of opposing the progress of the new revelation. It fell, however, at last, with the other rites of Paganism, a victim to the rapid and triumphant progress of the Gospel.

OSIRIS. He was the chief god of the old Egyptian mythology, the husband of Isis, and the father of Horus. Jabloniski says that *Osiris* represented the sun only, but Plutarch, whose opportunity of knowing was better, asserts that, while generally considered as a symbol of the solar orb, some of the Egyptian philosophers regarded him as a river god, and called him *Nilus*. But the truth is, that Osiris represented the male, active or generative, powers of nature; while Isis represented its female, passive or prolific, powers. Thus, when Osiris was the sun, Isis was the earth, to be vivified by his rays; when he was the Nile, Isis was the land of Egypt, fertilized by his overflow. Such is the mythological or mystical sense in which Osiris was received. Historically, he is said to have been a great and powerful king, who, leaving Egypt, traversed the world, leading a host of fauns or satyrs, and other fabulous beings in his train, actually an army of followers. He civilized the whole earth, and taught mankind to fertilize the soil and to perform the works of agriculture. We see here the idea which was subsequently expressed by

the Greeks in their travels of Dionysus, and the wanderings of Ceres; and it is not improbable that the old Freemasons had some dim perception of this story, which they have incorporated, under the figure of Euclid, in their Legend of the Craft.

OSIRIS, MYSTERIES OF. The Osirian Mysteries consisted in a scenic representation of the murder of Osiris by Typhon, the subsequent recovery of his mutilated body by Isis, and his deification, or restoration to immortal life. Julius Firmicus, in his treatise *On the Falsity of the Pagan Religions*, thus describes the object of the Osirian Mysteries: "But in those funerals and lamentations which are annually celebrated in honor of Osiris, the defenders of the Pagan rites pretend a physical reason. They call the seeds of fruit, Osiris; the earth, Isis; the natural heat, Typhon; and because the fruits are ripened by the natural heat and collected for the life of man, and are separated from their natural tie to the earth, and are sown again when winter approaches, this they consider is the death of Osiris; but when the fruits, by the genial fostering of the earth, begin again to be generated by a new procreation, this is the finding of Osiris." This explanation does not essentially differ from that already given in the article on *Egyptian Mysteries*. The symbolism is indeed precisely the same—that of a restoration or resurrection from death to life (see *Egyptian Mysteries*).

OTERFUT. The name of the assassin at the west gate in the legend of the Third Degree, according to some of the advanced Degrees. Doctor Mackey said he had vainly sought the true meaning or derivation of this word, which is most probably an anagram of a name. It was, in his opinion, invented by the Stuart Freemasons, and refers to some person who was inimical to that party.

Brother Mackenzie (*Royal Masonic Cyclopedia*) spells the word *Oterpet* but affords no further light upon its meaning. Another suggestion would be the Hebrew words אטר *Aw-tare*, meaning *maimed*, and כתע, *peh-thah*, meaning *instantly*.

OTIS, JAMES. American statesman, born February 5, 1725; graduate of Harvard, 1743; inaugurated patriotic movement by famous trade relations speech in 1760; died May 23, 1783. Made a Freemason in Saint John's Lodge, March 11, 1752; Raised January 4, 1754, at Boston (see *New Age*, March, 1925; *Beginnings of Freemasonry in America*, Melvin M. Johnson, page 329; *Builder*, volume xi, page 51).

OTREB. The pseudonym of the celebrated Rosicrucian Michael Maier, under which he wrote his book on *Death and the Resurrection* (see *Maier*).

OURIEL. See *Uriel*.

OUT OF THE LODGE. The Charges of a Freemason, compiled by Anderson from the Ancient Records, contain the regulations for the behavior of Freemasons out of the Lodge under several heads; as, behavior after the Lodge is over, when Brethren meet without strangers, in the presence of strangers, at home, and toward a strange Brother. Gädicke gives the same directions in the following words:

> A Brother Freemason shall not only conduct himself in the Lodge, but also out of the Lodge, as a brother towards his brethren; and happy are they who are convinced that they have in this respect ever obeyed the laws of the Order.

OVAL TEMPLES. The temple in the Druidical Mysteries was often of an oval form. As the oblong temple was a representation of the inhabited world, whence is derived the form of the Lodge, so the oval temple was a representation of the mundane egg, which was also a symbol of the world. The symbolic idea in both was the same.

OVERSEER. The title of three officers in a Mark Lodge, who are distinguished as the Master, Senior, and Junior Overseer. The jewel of their office is a square. In Mark Lodges attached to Chapters, the duties of these officers are performed by the three Grand Masters of the Veils.

OX. The *ox* was the device on the banner of the Tribe of Ephraim. The ox on a scarlet field is one of the Royal Arch banners, and is borne by the Grand Master of the Third Veil.

OXNARD, THOMAS. A prominent Freemason, Provincial Grand Master for North America, March 6, 1744 to June 25, 1754. Born 1703 in the Bishopric of Durham, England, and died in Boston, June 25, 1754. Brother Oxnard became a member of the First Lodge, Boston, on January 21, 1736, of which Lodge he was elected Master in 1736. He was one of the foremost founders of the Masters Lodge which came into existence January 2, 1739. Brother Oxnard was appointed Deputy Grand Master in 1739, succeeding Tomlinson as Grand Master. His Commission, dated September 23, 1743, was received in Boston March 6, 1744. His original Warrant specifically appoints Thomas Oxnard as Provincial Grand Master of North America and gives him full power to constitute Lodges in North America. Brother Oxnard was a most enthusiastic and energetic member of the Fraternity and constituted numerous Masonic Lodges in and around Boston, Newfoundland, Rhode Island, Maryland, Connecticut, and elsewhere.

OYRES DE ORNELLAS, PRACAO. A Portuguese gentleman, who was arrested as a Freemason, at Lisbon, in 1776, was thrown into a dungeon, where he remained fourteen months (see *Alincourt*).

OZEE. Sometimes *Osee*. The acclamation of the Scottish Rite is so spelled in many French Cahiers. Properly *Hoschea*, which Delaunay (*Thuileur*, page 141) derives from the Hebrew word הושע, *hossheah*, deliverance, safety, or, as he says, a savior (but see *Hoschea*, where another derivation is suggested).

OZIAH. The Hebrew word עזיה; Latin, *Fortitudo domini, courage from above*. A Prince of Judah, and the name of the Senior Warden in the Fifth Degree of the French Rite of Adoption.

P. The sixteenth letter of the English and Greek alphabets, and the seventeenth of the Hebrew, in which last-mentioned language its numerical value is 80, is formed thus כ, signifying a *mouth* in the Phenician. The sacred name of God associated with this letter is in Hebrew פודה, *Phodeh* or *Redeemer*.

PACHACAMAC. The Peruvian name for the Creator and Ruler of the universe.

PAEZ, JOSE ANTONIO. Founder of the Venezuelan Republic, was born of Indian parentage near Acarigua, June 13, 1790, prominent in the struggle for independence against Spain from 1810 to 1823 and in 1829 effected the secession of Venezuela from the Republic of Colombia and became its first president, 1830 to 1834, serving again in 1839 to 1843, dictator in 1846. Headed a revolution and was imprisoned but released in 1858 and in 1860 was Minister to the United States. General Paez was also first Grand Master of Venezuela and on May 1, 1840, he became the first Grand Commander of the Supreme Council, Ancient and Accepted Scottish Rite, of his country. He died in New York, May 6, 1873. In 1925 the representative at Washington of the Venezuelan Department of State presented the sword of Brother Paez to General John J. Pershing, also a member of the Craft and Commander of the American Army during the World War.

NOTE THE HEBREW LETTER IN TEXT

PAGANIS, HUGO DE. The Latinized form of the name of Hugh de Payens, the first Grand Master of the Templars (see *Payens*).

PAGANISM. A general appellation for the religious worship of the whole human race, except of that portion which has embraced Christianity, Judaism, or Mohammedanism. Its interest to the Masonic student arises from the fact that its principal development was the ancient mythology, in whose traditions and mysteries are to be found many interesting analogies with the Masonic system (see *Dispensations of Religion*).

PAINE, THOMAS. A political writer of eminence during the Revolutionary War in America. He greatly injured his reputation by his attacks on the Christian religion. He was not a Freemason, but wrote *An Essay on the Origin of Freemasonry*, with no other knowledge of the Institution than that derived from the writings of Smith and Dodd, and the very questionable authority of Prichard's *Masonry Dissected*. He sought to trace Freemasonry to the Celtic Druids. For one so little acquainted with his subject, he has treated it with considerable ingenuity. Paine was born in England in 1737, and died in New York, in 1809. Paine's acquaintance with prominent Freemasons on both sides of the Atlantic Ocean has doubtless had much to do with the claim often made for his membership in the Craft. A meeting with Brother Franklin in London obtained for him introductions to the leaders in the Colonies and he sailed there in 1774 where he became editor of the Pennsylvania Gazette. He published, 1776, *Common Sense*, an argument for a republic. Then he served on the staff of General Greene and wrote pamphlets entitled the *Crisis*, his opening words, "These are the times that try men's souls" sounding powerfully then and later in days of turmoil. In England after the war he was indicted for treason, escaping to France, and there narrowly escaped the guillotine, spending ten months in prison. Then he attacked Washington bitterly, came to the United States, but while his services to the country were gratefully remembered, his blunt discourtesy to the President and other old friends could not be forgotten. He was buried at New Rochelle, but in 1819 William Cobbett took his body to England. Moncure D. Conway wrote a biography of him which says that the preface to his essay on Freemasonry was probably written by his devoted friend, Colonel John Fellows.

PALESTINE, called also the *Holy Land* on account of the sacred character of the events that have occurred there, is situated on the coast of the Mediterranean, stretching from Lebanon south to the borders of Egypt, and from the thirty-fourth to the thirty-ninth degrees of longitude. It was conquered from the Canaanites by the Hebrews under Joshua 1450 years B.C. They divided it into twelve Confederate States according to the Tribes. Saul united it into one kingdom, and David enlarged its territories. In 975 B.C., it was divided into the two kingdoms of Israel and Judea, the latter consisting of the Tribes of Judah and Benjamin, and the former of the rest of the Tribes. About 740 B.C., both kingdoms were subdued by the Persians and Babylonians, and after the captivity only the two Tribes of Judah and Benjamin returned to rebuild the Temple. With Palestine, or the Holy Land, the mythical, if not the authentic, history of Freemasonry has been closely connected.

There stood, at one time, the Temple of Solomon, to which some writers have traced the origin of the Masonic Order; there fought the Crusaders, among whom other writers have sought, with equal boldness, to find the cradle of the Fraternity; there certainly the Order of the Templars was instituted, whose subsequent history has been closely mingled with that of Freemasonry; and there occurred nearly all the events of sacred history that, with the places where they were enacted, have been adopted as important Masonic symbols.

PALESTINE, EXPLORATIONS IN. The desire to obtain an accurate knowledge of the archeology of Palestine, gave rise in 1866 to an association, which was permanently organized in London, as the *Palestine Exploration Fund*, with the Queen as the chief patron, and a long list of the nobility and the most distinguished gentlemen in the kingdom, added to which followed the Grand Lodge of England and

forty-two subordinate and provincial Grand Lodges and Chapters. Early in the year 1867 the Committee began the work of examination, by mining in and about the various points which had been determined upon by a former survey as essential to a proper understanding of the ancient city, which had been covered up by *débris* from age to age, so that the present profiles of the ground, in every direction, were totally different from what they were in the days of David and Solomon, or even in the time of Christ. Lieutenant Charles Warren, R. E., as he then was, later Lieut.-General Sir Charles Warren, G.C.M.G., K.C.B., F.R.S., was sent out with authority to act as circumstances might demand, and as the delicacy and the importance of the enterprise required. He arrived in Jerusalem February 17, 1867, and continued his labors of excavating in many parts of the city, with some interruptions, until 1871, when he returned to England. During his operations, he kept the Society in London constantly informed of the progress of the work in which he and his associates were so zealously engaged, in a majority of cases at the imminent risk of their lives and always that of their health.

The result of these labors has been a vast accumulation of facts in relation to the topography of the holy city which throw much light on its archeology. A branch of the Society has been established in the United States of America, and continued in successful operation.

PALESTINE, KNIGHT OF. See *Knight of Palestine.*

PALESTINE, KNIGHT OF SAINT JOHN OF. See *Knight of Saint John of Palestine.*

PALESTINE, KNIGHTS OF. See *Marconis*, also *Memphis, Rite of.*

PALESTINE, ORDER OF. Mentioned by Baron de Tschoudy, and said to have been the fountain whence the Chevalier Ramsay obtained the information for the regulation of his system.

PALLA. An altar-cloth, also a canopy borne over the head of royalty in Oriental lands.

PALLADIC FREEMASONRY. The title given to the Order of the Seven Sages and the Order of the Palladium (see *Palladium, Order of the*).

PALLADIUM OF LADIES. See *Companions of Penelope.*

PALLADIUM, ORDER OF THE. An androgynous society, both sexes, of Masonic adoption, established, says Ragon, at Paris in 1737. It made great pretensions to high antiquity, claiming that it had its origin in the instructions brought by Pythagoras from Egypt into Greece, and having fallen into decay after the decline of the Roman Empire, it was revived in 1637 by Fénelon, Archbishop of Canbray; all of which is altogether mythical. Fénelon was not born until 1651. It was a very moral society, consisting of two Degrees: 1. Adelph; 2. Companion of Ulysses. When a female took the Second Degree, she was called a Companion of Penelope.

PALM AND SHELL, ORIENTAL ORDER OF THE. The object of the Masonic Holy Land League, in whose membership the Pilgrim Knights of the Palm and Shell were enrolled, was to encourage researches commenced in 1863 under the leadership of Brother Rob Morris in the Holy Land. These investigations into the traditions and practises of the ancient Craft in the East, were supported in 1867 by contributions amounting to $10,000 and an organization was effected of Master Masons. A ritual was prepared to include various signs, words and ceremonies, obtained by Doctor Morris from Eastern Freemasons. The instruction was divided into the following parts: Preliminary, Covenanting, Drama, Means of Recognition, and a funeral ceremony for Pilgrim Knights. Rev. Henry R. Coleman, of Kentucky, became Supreme Chancellor of the Order and in 1906 he published at Louisville, for the Society, a guide to the ceremonies and lectures entitled the *Pilgrim Knight.* Among other items of interest he describes the formation of a Lodge, the Royal Solomon, at Jerusalem, conditionally promoted by Doctor Morris in 1868, but actually authorized (see page 27) by a Warrant from the Grand Lodge of Canada, William Mercer Wilson, Grand Master, and attested by Thomas White, Jr., Deputy Grand Master, on February 17, 1873; the organizing meeting occurring in the quarries under Jerusalem on May 7, 1873. Brother Coleman says (page 29): "Under this authority, a delegate went from the United States to Jerusalem and calling together a competent number of those named in the Warrant, and others, the Lodge was regularly and constitutionally organized and has had many years of prosperous existence up to the issuance of this volume." The first Degree was conferred at the Mediterranean Hotel, afterwards a Lodge-room was established near the Joppa Gate.

PALMER. From the Latin word *palmifer*, meaning a palm-bearer. A name given in the time of the Crusades to a pilgrim, who, coming back from the holy war after having accomplished his vow of pilgrimage, exhibited upon his return home a branch of palm bound round his staff in token of it.

PALMER, HENRY L. Born at Mount Pleasant, Pennsylvania, October 18, 1819, and died at Milwaukee, Wisconsin, May 7, 1909. Served as Representative and Senator in Wisconsin Legislature, was President of School Board, City Attorney, also County Judge of Probate for several years and resigned to become President of the Northwestern Mutual Life Insurance Company of Milwaukee. Raised in Evening Star Lodge, No. 75, at West Troy, New York, in 1841, he affiliated with Tracy Lodge, now Wisconsin Lodge, No. 13, Milwaukee, in 1849, elected Worshipful Master in 1851, serving for four years, and was again chosen as Worshipful Master for 1865 and in 1867. He officiated as Grand Master in 1852–3, and 1871–2. In 1846 he was exalted in Apollo Chapter, No. 48, at Troy, New York, and was a charter member of Wisconsin Chapter, No. 7, Royal Arch Masons, serving as High Priest for several years, and in 1858–9 was Grand High Priest of Wisconsin. Master of Wisconsin Council of Royal and Select Masters for some years, he was in 1863–4 Grand Master of the Grand Council. In Apollo Commandery, No. 15, at Troy, New York, he was knighted in 1847 and in 1850 assisted in organizing Wisconsin Commandery, No. 1, becoming Eminent Commander in 1853 and served nine successive years; then for seven successive years beginning with 1859 he was Grand Commander of Wisconsin; and at Columbus, Ohio, in September, 1865, he was elected and served

for the constitutional term as Grand Master of the Grand Encampment. Receiving the Degrees of the Ancient and Accepted Scottish Rite in 1863, including the honorary thirty-third grade on August 3, at the introduction of the Rite into Wisconsin, he was on October 20, 1864, elected and crowned an Active Member of the Supreme Council of the Northern Masonic Jurisdiction and in 1879 was chosen as the Most Puissant Sovereign Grand Commander, resigning shortly before his death, and was succeeded by Brother Samuel C. Lawrence.

PALSER PLATES. Thomas Palser, Surrey Side, Westminster Bridge, London, England, published a set of seven engravings, 1809–12, featuring Masonic ceremonies. These imitated a set issued in France, 1745.

PANTACLE. The pentalpha of Pythagoras is so called in the symbolism of High Magic and the Hermetic Philosophy (see *Pentalpha*).

PANTHEISM. A speculative system, which, spiritually considered, identifies the universe with God, and, in the material form, God with the universe. Material Pantheism is subject to the criticism, if not to the accusation, of being atheistic. Pantheism is as aged as religion, and was the system of worship in India, as it was in Greece. Giordano Bruno was burned for his pantheistic opinions at Rome in 1600.

PAPYRUS LEAF

PANTHEISTIC BROTHERHOOD. Described by John Toland, in his *Pantheisticon*, as having a strong resemblance to Freemasonry. The Socratic Lodge in Germany, based on the Brotherhood, was of short duration.

PANTHEISTICON. See *Toland, John.*

PAPWORTH MANUSCRIPT. A manuscript in the possession of Wyatt Papworth, of London, who purchased it from a bookseller of that city in 1860. As some of the watermarks of the paper on which it is written bear the initials *G. R.*, with a crown as a watermark, it is evident that the manuscript cannot be older than 1714, that being the year in which the first of the Georges ascended the throne. It is most probably of a still more recent date, perhaps 1720.

The Rev. A. F. A. Woodford has thus described its appearance: "The scroll was written originally on pages of foolscap size, which were then joined into a continuous roll, and afterwards, probably for greater convenience, the pages were again separated by cutting them, and it now forms a book, containing twenty-four folios, sewed together in a light-brown paper cover. The text is of a bold character, but written so irregularly that there are few consecutive pages which have the same number of lines, the average being about seventeen to the page." The manuscript is not complete, three or four of the concluding charges being omitted, although some one has written, in a hand different from that of the text, the word *Finis* at the bottom of the last page. The manuscript appears to have been simply a copy, in a little less antiquated language, of some older Constitution. It has been published by Brother Hughan (1872) in his *Old Charges of the British Freemasons.*

PAPYRUS. "The papyrus leaf," says J. W. Simons, in his *Egyptian Symbols*, "is that plant which formed tablets and books, and forms the first letter of the name of the only eternal and all-powerful god of Egypt, *Amon*, who in the beginning of things created the world," whose name signified *occult* or *hidden.* The Hebrew word עלה, *ole*, which signifies a *leaf*, and to inscribe on tablets forms, עלם, *olm*, meaning the antique origin of things, obscure time, hidden eternity. The *Turin Funeral Papyrus* is a book published by Doctor Lepsius in original character, but translated by Doctor Birch. This Book of the Dead is invaluable as containing the true philosophic belief of the Egyptians respecting the resurrection and immortality. The manuscript has been gathered from portions which it was obligatory to bury with the dead. The excavations of mummies in Egypt have been fruitful in furnishing the entire work.

PARACELSUS. Philippus Aureolus Theophrastus Bombastus Paracelsus de Hohenheim, as he styled himself, was born in Germany in 1493, and died in 1541. He devoted his youth to the study and practise of astrology, alchemy, and magic, and passed many years of his life in traveling over Europe and acquiring information in medicine, of which he proclaimed himself to be the monarch. Brother Mackey says that he was, perhaps, the most distinguished charlatan who ever made a figure in the world. Certainly his writings, those accredited to him, at least, show us a puzzling personality, superstitious yet methodical, crude in some respects but lucid of statements, a reformer in the rough. The followers of his school were called *Paracelsists*, and they continued for more than a century after the death of their master to influence the schools of Germany. Much of the Cabalistic and mystical science of Paracelsus was incorporated into Hermetic Freemasonry by the founders of the advanced Degrees.

PARACELSUS, SUBLIME. A Degree to be found in the manuscript collection of Peuvret.

PARAGUAY. A republic of South America. A Lodge authorized by the Grand Orient of Brazil was at work in 1881 at Paraguay.

In 1893 the Grand Orient of Paraguay was founded and in 1923 it exercised control over ten Lodges.

The Supreme Council of the Ancient and Accepted Scottish Rite was founded at Asuncion in 1870 and is quite separate and distinct from the Grand Orient.

No more information about Masonic development in Paraguay is available. Indeed, Brother Oliver Day Street says in his Report on Correspondence made to the Grand Lodge of Alabama in 1922: "We have sought in vain to get into communication with these Grand Bodies or with some of their leading members. We are consequently unable to give many particulars."

PARALLEL LINES. In every well-regulated Lodge there is found a point within a circle, which circle is imbordered by two perpendicular parallel lines. These lines are representative of Saint John the Baptist and Saint John the Evangelist, the two great patrons of Freemasonry to whom our Lodges are dedicated, and who are said to have been "perfect parallels in Christianity as well as Freemasonry." In those English Lodges which have adopted the Union System established by the Grand Lodge of

England in 1813, and where the dedication is "to God and his service," the lines parallel represent Moses and Solomon. As a symbol, the parallel lines are not to be found in the earlier instructions of Freemasonry. Although Oliver defines the symbol on the authority of what he calls the *Old Lectures*, it is not to be found in any anterior to Preston, and even he only refers to the parallelism of the two Saints John.

PARIKCHAI, AGROUCHADA. An occult scientific work of the Brahmans. According to a work by Louis Jacolliot, 1884, the Fakirs produced phenomena at will with superior intervention or else with shrewd charlatanism: processes that were known to the Egyptians and Jewish Cabalists. The doctrines are those known to the Alexandrian school, to the Gauls, and as well to the Christians. In the division of the Cabala, the first treated of the History of the Genesis or Creation, and taught the science of nature; the second, or Mercaba, of the History of the Chariot, and contained a treatise on theology. There were three Degrees of initiation among the Brahmans:

1. According to selection, the candidate became a Grihasta, a Pourohita or Fakir, or in twenty years a Guru.

2. A Sannyassis or Cenobite and Vanaprasthas, and lived in the Temple.

3. A Sannyassis-Nirvany or Naked Cenobite.

Those of the third Degree were visible only once in five years, appearing in a column of light created by themselves, at midnight, and on a stand in the center of a great tank. Strange sounds and terrific shrieks were heard as they were gazed upon as demigods, surrounded by thousands of Hindus. The government was by a Supreme Council of seventy Brahmans, over seventy years of age, selected from the Nirvany, and chosen to see enforced the *Law of the Lotus*. The Supreme Chief, or Brahmatna, was required to be over eighty years of age, and was looked upon as immortal by the populace. This Pontiff resided in an immense palace surrounded by twenty-one walls.

The primitive holy word composed of the three letters *A. U. M.*, says Brother C. T. McClenachan, comprises the Vedic trinity, signifying Creation, Preservation, and Transformation, and symbolizes all the initiatory secrets of the occult sciences. By some it has been taught that the *Honover*, or primordial germ, as defined in the Avesta, existed before all else (also see *Manou*, Book xi, Sloca 265). The following unexplained magical words were always inscribed in two triangles: L'om. *L'rhomsh'hrum.* Shórim. *Ramaya-Nahama.* He who possessed the word greater than the *A. U. M.* was deemed next to Brahma. The word was transmitted in a sealed box.

The Hindu triad, of which in later times *Om* is the mystic name, represents the union of the three gods, namely, *a*, Vishnu; *u*, Siva, *m*, Brahma. It may also be typical of the three Vedas. *Om* appears first in the Upanishads as a mystical monosyllable, and is thus set forth as the object of profound meditation. It is usually called *pranava*, more rarely *aksharam.* The Buddhists use *Om* at the beginning of their Vidyā Shad-akshari or mystical formulary in six syllables; namely, Om māni pad me hūm (see *Pitris Indische Mysterien*, also *Om* and *Aum*).

PARIS, CONGRESSES OF. Three important Masonic Congresses have been held in the city of Paris. The first was convened by the Rite of Philalethes in 1785, that by a concourse of intelligent Freemasons of all rites and countries, and by a comparison of oral and written traditions, light might be educed on the most essential subjects of Masonic science, and on the nature, origin, and historic application as well as the actual state of the Institution. Savalette de Lauges was elected President. It closed after a protracted session of three months, without producing any practical result. The second was called in 1787, as a continuation of the former, and closed with precisely the same negative result. The third was assembled in 1855, by Prince Murat, for the purpose of effecting various reforms in the Masonic system. At this Congress, ten propositions, some of them highly important, were introduced, and their adoption recommended to the Grand Lodges of the world. But the influence of this Congress has not been more successful than that of its predecessors.

PARIS CONSTITUTIONS. A copy of these Constitutions, said to have been adopted in the thirteenth century, will be found in G. P. Depping's *Collection de Documents inédits sur l'Histoire de France* (Paris, 1837). A part of this work contains the *Règlements sur les arts et métiers de Paris, rédigés au 13me siècle et connus sous le nom de livre des métiers d'Etienne Boileau.* This is a book of the trades and their regulations, and treats of the masons, stonecutters, plasterers, and mortar-makers, and, as Steinbrenner (*Origin and History of Masonry*, page 104) says, "is interesting, not only as exhibiting the peculiar usages and customs of the Craft at that early period, but as showing the connection which existed between the laws and regulations of the French Masons and those of the Steinmetzen of Germany and the Masons of England." A translation of the Paris Constitutions was published in the *Freemasons Magazine* (Boston, 1863, page 201). In the year 1743, the "English Grand Lodge of France" published, in Paris, a series of Statutes, taken principally from Anderson's work of the editions of 1723 and 1738. It consisted of twenty articles, and bore the title of *General Regulations taken from the Minutes of the Lodges, for the use of the French Lodges, together with the alterations adopted at the General Assembly of the Grand Lodge, December 11, 1743, to serve as a rule of action for the said kingdom.* A copy of this document, says Findel, was translated into German, with annotations, and published in 1856 in the *Zeitschrift für Freimaurer* of Altenberg.

PARLIAMENTARY LAW. *Parliamentary Law*, or the *Lex Parliamentaria*, is that code originally framed for the government of the Parliament of Great Britain in the transaction of its business, and subsequently adopted, with necessary modifications, by the Congress of the United States.

But what was found requisite for the regulation of public bodies, that order might be secured and the rights of all be respected, has been found equally necessary in private societies. Indeed, no association of men could meet together for the discussion of any subject, with the slightest probability of ever coming to a conclusion, unless its debates were regulated by

certain and acknowledged rules. The rules thus adopted for its government are called its *parliamentary law*, and they are selected from the parliamentary law of the national assembly, because that code has been instituted by the wisdom of past ages, and modified and perfected by the experience of subsequent ones, so that it is now universally acknowledged that there is no better system of government for deliberative societies than the code which has so long been in operation under the name of parliamentary law.

Not only, then, is a thorough knowledge of parliamentary law necessary for the presiding officer of a Masonic Body, if he would discharge the duties of the chair with credit to himself and comfort to the members, but he must be possessed of the additional information as to what parts of that law are applicable to Freemasonry, and what parts are not; as to where and when he must refer to it for the decision of a question, and where and when he must lay it aside, and rely for his government upon the organic law and the ancient usages of the Institution (see Doctor Mackey's revised *Jurisprudence of Freemasonry*).

PARLIRER. In the Lodges of Stone-Masons of the Middle Ages, there was a rank or class of workmen called *Parlirers*, literally, *spokesmen*. They were an intermediate class of officers between the Masters of the Lodges and the Fellows, and were probably about the same as our modern Wardens. Thus, in the *Strasbourg Constitutions of 1459*, it is said: "No Craftsman or Mason shall promote one of his apprentices as a parlirer whom he has taken as an apprentice from his rough state, or who is still in the years of apprenticeship," which may be compared with the old English Charge that "no Brother can be a Warden until he has passed the part of a Fellow Craft" (*Constitutions*, 1723, page 52). They were called *Parlirers*, properly, says Heldmann, *Parlierers*, or Spokesmen, because, in the absence of the Masters, they spoke for the Lodge, to traveling Fellows seeking employment, and made the examination.

There are various forms of the word. Kloss, citing the *Strasbourg Constitutions*, has *Parlirer*, Krause has, from the same document, *Parlierer*, but says it is usually *Polier;* Heldmann uses *Parlierer*, which has been generally adopted.

PAROLE. The French for *word* and here applied to the *Mot de Semestre*, which see, and in that language this means a six-months password, communicated by the Grand Orient of France, and in addition to an Annual Word in November, which tends to show at once whether a member is in good standing.

PARROT MASONS. One who commits to memory the questions and answers of the catechetical lectures, and the formulas of the ritual, but pays no attention to the history and philosophy of the Institution, is commonly called a *Parrot Mason*, because he is supposed to repeat what he has learned without any conception of its true meaning. In former times, such superficial Freemasons were held by many in high repute, because of the facility with which they passed through the ceremonies of a reception, and they were generally designated as *Bright Masons*. But the progress of Freemasonry as a science now requires something more than a mere knowledge of the lectures to constitute a Masonic scholar.

PARSEES. The descendants of the original fire-worshipers of Persia, or the disciples of Zoroaster, who emigrated to India about the end of the eighth century. There they now constitute a very large and influential body of industrious and moral citizens, adhering with great tenacity to the principles and practises of their ancient religion. Many of the higher classes have become worthy members of the Masonic fraternity, and it was for their sake principally that Doctor Burnes attempted some years ago to institute his new Order, entitled the *Brotherhood of the Olive-Branch*, as a substitute for the Christian Degrees of Knighthood, from which, by reason of their religion, they were excluded (see *Olive-Branch in the East, Brotherhood of the*, and *Zendavesta*).

PARTICULAR LODGES. In the Regulations of 1721, it is said that the Grand Lodge consists of the representatives of all the *particular* Lodges on record (*Constitutions*, 1723, page 61). In the modern Constitutions of England, the term used is *Private* Lodges. In America, they are called *Subordinate* Lodges.

PARTS. In the old obligations, which may be still used in some portions of the United States, there was a provision which forbade the revelation of any of the *arts, parts, or points of Freemasonry*. Doctor Oliver explains the meaning of the word parts by telling us that it was "an old word for degrees or lectures" (see *Points*).

PARVIN, NEWTON RAY. Brother Parvin was born at Muscatine, Iowa, July 5, 1851. In 1872 he entered the office of the Grand Secretary, where he remained as a clerk and Deputy until the death of his father, Theodore Sutton Parvin, in 1901. He was then elected Grand Secretary, in which office he served until his death. He was made a Master Mason in Iowa City Lodge No. 4, May 5, 1874. He was exalted in Iowa City Chapter No. 2, June 18, 1877, and received the Orders of the Temple in Palestine Commandery No. 2, Iowa City, June 28, 1878, and served all Bodies as Secretary or Recorder for several terms. After his removal to Cedar Rapids in 1885, he transferred his Chapter and Commandery membership to Trowel Chapter No. 49, and Apollo Commandery No. 26, serving as Eminent Commander in 1896. His father was Grand Recorder of the Grand Encampment, Knights Templar of the United States, for some twelve years, during which time he assisted him. He received the Degrees of the Ancient and Accepted Scottish Rite just before the removal of the Library to Cedar Rapids, by order of Albert Pike, Sovereign Grand Commander, that he might become custodian of important papers relating to this Rite, and was appointed a Knight Commander, Court of Honor, October 20th, 1886. He was nominated by the Grand Commander and elected to receive the Thirty-Third Degree, and he was crowned by his father, for the Supreme Council, May 17, 1895. Brother Parvin was a founder of the National Masonic Research Society, of which he was a Steward and First Vice-President. Brother Parvin died January 16, 1925, Cedar Rapids, Iowa, and funeral services were held January 20, in charge of the Grand Lodge.

PARVIN, THEODORE S. Born January 15, 1817, in Cumberland County, New Jersey. His journey in life gradually tending westward, he located in Ohio, and graduated in 1837 at the Cincinnati Law School. He was appointed private secretary by Robert Lucas, first Governor of Iowa, in which State he became Judge of the Probate Court and afterward Curator and Librarian of the State University at Iowa City. Brother Parvin was initiated in Nova Cesarea Lodge, No. 2, Cincinnati, Ohio, March 14, 1838, and raised the 9th of the May following, and the same year dimitted and removed to Iowa. He participated in the organization of the first Lodge, Des Moines, No. 1, and also of the second, Iowa Lodge, No. 2, at Muscatine. He was elected Grand Secretary of the Grand Lodge at its organization in 1844, and held the office continuously to the time of his death, with the exception of the year 1852–3, when he served as Grand Master. He founded and organized the Grand Lodge Library and held the office of Grand Librarian until his death. His official signature is on every Charter of the Grand Lodge of Iowa from 1844–1900.

Brother Parvin was exalted in Iowa City Chapter, No. 2, January 7, 1845, and held the offices of Grand High Priest of the Grand Chapter, 1854, and Grand Secretary of the Grand Chapter, 1855–6, and represented the Grand Chapter in the General Grand Chapter for many years. He was created a Royal Select Master in Dubuque Council, No. 3, September 27, 1847, and presided over the Convention organizing the Grand Council of Iowa, 1857. Knighted January 18, 1855, in Apollo Encampment, No. 1, Chicago, Illinois, he was a member of the Convention organizing the Grand Commandery of Iowa, 1864, being the first Grand Commander. He was Grand Recorder of the Grand Encampment of Knights Templar of the United States for fifteen years, 1871–86. In 1859 he received the Degrees of the Ancient and Accepted Scottish Rite and was crowned in that year an Inspector-General, Thirty-third Degree.

In addition to this record, our Brother also organized the Grand Bodies of Dakota, and the Grand Commandery of Nebraska, and his contributions to Masonic literature placed him among the leading writers and thinkers of the Craft. He died at Cedar Rapids, Iowa, June 28, 1901.

PARVIS. In the French system, the room immediately adjoining a Masonic Lodge is so called. It is equivalent to the Preparation Room of the American and English systems.

PASCHAL FEAST. Celebrated by the Jews in commemoration of the Passover, by the Christians in commemoration of the resurrection of our Lord. The *Paschal Feast*, called also the *Mystic Banquet*, is kept by all Princes of the Rose Croix. Where two are together on Maundy Thursday, it is of obligation that they should partake of a portion of roasted lamb. This banquet is symbolic of the doctrine of the resurrection.

PASCHALIS, MARTINEZ. The founder of a new Rite or modification of Freemasonry, called by him *the Rite of Elected Cohens or Priests*. It was divided into two classes, in the first of which was represented the fall of man from virtue and happiness, and in the second, his final restoration. It consisted of nine degrees, namely: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Grand Elect; 5. Apprentice Cohen; 6. Fellow Craft Cohen; 7. Master Cohen; 8. Grand Architect; 9. Knight Commander. Paschalis first introduced this Rite into some of the Lodges of Marseilles, Toulouse, and Bordeaux, and afterward, in 1767, he extended it to Paris, where, for a short time, it was rather popular, ranking some of the Parisian literati among its disciples. It has ceased to exist.

Paschalis was a German, born about the year 1700, of poor but respectable parentage. At the age of sixteen he acquired a knowledge of Greek and Latin. He then traveled through Turkey, Arabia, and Palestine, where he made himself acquainted with the Cabalistic learning of the Jews. He subsequently repaired to Paris, where he established his Rite.

Paschalis was the Master of Saint Martin, who afterward reformed his Rite. After living for some years at Paris, he went to Santo Domingo, where he died in 1779. Thory, in his *Histoire de la Fondation du Grand Orient de France* (pages 239–53) has given very full details of this Rite and of its receptions (see *Saint Martin*).

PASCHAL LAMB. See *Lamb, Paschal.*

PAS PERDUS. The French call the room appropriated to visitors the *Salle des pas perdus*, literally the *Hall of the Lost Steps*, a Masonic waiting room. It is the same as the Tiler's Room in the English and American Lodges.

PASSAGE. The Fourth Degree of the Fessler Rite, of which *Patria* forms the Fifth.

PASSAGES OF THE JORDAN. See *Fords of the Jordan.*

PASSED. A candidate, on receiving the Second Degree, is said to be "passed as a Fellow Craft." It alludes to his having passed through the porch to the Middle Chamber of the Temple, the place in which Fellow-Crafts received their wages. In America, *Crafted* is often improperly used in its stead (see also *Past*, and *Past Masters*).

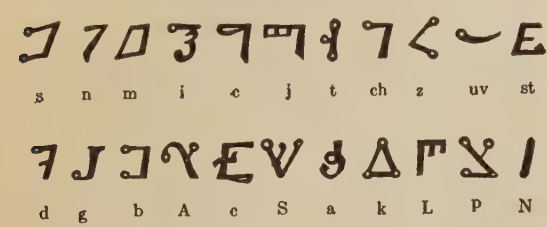
PASSING OF CONYNG. That is, *surpassing in skill.* The expression occurs in the *Cooke Manuscript* (line 676), "The forsayde Maister Euglet ordeynet thei were passing of conyng schold be passing honoured"; that, *The aforesaid Master, Euclid, ordained that they that were surpassing in skill should be exceedingly honored.* It is a fundamental principle of Freemasonry to pay all honor to knowledge.

PASSING THE RIVER. A mystical alphabet said to have been used by the Cabalists. These characters, with certain explanations, become the subject of consideration with Brethren of the Fifteenth Degree, Ancient and Accepted Scottish Rite. The accompanying are the characters.

PASSWORD. A word intended, like the military countersign, to prove the friendly nature of him who gives it, and is a test of his right to pass or be admitted into a certain place. Between a *Word* and a *Password* there seems to be this difference: the former is given for instruction, as it always contains a symbolic meaning; the latter, for recognition only. Thus, the author of the life of the celebrated Elias

Ashmole says, "Freemasons are known to one another all over the world by certain passwords known to them alone; they have Lodges in different countries, where they are relieved by the brotherhood if they are in distress" (see *Sign*).

PAST. An epithet applied in Freemasonry to an officer who has held an office for the prescribed period for which he was elected, and has then retired. Thus, a Past Master is one who has been elected and installed to preside for twelve months over a Lodge, and the Past High Priest one who, for the same period, has been installed to preside over a Chapter. The French use the word *Passé* in the same sense, but they have also the word *Ancien*, with a similar meaning. Thus, while they would employ *Maître passé* to designate the Degree of Past Master, they would call the official Past Master, who had retired from the chair at the expiration of his term of service,



CABALISTIC ALPHABET KNOWN AS PASSING THE RIVER

an *Ancien Vénérable*, or *Ancien Maître* (note also *Passed* and *Past Master*).

PAST MASTER. An honorary Degree usually conferred on the Master of a Lodge at his installation into office. In this Degree the necessary instructions are conferred respecting the various ceremonies of the Order, such as installations, processions, the laying of corner-stones, etc. When a Brother, who has never before presided, has been elected the Master of a Lodge, an emergent Lodge of Past Masters, consisting of not less than three, is convened, and all but Past Masters retiring, the Degree is conferred upon the newly elected officer.

Some form of ceremony at the installation of a new Master seems to have been adopted at an early period after the revival. In the "manner of constituting a new Lodge," as practised by the Duke of Wharton, who was Grand Master in 1723, the language used by the Grand Master when placing the candidate in the chair is given, and he is said to use "some other expressions that are proper and usual on that occasion, *but not proper to be written*" (*Constitutions*, 1738, page 150). Whence we conclude that there was an esoteric ceremony. Often the rituals tell us that this ceremony consisted only in the outgoing Master communicating certain modes of recognition to his successor. And this actually, even at this day, constitutes the essential ingredient of the Past Master's Degree.

The Degree is in the United States also conferred in Royal Arch Chapters, where it succeeds the Mark Master's Degree. The conferring of this Degree, which has no historical connection with the rest of the Degrees, in a Chapter, arises from the following circumstance: Originally, when Chapters of Royal Arch Masonry were under the government of Lodges in which the Degree was then always conferred, it was a part of the regulations that no one could receive the Royal Arch Degree unless he had previously presided in the Lodge as Master.

When the Chapters became independent, the regulation could not be abolished, for that would have been an innovation; the difficulty has, therefore, been obviated, by making every candidate for the Degree of Royal Arch a Past Virtual Master before his exaltation. Under the English Constitution this practise was forbidden in 1826, but seems to have lingered on in some parts until 1850. "The dis-use of the Virtual Past Master's Degree or Chair Degree in the British Isles has in no way interfered with its continued use in the United States, especially in the older Jurisdictions whose Freemasonry attests its Antient origin (see the footnote on page 145, volume xxviii, 1915, *Transactions*, Quatuor Coronati Lodge, by Brother W. J. Chetwode Crawley).

Some extraneous ceremonies, by no means creditable to their inventor, were at an early period introduced into America. In 1856, the General Grand Chapter, by a unanimous vote, ordered these ceremonies to be discontinued, and the simpler mode of investiture to be used; but the order has only been partially obeyed, and many Chapters continue what one can scarcely help calling the indecorous form of initiation into the Degree.

For several years past the question has been agitated in some of the Grand Lodges of the United States, whether this Degree is within the Jurisdiction of Symbolic or of Royal Arch Masonry. The explanation of its introduction into Chapters, just given, manifestly demonstrates that the jurisdiction over it by Chapters is altogether an assumed one. The Past Master of a Chapter is only a *quasi* or seeming Past Master; the true and legitimate Past Master is the one who has presided over a Symbolic Lodge.

Brother R. F. Gould (*Masonic Monthly*, July, 1882) says in regard to the Degrees of Past Master and the Royal Arch, "The supposition has much to recommend it, that the connection of the secrets of the Royal Arch, is the earliest form in which any esoteric teaching was specially linked with the incidents of Lodge Mastership, or in other words, that the Degree of Royal Arch was the complement of the Masters Grade. Out of this was ultimately evolved the Degree of Installed Master, a ceremony unknown in the Modern System until the first decade of the nineteenth century, and of which I can trace no sign amongst the Antients until the growing practise of conferring the Arch upon Brethren not legally qualified to receive it, brought about the *constructive* passing through the Chair, which by qualifying candidates not otherwise eligible, naturally entailed the introduction of a ceremony, additional to the simple forms known to Payne, Anderson, and Desaguliers."

Past Masters are admitted to membership in many Grand Lodges, and by some the inherent right has been claimed to sit in those Bodies. But the most eminent Masonic authorities have made a contrary decision, and the general, and, indeed, almost universal opinion now is that Past Masters obtain their seats in Grand Lodges by courtesy, and in con-

sequence of local regulations, and not by inherent right.

A subtle distinction may be noted between the expressions Past and Pass'd Master. "The distinction in sense that had originally lain between Past Master and virtual Pass'd Master could make no headway against the similarity in sound. The Past Master was the Brother who 'had served his just and lawful time' as W. M. of a Lodge, and had thereby qualified for the completion of Master Degree. The Pass'd Master was a Brother who had been passed through a so-called Chair Degree, and had thereby been entrusted with certain equivalent secrets. The epithet *Past* is an adjective, conveying the idea of time expired: the epithet *Pass'd* is a participle conveying the idea of motion completed. Such verbal niceties did not trouble the Brethren of the eighteenth, or any other century" (footnote, page 144, volume xxviii, 1915, *Transactions*, Quatuor Coronati Lodge, by Brother W. J. Chetwode Crawley).

The usual jewel of a Past Master in the United States is a pair of compasses extended to sixty degrees on the fourth part of a circle, with a sun in the center. In England it was formerly the square on a quadrant, but is at present the square with the forty-seventh problem of Euclid engraved on a silver plate suspended within it. This latter design is also adopted in Pennsylvania.

The French have two titles to express this Degree. They apply *Maître Passé* to the Past Master of the English and American system, and they call in their own system one who has formerly presided over a Lodge an *Ancien Maître*. The indiscriminate use of these titles sometimes leads to confusion in the translation of their lectures and treatises.

PAST MASTER, JOINING. Any Past Master upon joining another Lodge in England becomes a Past Master in the Lodge he joins. He ranks immediately after the then Immediate Past Master and in later lists of the Past Masters his name is placed before that of the Worshipful Master presiding in the East when he affiliates.

PASTOPHORI. Couch or shrine bearers. The company of Pastophori constituted a sacred college of priests in Egypt, whose duty it was to carry in processions the image of the god. Their chief, according to Apuleius (*Metamorphoses* xi), was called a *Scribe*. Besides acting as mendicants in soliciting charitable donations from the populace, they took an important part in the Mysteries.

PASTOS. The Greek word *παστος*, meaning *a couch*. The *pastos* was a chest or close cell, in the Pagan Mysteries, among the Druids, an excavated stone, in which the aspirant was for some time placed, to commemorate the mystical death of the god. This constituted the symbolic death which was common to all the mysteries. In the Arkite Rites, the pastos represented the ark in which Noah was confined. It is represented among Masonic symbols by the coffin (see *Coffin*).

PATENTS. Diplomas or Certificates of the advanced Degrees in the Ancient and Accepted Scottish Rite are called *Patents*. The term is also sometimes applied to Commissions granted for the exercise of high Masonic authority. *Literae patentes*, or *apertae*, that is, *letters patent* or *open letters*, was a term used in the Middle Ages in contradistinction to *literae clausae*, or closed letters, to designate those documents which were spread out on the whole length of the parchment, and sealed with the public seal of the sovereign; while the secret or private seal only was attached to the closed patents. The former were sealed with green wax, the latter with white. There was also a difference in their heading; letters patent were directed *"universis tum praesentibus quam futuris,"* that is, *to all present or to come*; while closed letters were directed *"universis praesentibus literas inspecturis,"* that is, *to all present who shall inspect these letters*. Masonic Diplomas are therefore properly called *Letters Patent*, or, more briefly, *Patents*.

PATIENCE. In the instructions of the Third Degree according to the American Rite, it has been said that "time, patience, and perseverance will enable us to accomplish all things, and perhaps at last to find the true Master's Word." The idea is similar to one expressed by the Hermetic philosophers. Thus Pernetty tells us (*Dictionary of Hermetic Mythology*), that the alchemists said: "The work of the philosopher's stone is a work of patience, on account of the length of time and of labor that is required to conduct it to perfection; and Geber says that many adepts have abandoned it in weariness, and others, wishing to precipitate it, have never succeeded." With the alchemists, in their esoteric teaching, the philosopher's stone had the same symbolism as the *Word* has in Freemasonry.

PATRIARCHAL FREEMASONRY. The theory of Doctor Oliver on this subject has, we think, been misinterpreted. He does not maintain, as has been falsely supposed, that the Freemasonry of the present day is but a continuation of that which was practised by the Patriarchs, but simply that, in the simplicity of the patriarchal worship, unencumbered as it was with dogmatic creeds, we may find the true model after which the religious system of Speculative Freemasonry has been constructed. Thus (in his *Historical Landmarks* i, page 207) he says: "Nor does it, Freemasonry, exclude a survey of the patriarchal mode of devotion, which indeed forms the primitive model of Freemasonry. The events that occurred in these ages of simplicity of manners and purity of faith, when it pleased God to communicate with his favoured creature, necessarily, therefore, form subjects of interesting illustration in our Lodges, and constitute legitimate topics on which the Master in the chair may expatiate and exemplify, for the edification of the Brethren and their improvement in morality and the love and fear of God." There is here no attempt to trace a historical connection, but simply to claim an identity of purpose and character in the two religious systems, the Patriarchal and the Masonic.

PATRIARCH, GRAND. The Twentieth Degree of the Council of Emperors of the East and West. The same as the Twentieth Degree, or Noachite, of the Ancient and Accepted Scottish Rite.

PATRIARCH OF THE CRUSADES. One of the names formerly given to the Degree of Grand Scottish Knight of Saint Andrew, the Twenty-ninth of the Ancient and Accepted Scottish Rite. The legend of that Degree connects it with the Crusades, and hence

the name; which, however, is never used officially, and is retained by regular Supreme Councils only as a synonym.

PATRIARCH OF THE GRAND LUMINARY. A Degree contained in the nomenclature of Le Page.

PATRON. In the year 1812, the Prince of Wales, becoming Regent of the Kingdom, was constrained by reasons of state to resign the Grand Mastership of England, but immediately afterward accepted the title of *Grand Patron of the Order in England*, and this was the first time that the title was officially recognized.

George IV held it during his life, and on his death, William IV, in 1830, officially accepted the title of *Patron of the United Grand Lodge*. On the accession of Queen Victoria, the title fell into abeyance, because it was understood that it could only be assumed by a sovereign who was a member of the Craft, but King Edward VII became *Protector of English Freemasons* on his accession to the throne in 1901. The office is generally not known in other countries, though on the Continent similar positions have been occupied (see *Protector*).

PATRONS OF FREEMASONRY. Saint John the Baptist and Saint John the Evangelist. At an early period we find that the Christian church adopted the usage of selecting for every trade and occupation its own patron saint, who is supposed to have taken it under his especial charge. The selection was generally made in reference to some circumstance in the life of the saint, which traditionally connected him with the profession of which he was appointed the patron. Thus Saint Crispin, because he was a shoemaker, is the patron saint of the *Gentle Craft*, and Saint Dunstan, who was a blacksmith, is the patron of blacksmiths. The reason why the two Saints John were selected as the patron saints of Freemasonry will be seen under the head of *Dedication of Lodges*.

PAUL, CONFRATERNITY OF SAINT. In the time of the Emperor Charles V there was a secret community at Trapani, in Sicily, which called itself *La Confraternità di San Paolo*. These people, when assembled, passed sentence on their fellow-citizens; and if anyone was condemned, the waylaying and putting him to death was allotted to one of the members, which office he was obliged, without murmuring, to execute (*Stolberg's Travels*, volume iii, page 472). In the travels of Brocquire to and from Palestine in 1432, page 328, an instance is given of the power of the association over its members. In the German romance of *Hermann of Unna*, of which there are an English and French translation, this tribunal plays an important part.

PAUL I. This Emperor of Russia was induced by the machinations of the Jesuits, whom he had recalled from banishment, to prohibit in his domains all secret societies, and especially the Freemasons. This prohibition lasted from 1797–1803, when it was repealed by his successor. Paul had always expressed himself an enthusiastic admirer of the Knights of Malta; in 1797 he had assumed the title of *Protector of the Order*, and in 1798 accepted the Grand Mastership. This is another evidence, if one was needed, that there was no sympathy between the Order of Malta and the Freemasons.

Dr. Ernest Friedrichs' *Die Freimaurerei in Russland und Polen, Freemasonry in Russia and Poland*, 1907, has an interesting account of Masonic conditions under Paul I of Russia, who reigned from 1796 to 1801. He tells us that Catherine's son, Paul I, was himself a Freemason. It is said that he was introduced to Freemasonry during a journey which he made through Europe, when he was still the Czarewitch, in company of his wife, and of Prince Kurakin who was a most devoted son of Freemasonry. Was it not natural then that the Association which had been outlawed and banished by his mother should look forward to being reinstalled and rehabilitated? And this expectation seemed as though it were perfectly justified, for immediately after his coronation Paul summoned to Moscow the Freemasons of that city, with Professor Matthäi, the Master in the Chair of the former Lodge To the Three Swords at their head, and took counsel with them "in a brotherly spirit and without ceremony" as to what should be done.

At the conclusion of the negotiations "he embraced each single one as a Freemason and gave him the Masonic shake of the hands." This promised very well, and that "a Committee was now appointed to examine the documents, to collect the ruins of Freemasonry and to organize the whole," was but logical. After so much recognition and so much encouragement on the part of the sovereign, followed in 1797—the prohibition of Freemasonry, which "was carried out with great strictness." This sudden change in his manner of looking at things and in his attitude to Freemasonry would cause surprise in a man of ordinary capacity, but Paul was mentally deranged, and it was just his acting by fits and starts that was characteristic of his disease. But does such an explanation clear up everything? No, for Paul was not so ill as to be unable to grasp what would be the consequences of his action. On the contrary, as soon as it was a question of an advantage for his own person, or something that added to his lustre, he was suddenly quite normal in the choice of his means. This change of attitude was, therefore, perhaps, preceded by well-weighed considerations; nay, we may add that they were considerations with a real genuine background.

It was about this time that the Knights of Malta who were hard-pressed by Napoleon Bonaparte turned to the Czar Paul for protection. According to the information conveyed to Paul by Count Litter, a Knight of Malta, Freemasonry was a hindrance and even a danger to the aims of this Order. He was, therefore, obliged to decide in favor of the one or the other. The Maltese Order was something definite; it was a power, whereas Freemasonry was really nothing, or at any rate something altogether indefinite which might perhaps have a future, but perhaps it might not. Could Paul find the choice hard to make? In addition there was a something which, though altogether unpolitical, has often decided questions in politics, namely: Paul's principal mistress, the extremely beautiful Anna Lopuchin. It was possible for him to make her a Grand Cross Lady of the Order of the Knights of Saint John, but "pretty Annie" among Freemasons was no longer conceivable after the famous "Egyptian Masonry"!

Thus it was that Paul became the Grand Master of the Order of the Knights of Saint John at Malta, and Freemasonry was prohibited. Further, it is said that the Jesuits set going every imaginable and unimaginable expedient against Freemasonry. Nor does this seem to have been impossible.

PAUL, SAINT, THE APOSTLE, A FREEMASON. In the *Transactions* of the Lodge Quatuor Coronati (volume i, page 74) there is a translation by Brother G. W. Speth of a paper by Brother Carl Herman Tendler, a member of the United Lodges, *zu den drei Schwertern und Astraa zur grunenden Raute, im Dresden* (at the Three Swords and Astrea, and at the Blossoming Twig at Dresden). This Brother claims that, "There are many not unimportant grounds of suspicion that Paul was a member of the builder-society at Damascus, and a master thereof, perhaps even a Chairmaster." His argument is principally based upon certain significant words found in the writings of Saint Paul. For instance, the following statement is a fair example of his line of thought:

> The virtue which the builder-societies impressed upon their members as the most edifying, the most conducive to edification, and which Saint Paul recommends to Christian builders as the flower and crown of humanity, the highest aspiration of Christian builder-societies, is *agape*, love, union in love. In his epistle to the Corinthians, amongst whom Saint Paul worked and taught eighteen months, the word is repeated twenty-three times. Most remarkable is the distinction (I Corinthians viii, 1) between *gnosis*, wisdom of the mysteries, and *agape*, Christian union. "Knowledge puffeth up, but charity edifieth," *i.e.*, the speculations of the mysteries induce pride, but the Christian union produces amelioration. The original meaning of *agape* is not love, charity, but union, unity: thus *agapai* (usually translated *love feasts* are originally unions for Christian edification, mutual culture associations. The constant use of all these words points to the supposition that Saint Paul was a member of a builder-society, Mason Lodge. In this sense the fraternity of Masons is thus as old as mankind itself, and the most energetic and active apostle of Christianity was a Mason. The agreement of the principles of Freemasonry with those of Christianity can only be denied by the malevolent or those totally unacquainted with the Craft.

PAUPERES COMMILITONES JESU CHRISTI. See *Poor Fellow Soldiers of Jesus Christ.*

PAVEMENT, MOSAIC. See *Mosaic Pavement.*

PAX VOBISCUM. A Latin phrase meaning *Peace be with you!* Used in the Eighteenth Degree, Ancient and Accepted Scottish Rite.

PAYENS, HUGH DE. In Latin, *Hugo de Paganis.* Founder and the first Grand Master of the Order of Knights Templar. He was born at Troyes, in the kingdom of Naples. Having, with eight others, established the Order at Jerusalem, in 1118 he visited Europe, where, through his representations, its reputation and wealth and the number of its followers were greatly increased. In 1129 he returned to Jerusalem, where he was received with great distinction, but shortly afterward died, and was succeeded in the Grand Mastership by Robert de Craon, surnamed the Burgundian.

PAYNE, GEORGE. An English Freemason, who lived at New Palace Yard, Westminster, England, where he died January 23, 1757, leaving very little record of his personal life outside of the fact that he was at the time secretary to the Tax Office with a good social and financial position. A biographical note in the *Freemason*, June 6, 1925, quotes the *Gentleman's Magazine*, 1757, that among the various bequests in his will were legacies to two of his nieces, Francis, Countess of Northampton, and Catherine, Lady Francis Seymour. From 1718–9 he acted as the second Grand Master of Freemasons, being again elected for the year 1720–1. The General Regulations, which were subsequently rearranged and published by Doctor Anderson in 1723, were originally compiled by Brother Payne during his second term of office as Grand Master. Payne was also Master of the original No. 4 Lodge, at the Horn Tavern, now the Royal Somerset House and Inverness Lodge; Senior Grand Warden, 1724–5; Deputy Grand Master in 1735; Master of the Old King's Arms Lodge, No. 28, an active member of Grand Lodge up until 1754, being appointed a member of the Committee to revise the Constitutions on June 27, 1754. These revisions were finally brought to a conclusion and published by Entick in 1756.

P. D. E. P. Letters placed on the ring of profession of the Order of the Temple, being the initials of the Latin sentence, *Pro Deo et Patria*, that is, *For God and Country.*

PEACE. The spirit of Freemasonry is antagonistic to war. Its tendency is to unite all men in one brotherhood, whose ties must necessarily be weakened by all dissension. Hence, as Brother Albert Pike says, "Freemasonry is the great Peace Society of the world. Wherever it exists, it struggles to prevent international difficulties and disputes, and to bind republics, kingdoms, and empires together in one great band of peace and amity."

PEARY, REAR AD IIRAL ROBERT EDWIN. Famous discoverer of the North Pole, born May 6, 1856, at Cresson Springs, Pennsylvania; died on February 20, 1920. Entered civil engineer corps, United States Navy, 1881; made his first expedition north, with one companion, 1886; again in 1891, 1893, 1898, 1905, and for a sixth time in 1908, reaching the North Pole at last, April 6, 1909. He was a Freemason, Raised March 3, 1896, in Kane Lodge No. 454, New York City (see *New Age*, March, 1925).

PECTORAL. Belonging to the breast; from the Latin *pectus*, meaning the *breast.* The heart has always been considered the seat of fortitude and courage, and hence by this word is suggested to the Freemason certain symbolic instructions in relation to the virtue of fortitude. In the earliest lectures of the eighteenth century it was called one of the "principal signs," and had this hieroglyphic, **X**; but in the modern instructions the hieroglyphic has become obsolete, and the word is appropriated to one of the Perfect Points of Entrance.

PECTORAL OF THE HIGH PRIEST. The breastplate worn by the High Priest of the Jews was so called from *pectus*, meaning the *breast*, upon which it rested (see *Breastplate* and *Pectoral*).

PEDAL. Belonging to the feet, from the Latin word *pedes*, meaning the *feet.* The just man is he who, firmly planting his feet on the principles of right, is as immovable as a rock, and can be thrust from his upright position neither by the allurements of flattery, nor the frowns of arbitrary power. Hence by this word is suggested to the Freemason certain

symbolic instructions in relation to the virtue of justice. As in the case of *Pectoral*, this word was assigned, in the oldest instructions to the principal signs of a Freemason, having ⊏ for its hieroglyphic; but in the modern lectures it is one of the Perfect Points of Entrance, and the hieroglyphic is no longer used. Some such curious old hieroglyphics were probably indications of foot or hand positions.

PEDESTAL. The *pedestal* is the lowest part or base of a column on which the shaft is placed. In a Lodge, there are supposed to be three columns, the column of Wisdom in the East, the column of Strength in the West, and the column of Beauty in the South. These columns are not generally erected in the Lodge, but their pedestals always are, and at each pedestal sits one of the three superior officers.

Hence we often hear such expressions as these, *advancing to the pedestal*, or *standing before the pedestal*, to signify advancing to or standing before the seat of the Worshipful Master. The custom in some Lodges of placing tables or desks before the three principal officers is, of course, incorrect. They should, for the reason above assigned, be representations of the pedestals of columns, and should be painted to represent marble or stone.

PEDUM. A Latin word meaning a *Shepherd's Crook*, and is so used by the Roman poet, Vergil, and hence sometimes used in ecclesiology for the Bishop's Crozier. In the Statutes of the Order of the Temple at Paris, it is prescribed that the Grand Master shall carry a "*pedum magistrale seu patriarchale.*" But the better word for the staff of the Grand Master of the Templars is *baculus*, which see.

PEETASH. The Demon of Calumny in the religious system of Zoroaster, Persia.

PELASGIAN RELIGION. The Pelasgians were the oldest, if not the aboriginal, inhabitants of Greece. Their religion differed from that of the Hellenes, who succeeded them, in being less poetical, less mythical, and more abstract. We know little of their religious worship except by conjecture; but we may suppose it resembled in some respects the doctrines of what Doctor Oliver calls the *Primitive Freemasonry*. Creuzer thinks that the Pelasgians were either a nation of priests or a nation ruled by priests.

PELEG. A Hebrew word פֶּלֶג, meaning *Division*. A son of Eber. In his day the world was divided. A significant word in the advanced Degrees. In the Noachite, or Twenty-first Degree of the Scottish Rite, there is a singular legend of Peleg, which of course is altogether mythical, in which he is represented as the Architect of the Tower of Babel.

PELICAN. The *pelican* feeding her young with her blood is a prominent symbol of the Eighteenth or Rose Croix Degree of the Ancient and Accepted Scottish Rite, and was adopted as such from the fact that the pelican, in ancient Christian art, was considered as an emblem of the Savior. Now this symbolism of the pelican, as a representative of the Savior, is almost universally supposed to be derived from the common belief that the pelican feeds her young with her blood, as the Savior shed his blood for mankind; and hence the bird is always represented as sitting on her nest, and surrounded by her brood of young ones, who are dipping their bills into a wound in their mother's breast. But this is not the exact idea of the symbolism, which really refers to the resurrection, and is, in this point of view, more applicable to Christ, as well as to the Masonic Degree of which the resurrection is a doctrine.

In an ancient *Bestiarium*, or Natural History, in the Royal Library at Brussels, cited by Larwood and Hotten in a recent work on the *History of Sign-Boards*, this statement is made:

> The pelican is very fond of his young ones, and when they are born and begin to grow, they rebel in their nest against their parent, and strike him with their wings, flying about him, and beat him so much till they wound him in his eyes. Then the father strikes and kills them. And the mother is of such a nature that she comes back to the nest on the third day, and sits down upon her dead young ones, and opens her side with her bill and pours her blood over them, and so resuscitates them from death; for the young ones, by their instinct, receive the blood as soon as it comes out of the mother, and drink it.

The *Ortus Vocabulorum*, compiled early in the fifteenth century, gives the fable more briefly: "It is said, if it be true, that the pelican kills its young, and grieves for them for three days. Then she wounds herself, and with the aspersione of her blood resuscitates her children." And the writer cites, in explanation, the Latin verses:

> Ut pelicanu fit matris sanguine sanus,
> Sic Sancti sumus nos omnes sanguine nati.

As the Pelican is restored by the blood of its mother, so are we all born by the blood of the Holy One, that is, of Christ.

Saint Jerome gives the same story, as an illustration of the destruction of man by the old serpent, and his salvation by the blood of Christ. Shelton, in an old work entitled the *Armorie of Birds*, expresses the same sentiment in the following words:

> Then said the pelican,
> When my birds be slain,
> With my blood I them revive;
> Scripture doth record
> The same did our Lord,
> And rose from death to life.

This romantic story was religiously believed as a fact of natural history in the earliest ages of the church. Hence the pelican was very naturally adopted as a symbol of the resurrection and, by consequence, of Him whose resurrection is, as Cruden terms it, "the cause, pattern, and argument of ours."

But in the course of time the original legend was, to some extent, corrupted, and a simpler one was adopted, namely, that the pelican fed her young with her own blood merely as a means of sustenance, and the act of maternal love was then referred to as Christ shedding his blood for the sins of the world. In this view of the symbolism, Pugin has said that the pelican is "an emblem of our Blessed Lord shedding his blood for mankind, and therefore a most appropriate symbol to be introduced on all vessels or ornaments connected with the Blessed Sacrament." In the *Antiquities of Durham Abbey*, we learn that "over the high altar of Durham Abbey hung a rich and most sumptuous canopy for the Blessed Sacrament to hang within it, whereon stood a pelican, all of silver, upon the height of the said canopy, very

finely gilt, giving her blood to her young ones, in token that Christ gave His blood for the sins of the world."

But Doctor Mackey believed the true theory of the pelican is, that by restoring her young ones to life by her blood, she symbolizes the resurrection. The old symbologists said, after Jerome, that the male pelican, who destroyed his young, represents the serpent, or evil principle, which brought death into the world; while the mother, who resuscitates them, is the representative of that Son of Man of whom it is declared, "except ye drink of His blood, ye have no life in you." Hence the pelican is very appropriately assumed as a symbol in Freemasonry, whose great object is to teach by symbolism the doctrine of the resurrection, and especially in that sublime Degree of the Scottish Rite wherein, the old Temple being destroyed and the old Word being lost, a new temple and a new word spring forth—all of which is but the great allegory of the destruction by death and the resurrection to eternal life.

PELLEGRINI, MARQUIS OF. One of the pseudonyms or false names assumed by Joseph Balsamo, better known as Count Cagliostro, which see.

PENAL SIGN. That act which refers to a penalty.

PENALTY. The adversaries of Freemasonry have found, or rather invented, abundant reasons for denouncing the Institution; but on nothing have they more strenuously and fondly lingered than on the accusation that it makes, by horrid and impious ceremonies, all its members the willing or unwilling executioners of those who prove recreant to their vows and violate the laws which they are stringently bound to observe. Even a few timid and uninstructed Freemasons have been found who were disposed to believe that there was some weight in this objection. The fate of Morgan, apocryphal as it undoubtedly was, has been quoted as an instance of Masonic punishment inflicted by the regulations of the Order; and, notwithstanding the solemn asseverations of the most intelligent Freemasons to the contrary, men have been found, and still are to be found, who seriously entertain the opinion that every member of the Fraternity becomes, by the ceremonies of his initiation and by the nature of the vows which he has taken, an active Nemesis of the Order, bound by some unholy promise to avenge the Institution upon any treacherous or unfaithful Brother.

All of this arises from a total misapprehension, in the minds of those who are thus led astray, of the true character and design of vows or oaths which are accompanied by an imprecation. It is well, therefore, for the information both of our adversaries—who may thus be deprived of any further excuse for slander, and of our friends—who will be relieved of any continued burden on their consciences, that we should show that, however solemn may be the promises of secrecy, of obedience, and of charity which are required from our initiates, and however they may be guarded by the sanctions of punishment upon their offenders, they never were intended to impose upon any Brother the painful and—so far as the laws of the country are concerned—the illegal task of vindicating the outrage committed by the violator. The only Masonic penalty inflicted by the Order upon a traitor, is the scorn and detestation of the Craft whom he has sought to betray.

But that this subject may be thoroughly understood, it is necessary that some consideration should be given to oaths generally, and to the character of the imprecations by which they are accompanied. The obsecration, or imprecation, is that part of every oath which constitutes its sanction, and which consists in calling some superior power to witness the declaration or promise made, and invoking his protection for or anger against the person making it, according as the said declaration or promise is observed or violated. This obsecration has, from the earliest times, constituted a part of the oath—and an important part, too—among every people, varying, of course, according to the varieties of religious beliefs and modes of adoration. Thus, among the Jews, we find such obsecrations as these: *Co yagnasheh li Elohim*, meaning *So may God do to me.* A very common obsecration among the Greeks was *isto Zeus* or *theon marturomai*, meaning *May Jove stand by me*, or *I call God to witness.* And the Romans, among an abundance of other obsecrations, often said, *dii me perdant*, meaning *May the gods destroy me*, or *ne vivam, May I die.*

These modes of obsecration were accompanied, to make them more solemn and sacred, by certain symbolic forms. Thus the Jews caused the person who swore to hold up his right hand toward heaven, by which action he was supposed to signify that he appealed to God to witness the truth of what he had averred or the sincerity of his intention to fulfil the promise that he had made. So Abraham said to the King of Sodom, "I have lift up my hand unto the Lord, . . . that I will not take anything that is thine." Sometimes, in taking an oath of fealty, the inferior placed his hand under the thigh of his lord, as in the case of Eliezer and Abraham, related in the twenty-fourth chapter of Genesis. Among the Greeks and Romans, the person swearing placed his hands, or sometimes only the right hand, upon the altar, or upon the victims when, as was not unusual, the oath was accompanied by a sacrifice, or upon some other sacred thing. In the military oath, for instance, the soldiers placed their hands upon the *signa*, or standards (see *Hand*).

The obsecration, with an accompanying form of solemnity, was indeed essential to the oath among the ancients, because the crime of perjury was not generally looked upon by them in the same light in which it is viewed by the moderns. It was, it is true, considered as a heinous crime, but a crime not so much against society as against the gods, and its punishment was supposed to be left to the deity whose sanctity had been violated by the adjuration of his name to a false oath or broken vow. Hence, Cicero says that "death was the divine punishment of perjury, but only dishonor was its human penalty." Therefore the crime of giving false testimony under oath was not punished in any higher degree than it would have been had it been given without the solemnity of an oath. Swearing was entirely a matter of conscience, and the person who was guilty of false swearing, where his testimony did not affect the rights or interests of others, was

considered as responsible to the deity alone for his perjury.

The explicit invocation of God, as a witness to the truth of the thing said, or, in promissory oaths, to the faithful observance of the act promised, the obsecration of Divine punishment upon the jurator if what he swore to be true should prove to be false, or if the vow made should be thereafter violated, and the solemn form of lifting up the hand to heaven or placing it upon the altar or the sacred victims, must necessarily have given confidence to the truth of the attestation, and must have been required by the hearers as some sort of safeguard or security for the confidence they were called upon to exercise. This seems to have been the true reason for the ancient practise of solemn obsecration in the administration of oaths.

Among modern nations, the practise has been continued, and from the ancient usage of invoking the names of the gods and of placing the hands of the person swearing upon their altars, we derive the present method of sanctifying every oath by the attestation contained in the phrase "So help me, God," and the concluding form of kissing the Holy Scriptures (see *Oath* and *Oath, Corporal*).

Now the question naturally occurs as to what is the true intent of this obsecration, and what practical operation is expected to result from it. In other words, what is the nature of a penalty attached to an oath, and how is it to be enforced? When the ancient Roman, in attesting with the solemnity of an oath to the truth of what he had just said or was about to say, concluded with the formula, "May the gods destroy me," it is evident that he simply meant to say that he was so convinced of the truth of what he had said that he was entirely willing that his destruction by the gods whom he had invoked should be the condition consequent upon his falsehood. He had no notion that he was to become outlawed among his fellow-creatures, and that it should be not only the right, but the duty, of any man to destroy him. His crime would have been one against the Divine law, and subject only to a Divine punishment.

In modern times, perjury is made a penal offense against human laws, and its punishment is inflicted by human tribunals. But here the punishment of the crime is entirely different from that inferred by the obsecration which terminates the oath. The words "So help me, God," refer exclusively to the withdrawal of Divine aid and assistance from the jurator in the case of his proving false, and not to the human punishment which society would inflict.

In like manner, we may say of what are called *Masonic penalties*, that they refer in no case to any kind of human punishment; that is to say, to any kind of punishment which is to be inflicted by human hand or instrumentality. The true punishments of Freemasonry affect neither life nor limb. They are expulsion and suspension only. But those persons are wrong, be they mistaken friends or malignant enemies, who suppose or assert that there is any other sort of penalty which a Freemason recreant to his vows is subjected to by the laws of the Order, or that it is either the right or duty of any Freemason to inflict such penalty on an offending Brother. The obsecration of a Freemason simply means that if he violates his vows or betrays his trust he is worthy of such penalty, and that if such penalty were inflicted on him it would be but just and proper. "May I die," said the ancient, "if this be not true, or if I keep not this vow." Not may any man put me to death, nor is any man required to put me to death, but only, if I so act, then would I be worthy of death. The ritualistic penalties of Freemasonry, supposing such to be, are in the hands not of man, but of God, and are to be inflicted by God, and not by man.

Brother Fort says, in the twenty-ninth chapter of his *Early History and Antiquities of Freemasonry*, that:

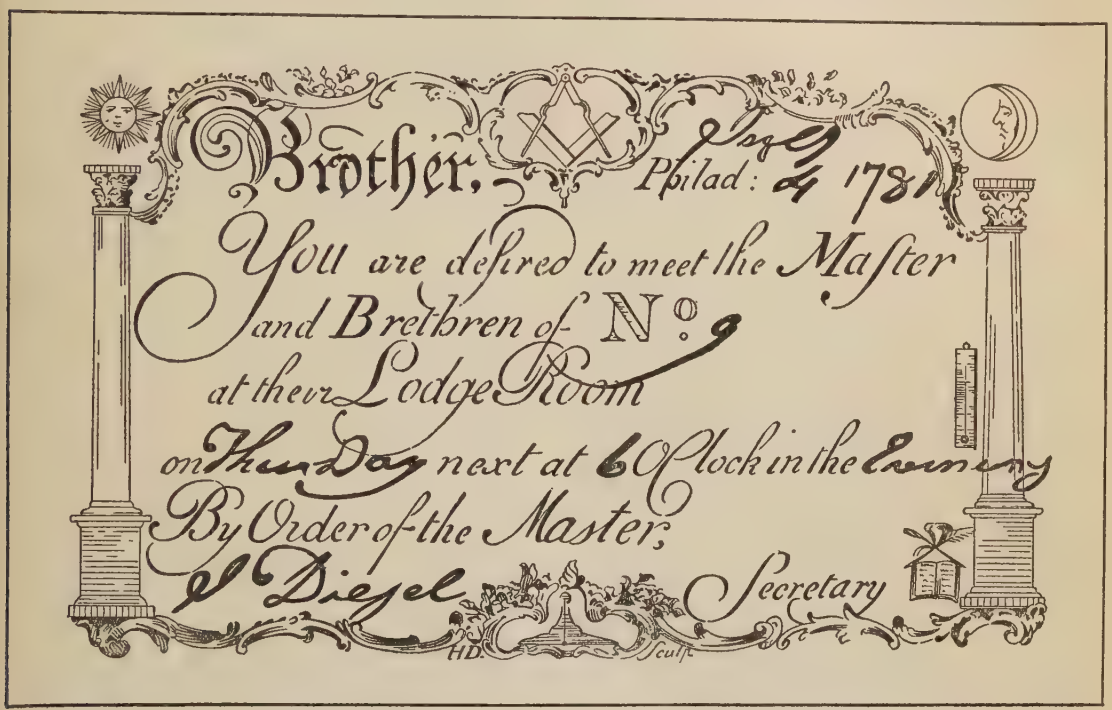
> Penalties inflicted upon convicts of certain grades during the Middle Ages, were terrible and inhuman.
>
> The most cruel punishment awaited him who broke into and robbed a Pagan Temple. According to a law of the Frisians, such desecration was redressed by dragging the criminal to the seashore and burying the body at a point in the sands where the tide daily ebbed and flowed (*Lex Frisionum*, title xii).
>
> A creditor was privileged to subject his delinquent debtor to the awful penalty of having the flesh torn from his breast and fed to birds of prey. Convicts were frequently adjudged by the ancient Norse code to have their hearts torn out (Grimm, *Deutsche Rechts-Alterthümer*, page 690).
>
> The oldest death penalties of the Scandinavians prescribed that the body should be exposed to fowls of the air to feed upon. Sometimes it was decreed that the victim be disemboweled, his body burnt to ashes and scattered as dust to the winds. Judges of the secret Vehmgericht passed sentences of death as follows: "Your body and flesh to the beasts of the field, to the birds of the air, and to the fishes of the stream." The judicial executioner, in carrying into effect this decree, severed the body in twain, so that, to use the literal text, "the air might strike together between the two parts." The tongue was oftentimes torn out as a punishment. A law of the early Roman Empire, known as *Ex Jure Orientis Calsareo*, enacted that any person, suitor at law or witness, having sworn upon the evangelists, and proving to be a perjurer, should have the tongue cut from its roots. A cord about the neck was used symbolically, in criminal courts, to denote that the accused was worthy of the extreme penalty of law by hanging or decapitation. When used upon the person of a freeman, it signified a slight degree of subjection or servitude (pages 318–20, 693 and 708).

Some eminent Brethren of the Fraternity insist that the penalty had its origin in the manner in which the lamb was sacrificed under the charge of the Captain of the Temple, who directed the Priests: and said, "Come and cast lots." "Who is to slaughter?" "Who is to sprinkle?" "Go and see if the time for slaughter approaches?" "Is it light in the whole East, even to Hebron?" and when the Priest said "Yes," he was directed to "go and bring the lamb from the lamb-chamber"; this was in the northwest corner of the court. The lamb was brought to the north of the altar, its head southward and its face northward. The lamb was then slaughtered; a hole was made in its side, and thus it was hung up. The Priest skinned it downward until he came to the breast, then he cut off the head, and finished the skinning; he tore out the heart, subsequently he cleft the body, and it became all open before him; he took out the intestines, etc.; and the various portions were divided as they had cast lots (see the *Talmud*, Joseph Barclay, LL.D.).

PENCIL. In the English system this is one of the Working-tools of a Master Mason, and is intended symbolically to remind us that our words and actions

are observed and recorded by the Almighty Architect, to whom we must give an account of our conduct through life. In the American system the pencil is not specifically recognized. The other English Working-tools of a Master Mason are the Skirrit and Compasses. In the French Rite "to hold the Pencil," or in French, *tener le crayon*, is to discharge the functions of a Secretary during the Communication of a Lodge.

PENITENTIAL SIGN. Called also the *Supplicatory Sign.* It is the third sign in the English Royal Arch System. It denotes that frame of heart and mind without which our prayers and oblations will



OLDEST AMERICAN MASONIC LODGE NOTICE. ORIGINAL IS IN THE MUSEUM AT PHILADELPHIA OF THE GRAND LODGE OF PENNSYLVANIA. THE PLATE WAS ENGRAVED BY BROTHER HENRY DAWKINS IN 1757.

not obtain acceptance; in other words, it is a symbol of humility.

PENNSYLVANIA. According to an article by Benjamin Franklin published in his own newspaper, the *Pennsylvania Gazette*, there were in 1730 several Lodges already established in the State. A Deputation had been issued to Daniel Coxe by the Grand Lodge of England and there may have been time for him to have established one or two Lodges, but most probably those mentioned by Franklin were working by "immemorial" right. In 1734 Franklin, Master of Saint John's Lodge, applied for and obtained a Charter for a Lodge at Philadelphia from the Grand Master of the Saint John's Grand Lodge of Massachusetts. At this time several of the Lodges worked the Royal Arch Degrees under the Lodge Warrant. In 1731 a Grand Lodge was organized by the Brethren from the Lodges mentioned by Franklin. Records are preserved since July 29, 1779, and earlier ones were probably destroyed in the Revolutionary War. On September 25, 1786, it was decided to sever relations with English authority.

The Grand Lodge was closed and a Convention held the same day, by representatives of thirteen Lodges, who decided to open a new and independent Grand Lodge. On July 24, 1734, Franklin was elected Grand Master.

The first Chapter in Pennsylvania worked under the Warrant of Royal Arch Lodge, No. 3, which had been formed in 1763 by some of the members of Lodge No. 2, Antient York Masons, established 1757. A Royal Arch Degree had been worked as early as 1757 or 1758. In 1763 several members of this Lodge established Royal Arch Lodge, No. 3, under whose warrant the first Chapter in Pennsylvania worked for some time. From 1758 until 1795 all Chapters in Pennsylvania worked under the authority of Lodges subordinate to the Grand Lodge. A Grand Holy Royal Arch Chapter was opened on February 24, 1798, attached to the Grand Lodge of Pennsylvania. In 1824 this was closed and a meeting was held to organize an independent Grand Chapter. May 24, officers were elected and Michael Nisbet became Grand High Priest. This Grand Chapter was not subordinate to the General Grand Chapter of the United States, and worked all the usual Degrees except that of Past Master, which is controlled by the Grand Lodge.

Washington, No. 1, was the first Council to be established in Pennsylvania. On December 6, 1847, delegates from three Councils, namely, Washington,

No. 1; Mount Moriah, No. 2, and Lone Star, No. 3, met and formed a Grand Council of Royal and Select Masters. This Encampment met regularly at first, but gradually interest in it lessened and in 1854 it was proposed to put the Degrees under the control of the Council of Princes of Jerusalem. The Councils would not agree to this and on December 30, 1854, the Grand Council was reorganized as an independent Body which did not recognize Degrees granted in the Chapter.

The first Commandery in Pennsylvania was opened at Philadelphia in 1793. On December 27, 1812, it united with No. 2 as No. 1. On May 12, 1797, delegates from Commanderies Nos. 1, 2, 3, and 4 held a Convention and organized a Grand Encampment. Nos. 1 and 2, however, as No. 1, with No. 2 of Pittsburgh; Rising Sun, No. 1, of New York; Washington, No. 1, of Wilmington, and Baltimore, No. 1, of Maryland, established a second Grand Encampment on February 16, 1814. After 1824 the subordinate Encampments except Saint John's, No. 4, ceased work. May 10, 1854, representatives from Saint John's, No. 4; Philadelphia, No. 5; Union, No. 6, and De Molay, No. 7, established a Grand Encampment under the authority of the Grand Lodge. On February 16, 1857, the Grand Lodge withdrew all privileges granted to Lodges of Knights Templar. There were thus two Grand Encampments and not until June 1, 1857, was the union of the two Bodies finally accomplished.

On May 14, 1852, the Gourgas Lodge of Perfection and the Pennsylvania Council of Princes of Jerusalem were established at Pittsburgh. The Pittsburgh Chapter of Rose Croix was chartered at the same place on May 14, 1857, and on that day also a Charter was granted to Pennsylvania Consistory, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction.

PENNSYLVANIA WORK. The method of Entering, Passing, and Raising candidates in the Lodges of Pennsylvania differs so materially from that practised in the other States of the Union, that it cannot be considered as a part of the American Rite as first taught by Webb, but rather as an independent, Pennsylvania modification of the York Rite of England. Indeed, the Pennsylvania system of work much more resembles the English than the American. Its ritual is simple and didactic, like the former, and is almost entirely without the impressive dramatization of the latter.

Brother Richard Vaux, a Past Grand Master of Pennsylvania, thus speaks of the Masonic works of his State with pardonable, if not with impartial, commendations:

> The Pennsylvania work is sublime from its simplicity. That it is the ancient work is best shown conclusively, however, from this single fact, it is so simple, so free from those displays of modern inventions to attract the attention, without enlightening, improving, or cultivating the mind. In this work every word has its significance. Its types and symbols are but the language in which truth is conveyed. These are to be studied to be understood. In the spoken language no synonyms are permitted. In the ceremonial no innovations are tolerated. In the ritual no modern verbiage is allowed.

PENNY. In the parable read in the Mark Degree a penny is the amount given to each of the laborers in the vineyard for his day's labor. Hence, in the Masonic instructions, a penny a day is said to be the wages of a Mark Master. In several passages of the authorized version of the New Testament, *penny* occurs as a translation of the Greek word δηνάριον, which was intended as the equivalent of the Roman *denarius*. This was the chief silver coin of the Romans from the beginning of the coinage of the city to the early part of the third century. Indeed, the name continued to be employed in the coinage of the Continental States, which imitated that of the Byzantine Empire, and was adopted by the Anglo-Saxons. The specific value of each of so many coins, going under the same name, cannot be ascertained with any precision. In its Masonic use, the penny is simply a symbol of the reward of faithful labor. The smallness of the sum, whatever may have been its exact value, to our modern impressions is apt to give a false idea of the liberality of the owner. Doctor Lightfoot, in his essay on a *Fresh Revision of the New Testament*, remarks: "It is unnecessary to ask what impression the mention of this sum will leave on the minds of an uneducated peasant or shopkeeper of the present day. Even at the time when our version was made, and when wages were lower, it must have seemed wholly inadequate."

However improper the translation is, it can have no importance in the Masonic application of the parable, where the penny is, as has already been said, only a symbol, meaning any reward or compensation (see *Wages*).

PENTACLE, THE. The *pentaculum Salomonis*, or magical pentalpha, not to be confounded with Solomon's seal. The pentacle is frequently referred to in Hermetic formulae.

PENTAGON. A geometrical figure of five sides and five angles. It is the third figure from the exterior, in the Camp of the Sublime Princes of the Royal Secret, or Thirty-second Degree of the Ancient and Accepted Scottish Rite. In the Egyptian Rite of Cagliostro, he constructed, with much formality, an implement called the *sacred pentagon*, and which, being distributed to his disciples, gave, as he affirmed, to each one the power of holding spiritual intercourse.

PENTAGON, MAGIC. See *Magic Squares*.

PENTAGRAM. From the Greek words *pente*, meaning five, and *gramma*, a *letter*. In the science of magic the pentalpha is called the holy and mysterious pentagram. Eliphas Levi says (*Dogma and Ritual of High Magic* ii, page 55) that the pentagram is the star of the Magians; it is the sign of the Word made flesh; and according to the direction of its rays, that is, as it points upward with one point or with two, it represents the good or the evil principle, order or disorder; the blessed lamb of Ormuzd and of Saint John, or the accursed god of Mendes; initiation or profanation; Lucifer or Vesper; the morning or the evening star; Mary or Lilith; victory or death; light or darkness (see *Pentalpha*).

PENTALPHA. The triple triangle, or the *pentalpha of Pythagoras*, is so called from the Greek words πεντε, *pente*, meaning *five*, and αλφα, *alpha*, the letter *A*, because in its configuration it presents the form of that letter in five different positions. It was a doctrine of Pythagoras, that all things proceeded

from numbers, and the number five, as being formed by the union of the first odd and the first even, was deemed of peculiar value; and therefore, Cornelius Agrippa says (in his *Occult Philosophy*) of this figure, that, "by virtue of the number five, it has great command over evil spirits because of its five double triangles and its five acute angles within and its five obtuse angles without, so that this interior pentangle contains in it many great mysteries."

The disciples of Pythagoras, who were indeed its real inventors, placed within each of its interior angles one of the letters of the Greek word ΥΓΙΕΙΑ, or the Latin one *Salus*, both of which signify *health;* and thus it was made the talisman of health. They placed it at the beginning of their epistles as a greeting to invoke secure health to their correspondent. But its use was not confined to the disciples of Pythagoras. As a talisman, it was employed all over the East as a charm to resist evil spirits. Moné says that it has been found in Egypt on the statue of the god Anubis. Lord Brougham says, in his *Italy*, that it was used by Antiochus Epiphanes, and a writer in *Notes and Queries* (Third Series ix, page 511) says that he has found it on the coins of Lysimachus. On old British and Gaulish coins it is often seen beneath the feet of the sacred and mythical horse, which was the ensign of the ancient Saxons.

The Druids wore it on their sandals as a symbol of Deity, and hence the Germans call the figure *Druttenfuss*, a word originally signifying *Druid's foot*, but which, in the gradual corruptions of language, is now made to mean *Witch's foot*. Even at the present day it retains its hold upon the minds of the common people of Germany, and is drawn on or affixed to cradles, thresholds of houses, and stable-doors, to keep off witches and elves.

The early Christians referred it to the five wounds of the Savior, because, when properly inscribed upon the representation of a human body, the five points will respectively extend to and touch the side, the two hands, and the two feet. The Medieval Freemasons considered it a symbol of deep wisdom, and it is found among the architectural ornaments of most of the ecclesiastical edifices of the Middle Ages.

But as a Masonic symbol it peculiarly claims attention from the fact that it forms the outlines of the *five-pointed star*, which is typical of the bond of brotherly love that unites the whole Fraternity. It is in this view that the pentalpha or triple triangle is referred to in Masonic symbolism as representing the intimate union which existed between our three ancient Grand Masters, and which is commemorated by the living pentalpha at the closing of a Royal Arch Chapter.

Many writers have confounded the pentalpha with the Seal of Solomon, or Shield of David. This error is almost inexcusable in Doctor Oliver, who constantly commits it, because his Masonic and archeological researches should have taught him the difference, Solomon's Seal being a double, interlaced triangle, whose form gives the outline of a star of six points.

PERAU, GABRIEL LOUIS CALABRE. A man of letters, an Abbé, and a member of the Society of the Sorbonne. He was born at Semur, in Auxois, in 1700, and died at Paris, March 31, 1767. De Feller (*Universal Biography*) speaks of his uprightness and probity, his frankness, and sweetness of disposition which endeared him to many friends. Certainly the only work which gives him a place in Masonic history indicates a gentleness and moderation of character with which we can find no fault. In general literature, he was distinguished as the continuator of d'Avrigny's *Vies des Hommes illustres de la France, Lives of the Illustrious Men of France;* which, however, a loss of sight prevented him from completing. In 1742, he published at Geneva a work entitled *Le Secret des Franc-Maçons*. This work at its first appearance attracted much attention and went through many editions, the title being sometimes changed to a more attractive one by booksellers. The Abbé Larudan attempted to palm off his libelous and malignant work on the Abbé Perau, but without success; for while the work of Larudan is marked with the bitterest malignity to the Order of Freemasonry, that of Perau is simply a detail of the ceremonies and instructions of Freemasonry as then practised, under the guise of friendship.

PENTALPHA OF PYTHAGORAS

PERFECT ASHLAR. See *Ashlar.*

PERFECT INITIATES, RITE OF. A name given to the Egyptian Rite when first established at Lyons by Cagliostro.

PERFECT IRISH MASTER. The French phrase is *Parfait Maître Irlandais*. One of the Degrees given in the Irish Colleges as claimed to be instituted by Ramsay.

PERFECT LODGE. See *Just Lodge.*

PERFECT MASTER. The French name *Maître Parfait*. The Fifth Degree in the Ancient and Accepted Scottish Rite. The ceremonies of this Degree were originally established as a grateful tribute of respect to a worthy departed Brother. The officers of the Lodge are a Master, who represents Adoniram, the Inspector of the Works at Mount Lebanon, and one Warden. The symbolic color of the Degree is green, to remind the Perfect Master that, being dead in vice, he must hope to revive in virtue. His jewel is a compass extended sixty degrees, to teach him that he should act within measure, and ever pay due regard to justice and equity. The apron is white, with a green flap; and in the middle of the apron must be embroidered or painted, within three circles, a cubical stone, in the center of which the letter *J* is inscribed, according to the old rituals; but the Samaritan *yod* and *he*, according to the instructions of the Southern Jurisdiction.

Delaunay, in his *Thuileur de l'Ecossisme*, gives the Tetragrammaton in this Degree, and says the Degree should more properly be called *Past Master* or in French, *Ancien Maître*, because the Tetragrammaton makes it in some sort the complement of the Master's Degree. But the Tetragrammaton is not found in any of the approved rituals, and Delaunay's theory falls therefore to the ground. But besides, to complete the Master's with this Degree would be to confuse all the symbolism of the Ineffable Degrees, which really conclude with the Fourteenth.

PERFECT POINTS OF ENTRANCE. See *Points of Entrance, Perfect.*

PERFECT PRUSSIAN. In French *Parfait Prussien.* A Degree invented at Geneva, in 1770, as a second part of the Order of Noachites.

PERFECT STONE. A name frequently given to the cubic stone discovered in the Thirteenth Degree of Perfection, the tenth of the Ineffable Series. It denotes justice and firmness, with all the moral lessons and duties in which the mystic cube is calculated to instruct us.

PERFECT UNION, LODGE OF. A Lodge at Rennes, in France, where the Rite of Elect of Truth was instituted (see *Elect of Truth, Rite of*).

PERFECTION. The Ninth and Last Degree of Fessler's Rite (see *Fessler, Rite of*).

PERFECTIONISTS. The name by which Weishaupt first designated the order which he founded in Bavaria, and which he subsequently changed for that of the Illuminati.

PERFECTION, LODGE OF. The Lodge in which the Fourteenth Degree of the Ancient and Accepted Scottish Rite is conferred. In England and America, this Degree is called *Grand Elect Perfect and Sublime Mason,* but the French designate it *Grand Scottish Mason of the Sacred Vault of James VI,* the French title being *Grand écossais de la Voûte Sacrée de Jacques VI.* This is one of the evidences—and a very pregnant one—of the influence exercised by the exiled Stuarts and their adherents on the Freemasonry of that time in making it an instrument for the restoration of James II, and then of his son, to the throne of England.

This Degree, as concluding all reference to the first Temple, has been called the Ultimate Degree of ancient Freemasonry. It is the last of what is technically styled the *Ineffable Degrees,* because their instructions relate to the Ineffable Word, that which is not to be outspoken. Its place of meeting is called the *Sacred Vault.* Its principal officers are a Thrice Puissant Grand Master, two Grand Wardens, a Grand Treasurer, and Grand Secretary. In the first organization of the Rite in this country, the Lodges of Perfection were called *Sublime Grand Lodges,* and hence, the word *Grand* is still affixed to the title of the officers.

The following mythical history is connected with and related in this Degree: When the Temple was finished, the Freemasons who had been employed in constructing it acquired immortal honor. Their Order became more uniformly established and regulated than it had been before. Their caution and reserve in admitting new members produced respect, and merit alone was required of the candidate. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and dispersing themselves among the neighboring nations, instructed all who applied and were found worthy in the Sublime Degrees of Ancient Craft Masonry.

The Temple was completed in the Year of the World 3000. Thus far, the wise King of Israel had behaved worthy of himself, and gained universal admiration; but in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the Temple, by offering to the idol Moloch that incense which should have been offered only to the living God.

The Grand Elect and Perfect Masons saw this, and were sorely grieved, afraid that his apostasy would end in some dreadful consequences, and bring upon them those enemies whom Solomon had vaingloriously and wantonly defied. The people, copying the vices and follies of their King, became proud and idolatrous, and neglected the worship of the true God for that of idols.

As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, King of Babylon, to take vengeance on the Kingdom of Israel. This prince sent an army with Nebuzaradan, Captain of the Guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed the Temple. The people were carried captive to Babylon, and the conquerors took with them all the vessels of silver and gold. This happened four hundred and seventy years, six months, and ten days after its dedication.

When, in after times, the princes of Christendom entered into a league to free the Holy Land from the oppression of the infidels, the good and virtuous Freemasons, anxious for the success of so pious an undertaking, voluntarily offered their services to the confederates, on condition that they should be permitted a chief of their own election, which was granted; they accordingly rallied under their standard and departed.

The valor and fortitude of these elected knights was such that they were admired by, and took the lead of, all the princes of Jerusalem, who, believing that their mysteries inspired them with courage and fidelity in the cause of virtue and religion, became desirous of being initiated. Upon being found worthy, their desires were complied with; and thus the Royal Art, meeting the approbation of great and good men, became popular and honorable, was diffused through their various dominions, and has continued to spread through a succession of ages to the present day.

The symbolic color of this Degree is red—emblematic of fervor, constancy, and assiduity. Hence, the Freemasonry of this Degree was formerly called *Red Masonry* on the Continent of Europe. The jewel of the Degree is a pair of compasses extended on an arc of ninety degrees, surmounted by a crown, and with a sun in the center. In the Southern Jurisdiction the sun is on one side and a five-pointed star on the other. The apron is white with red flames, bordered with blue, and having the jewel painted on the center and the stone of foundation on the flap.

PERFECTION, RITE OF. In 1754, the Chevalier de Bonneville established a Chapter of the advanced Degrees at Paris, in the College of Jesuits of Clermont, hence called the *Chapter of Clermont.* The system of Freemasonry he there practised received the name of the *Rite of Perfection,* or Rite of Heredom. The College of Clermont was, says Rebold (*History of Three Grand Lodges,* page 46) the asylum of the adherents of the House of Stuart, and hence the Rite is to some extent tinctured with Stuart Freemasonry. It consisted of twenty-five Degrees as follows: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Secret

Master; 5. Perfect Master; 6. Intimate Secretary; 7. Intendant of the Building; 8. Provost and Judge; 9. Elect of Nine; 10. Elect of Fifteen; 11. Illustrious Elect, Chief of the Twelve Tribes; 12. Grand Master Architect; 13. Royal Arch; 14. Grand, Elect, Ancient, Perfect Master; 15. Knight of the Sword; 16. Prince of Jerusalem; 17. Knight of the East and West; 18. Rose Croix Knight; 19. Grand Pontiff; 20. Grand Patriarch; 21. Grand Master of the Key of Freemasonry; 22. Prince of Libanus; 23. Sovereign Prince Adept Chief of the Grand Consistory; 24. Illustrious Knight Commander of the Black and White Eagle; 25. Most Illustrious Sovereign Prince of Freemasonry, Grand Knight, Sublime Commander of the Royal Secret.

It will be seen that the Degrees of this Rite are the same as those of the Council of Emperors of the East and West, which was established four years later, and to which the Chapter of Clermont gave way. Of course, they are the same, so far as they go, as those of the Ancient and Accepted Scottish Rite which succeeded the Council of Emperors. The distinguishing principle of this Rite is, that Freemasonry was derived from Templarism, and that consequently every Freemason was a Knight Templar. It was there that the Baron von Hund was initiated, and from it, through him, proceeded the Rite of Strict Observance; although he discarded the Degrees and retained only the Templar theory.

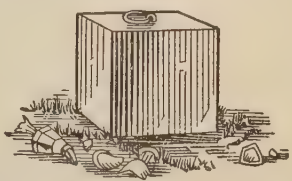
PERIGNAN. When the Elu Degrees were first invented, the legend referred to an unknown person, a tiller of the soil, to whom King Solomon was indebted for the information which led to the discovery of the craftsmen who had committed the crime recorded in the Third Degree. This mysterious person, at first designated as *L'Inconnu*, French, meaning *The Unknown*, afterwards received the name of *Perignan*, and a Degree between the *Elu of Nine* and the *Elu of Fifteen* was instituted, which was called the *Elu of Perignan*, and which became the Sixth Degree of the Adonhiramite Rite. The derivation or radical meaning of the word is unknown, but it may contain, as do many other words in the advanced Degrees, a reference to the adherents, or to the enemies, of the exiled House of Stuart, for whose sake several of these Degrees were established (see *Elect of Perignan*, also *Perfection*, and *Clermont*).

PERIODS OF THE GRAND ARCHITECT. See *Six Periods*.

PERJURY. In the Municipal Law perjury is defined to be a wilful false swearing to a material matter, when an oath has been administered by lawful authority. The violation of vows or promissory oaths taken before one who is not legally authorized to administer them, that is to say, one who is not a magistrate, does not in law involve the crime of perjury. Such is the technical definition of the law; but the moral sense of mankind does not assent to such a doctrine, and considers perjury, as the root of the word indicates, the doing of that which one has sworn not to do, or the omitting to do that which he has sworn to do.

The old Romans seem to have taken a sensible view of the crime of perjury. Among them oaths were not often administered, and, in general, a promise made under oath had no more binding power in a court of justice than it would have had without the oath. False swearing was with them a matter of conscience, and the person who was guilty of it was responsible to the Deity alone. The violation of a promise under oath and of one not under such a form was considered alike, and neither was more liable to human punishment than the other. But perjury was not deemed to be without any kind of punishment. Cicero expressed the Roman sentiment when he said in Latin, *Perjurii poena divina exitium; humana dedecus*, meaning *the divine punishment of perjury is destruction; the human, infamy.* Hence every oath was accompanied by an execration, or an appeal to God to punish the swearer should he falsify his oath.

"In the case of other sins," says Archbishop Sharp, "there may be an appeal made to God's mercy, yet in the case of perjury there is none; for he that is perjured hath precluded himself of this benefit because



PERFECT STONE—THE MYSTIC CUBE

he hath braved God Almighty, and hath in effect told Him to His face that if he was foresworn he should desire no mercy." It is not right thus to seek to restrict God's mercy, but there can be no doubt that the settlement of the crime lies more with Him than with man. Freemasons look in this light on what is called the *penalty;* it is an invocation of God's vengeance on him who takes the vow, should he ever violate it; men's vengeance is confined to the contempt and infamy which the foreswearer incurs (see *Penalty* also *Oath*, and *Oath, Corporal*).

PERNETTI or **PERNETY, ANTOINE JOSEPH.** Born at Roanne, in France, in 1716. At an early age he joined the Benedictines, but in 1765 applied, with twenty-eight others, for a dispensation of his vows. A short time after, becoming disgusted with the Order, he repaired to Berlin, where Frederick the Great made him his librarian. In a short time he returned to Paris, where the Archbishop strove in vain to induce him to re-enter his monastery. The Parliament supported him in his refusal, and Pernetti continued in the world. Not long after, Pernetti became infected with the mystical theories of Swedenborg, and published a translation of his *Wonders of Heaven and Hell.* He then repaired to Avignon, where, under the influence of his Swedenborgian views, he established an Academy of the Illuminati, based on the first three grades of Freemasonry, to which he added a mystical one, which he called the *True Freemason.* This Rite was subsequently transferred to Montpellier by some of his disciples, and modified in form under the name of the *Academy of True Freemasons.* Pernetti, besides his Masonic labors at Avignon, invented several other Masonic Degrees, and to him is attributed the authorship of the Degree of Knight of the Sun, now occupying the twenty-eighth place in the Ancient

and Accepted Scottish Rite. He was a very learned man and a voluminous writer of versatile talents, and published numerous works on mythology, the fine arts, theology, geography, philosophy, and the mathematical sciences, besides some translations from the Latin. He died at Valence, in Dauphiny, in the year 1800.

PERPENDICULAR. In a geometrical sense, that which is upright and erect, leaning neither one way nor another. In a figurative and symbolic sense, it conveys the signification of Justice, Fortitude, Prudence, and Temperance. Justice, that leans to no side but that of Truth; Fortitude, that yields to no adverse attack; Prudence, that ever pursues the straight path of integrity; and Temperance that swerves not for appetite nor passion.

PERSECUTIONS. Freemasonry, like every other good and true thing, has been subjected at times to suspicion, to misinterpretation, and to actual persecution. Like the Church, it has had its martyrs, who, by their devotion and their sufferings, have vindicated its truth and its purity. With the exception of the United States, where the attacks on the Institution can hardly be called persecutions—not because there was not the will, but because the power to persecute was wanting—all the persecutions of Freemasonry have, for the most part, originated with the Roman Church. "Notwithstanding," says a writer in the *Freemasons Quarterly Magazine* (*1851*, page 141), "the greatest architectural monuments of antiquity were reared by the labors of Masonic gilds, and the Church of Rome owes the structure of her magnificent cathedrals, her exquisite shrines, and her most splendid palaces, to the skill of the wise master-builders of former ages, she has been for four centuries in antagonism to the principles inculcated by the Craft."

Leaving unnoticed the struggles of the corporations of Freemasons in the fifteenth, sixteenth, and the seventeenth centuries, we may begin the record with the persecutions to which the Order has been subjected since the revival in 1717.

One of the first persecutions to which Freemasonry in its present organization, was subjected, occurred in the year 1735, in Holland. On the 16th of October of that year, a crowd of ignorant fanatics, whose zeal had been enkindled by the denunciations of some of the clergy, broke into a house in Amsterdam, where a Lodge was accustomed to be held, and destroyed all the furniture and ornaments of the Lodge. The States General, yielding to the popular excitement, or rather desirous of giving no occasion for its action, prohibited the future meetings of the Lodges. One, however, continuing, regardless of the edict, to meet at a private house, the members were arrested and brought before the Court of Justice. Here, in the presence of the whole city, the Masters and Wardens defended themselves with great dexterity; and while acknowledging their inability to prove the innocence of their Institution by a public exposure of their secret doctrines, they freely offered to receive and initiate any person in the confidence of the magistrates, and who could then give them information upon which they might depend, relative to the true designs of the Institution. The proposal was acceded to, and the Town Clerk was chosen. He was immediately initiated, and his report so pleased his superiors, that all the magistrates and principal persons of the city became members and zealous patrons of the Order.

In France, the fear of the authorities that the Freemasons concealed, within the recesses of their Lodges, designs hostile to the Government, gave occasion to an attempt in 1737, on the part of the police, to prohibit the meetings of the Lodges. But this unfavorable disposition did not long continue, and the last instance of the interference of the Government with the proceedings of the Masonic Body was in June, 1745, when the members of a Lodge, meeting at the Hotel de Soissons, were dispersed, their furniture and jewels seized, and the landlord amerced in a penalty of three thousand livres.

The persecutions in Germany were owing to a singular cause. The malice of a few females had been excited by their disappointed curiosity. A portion of this disposition they succeeded in communicating to the Empress, Maria Theresa, who issued an order for apprehending all the Freemasons in Vienna, when assembled in their Lodges. The measure was, however, frustrated by the good sense of the Emperor, Joseph I, who was himself a Freemason, and exerted his power in protecting his Brethren.

The persecutions of the church in Italy, and other Catholic countries, have been the most extensive and most permanent. On the 28th of April, 1738, Pope Clement XII issued the famous Bull against Freemasons whose authority is still in existence. In this Bull, the Roman Pontiff says, "We have learned, and public rumor does not permit us to doubt the truth of the report, that a certain society has been formed, under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted, and whose members have established certain laws which bind themselves to each other, and which, in particular, compel their members, under the severest penalties, by virtue of an oath taken on the Holy Scriptures, to preserve an inviolable secrecy in relation to everything that passes in their meetings."

The Bull goes on to declare, that these societies have become suspected by the faithful, and that they are hurtful to the tranquillity of the state and to the safety of the soul; and after making use of the now threadbare argument, that if the actions of Freemasons were irreproachable, they would not so carefully conceal them from the light, it proceeds to enjoin all bishops, superiors, and ordinaries to punish the Freemasons "with the penalties which they deserve, as people greatly suspected of heresy, having recourse, if necessary, to the secular arm."

What this delivery to the secular arm means, we are at no loss to discover, from the interpretation given to the Bull by Cardinal Firrao in his Edict of Publication in the beginning of the following year, namely, "that no person shall dare to assemble at any Lodge of the said society, nor be present at any of their meetings, under *pain of death* and confiscation of goods, the said penalty to be without hope of pardon."

The Bull of Clement met in France with no congenial spirits to obey it. On the contrary, it was the subject of universal condemnation as arbitrary and

unjust, and the Parliament of Paris positively refused to enroll it. But in other Catholic countries it was better respected. In Tuscany the persecutions were unremitting. A man named Crudeli was arrested at Florence, thrown into the dungeons of the Inquisition, subjected to torture, and finally sentenced to a long imprisonment, on the charge of having furnished an asylum to a Masonic Lodge. The Grand Lodge of England, upon learning the circumstances, obtained his enlargement, and sent him pecuniary assistance.

Francis de Lorraine, who had been initiated at the Hague in 1731, soon after ascended the grand ducal throne, and one of the first acts of his reign was to liberate all the Freemasons who had been incarcerated by the Inquisition; and still further to evince his respect for the Order, he personally assisted in the constitution of several Lodges at Florence, and in other cities of his dominions.

The other sovereigns of Italy were, however, more obedient to the behests of the holy father, and persecutions continued to rage throughout the peninsula. Nevertheless, Freemasonry continued to flourish, and in 1751, thirteen years after the emission of the Bull of prohibition, Lodges were openly in existence in Tuscany, at Naples, and even in the Eternal City itself. The priesthood, whose vigilance had abated under the influence of time, became once more alarmed, and an edict was issued in 1751 by Benedict XIV, who then occupied the papal chair, renewing and enforcing the Bull which had been fulminated by Clement.

This, of course, renewed the spirit of persecution. In Spain, one Tournon, a Frenchman, was convicted of practising the rites of Freemasonry, and after a tedious confinement in the dungeons of the Inquisition, he was finally banished from the kingdom (see *Italy*).

In Portugal, at Lisbon, John Coustos, a native of Switzerland, was still more severely treated. He was subjected to the torture and suffered so much that he was unable to move his limbs for three months. Coustos, with two companions of his reputed crime, was sentenced to the galleys, but was finally released by the interposition of the English Ambassador.

In 1745, the Council of Berne, in Switzerland, issued a Decree prohibiting, under the severest penalties, the assemblages of Freemasons. In 1757, in Scotland, the Synod of Sterling adopted a resolution debarring all adhering Freemasons from the ordinances of religion. And, as if to prove that fanaticism is everywhere the same, in 1748 the Divan at Constantinople caused a Masonic Lodge to be demolished, its jewels and furniture seized, and its members arrested. They were discharged upon the interposition of the English Minister; but the government prohibited the introduction of the Order into Turkey.

America has not been free from the blighting influence of this demon of fanaticism. But the exciting scenes of anti-Masonry are almost too recent to be treated by the historian with coolness or impartiality. The political party to which this spirit of persecution gave birth was the most abject in its principles, and the most unsuccessful in its efforts, of any that our times have seen. It has passed away; the clouds of anti-Masonry have been, we trust, forever dispersed, and the bright sun of Freemasonry, once more emerging from that temporary eclipse, is beginning to bless our land with the invigorating heat and light of its meridian rays (see *Anti-Masonry*, *Anti-Masonic Party*, and *Anti-Masonic Books*).

PERSEVERANCE. A virtue inculcated, by a peculiar symbol in the Third Degree, in reference to the acquisition of knowledge, and especially the knowledge of the True Word (see *Patience*).

PERSEVERANCE, ORDER OF. An Adoptive Order established at Paris, in 1771, by several nobles and ladies. It had but little of the Masonic character about it; and, although at the time of its creation it excited considerable sensation, it existed but for a brief period. It was instituted for the purpose of rendering services to humanity. Ragon says (*Tuileur General*, page 92) that there was kept in the archives of the Order a quarto volume of four hundred leaves, in which was registered all the good deeds of the Brethren and Sisters. This volume is entitled *Livre d'Honneur de l'Ordre de la Persévérance*. Ragon intimates that this document is still in existence. Thory (*Foundation of the Grand Orient*, page 383) says that there was much mystification about the establishment of the Order in Paris. Its institutors contended that it originated from time immemorial in Poland, a pretension to which the King of Poland lent his sanction. Many persons of distinction, and among them Madame de Genlis, were deceived and became its members.

PERSIA. A kingdom of West Asia. No Lodges have been constituted in Persia by the Grand Lodge of England although Sir Gore Ousely, Ambassador to the Shah of Persia in 1810, was appointed Provincial Grand Master for that country. The Grand Orient of France, however, controls one Lodge at Teheran, Le Réveil de l'Iran, meaning in French *The Awakening of Persia*. Iran, or Eran, as it is sometimes spelled, is the official designation of the Persian Kingdom and is derived from *Aryana*, the country of the Aryans, who were the Sanscrit-speaking immigrants to Persia, from India, and the name was thus adopted from ancient times by the Persians.

Several prominent Persians have been Freemasons. Askeri Khan, Ambassador of the Shah, at Paris, was initiated in 1808 and the Mirza Abul Hassan Khan in 1810. According to the *Freemason* of June 28, 1873 nearly all the members of the Court of Teheran were Freemasons.

On November 24, 1808, when Askeri Khan, the Ambassador of Persia near the Court of France, was received into the Order at Paris by the Mother Lodge of the Philosophic Scottish Rite, he presented his sword, a pure Damascus blade, to the Lodge, with these remarks:

> I promise you, gentlemen, friendship, fidelity, and esteem. I have been told, and I cannot doubt it, that Freemasons were virtuous, charitable, and full of love and attachment for their sovereigns. Permit me to make you a present worthy of true Frenchmen. Receive this sabre, which has served me in twenty-seven battles. May this act of homage convince you of the sentiments with which you have inspired me, and of the gratification that I feel in belonging to your Order.

The Ambassador subsequently seems to have taken a great interest in Freemasonry while he remained in France, and consulted with the Worshipful Master of the Lodge on the subject of establishing a Lodge

at Ispahan. Thory, who gives this account (*Acta Latomorum* i, page 237) does not tell us whether the project of an Ispahan Lodge was ever executed. But it is probable that on his return home the Ambassador introduced among his friends some knowledge of the Institution, and impressed them with a favorable opinion of it. At all events, the Persians in later times do not seem to have been ignorant of its existence.

Holmes, in his *sketches on the Shores of the Caspian* gives the following as the Persian idea of Freemasonry:

> In the morning we received a visit from the Governor, who seemed rather a dull person, though very polite and civil. He asked a great many questions regarding the *Feramoosh Khoneh*, as they called the Freemasons' Hall in London; which is a complete mystery to all the Persians who have heard of it. Very often, the first question we have been asked is, "What do they do at the Feramoosh Khoneh? What is it?" They generally believe it to be a most wonderful place, where a man may acquire in one day the wisdom of a thousand years of study; but every one has his own peculiar conjectures concerning it. Some of the Persians who went to England became Freemasons; and their friends complain that they will not tell what they saw at the Hall, and cannot conceive why they should all be so uncommunicative.

We have, from the *London Freemason* (of June 28, 1873) this further account; but the conjecture as to the time of the introduction of the Order unfortunately wants confirmation:

> Of the Persian officers who are present in Berlin pursuing military studies and making themselves acquainted with Prussian military organization and arrangements, one belongs to the Masonic Order. He is a Mussulman. He seems to have spontaneously sought recognition as a member of the Craft at a Berlin Lodge, and his claim was allowed only after such an examination as satisfied the Brethren that he was one of the Brethren. From the statement of this Persian Freemason it appears that nearly all the members of the Persian Court belong to the mystic Order, even as German Freemasonry enjoys the honor of counting the Emperor and Crown Prince among its adherents. The appearance of this Mohammedan Freemason in Berlin seems to have excited a little surprise among some of the Brethren there, and the surprise would be natural enough to persons not aware of the extent to which Freemasonry has been diffused over the earth. Account for it as one may, the truth is certain that the mysterious Order was established in the Orient many ages ago. Nearly all of the old Mohammedan buildings in India, such as tombs, mosques, etc., are marked with the Masonic symbols, and many of these structures, still perfect, were built in the time of the Mogul Emperor Akbar, who died in 1605. Thus Freemasonry must have been introduced into India from Middle Asia by the Mohammedans hundreds of years ago.

Since then there was an initiation of a Persian in the Lodge Clémente Amitié at Paris. There is a Lodge at Teheran, of which many native Persians are members.

PERSIAN PHILOSOPHICAL RITE. A Rite which its founders asserted was established in 1818, at Erzerum, in Persia, and which was introduced into France in the year 1819. It consisted of seven Degrees, as follows: 1. Listening Apprentice; 2. Fellow Craft, Adept, Esquire of Benevolence; 3. Master, Knight of the Sun; 4. Architect of all Rites, Knight of the Philosophy of the Heart; 5. Knight of Eclecticism and of Truth; 6. Master Good Shepherd; 7. Venerable Grand Elect. This Rite never contained many members, and has been long extinct.

PERSONAL MERIT. In the *Charges*, 1723, we find "All preferment among Masons is grounded upon real worth and *personal merit* only, that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his *merit*" (*Constitutions*, 1723, page 51).

PERU. A republic of South America. There is an old belief that the French brought Freemasonry into Peru in 1807 and that the work of the various Lodges then formed was ended in 1813 by the Church. This, however, is little more than a tradition. The Republic was declared independent in 1820. In 1825 a visit was paid by General Valero representing the Grand Orient of Colombia at Santa Fe de Bogota to legalize the Lodges and Chapters already working there, the first of which, at Lima, had begun work in 1821.

In 1830 a Supreme Council of the Ancient and Accepted Scottish Rite was established at Lima by José Maria Monson, a Roman Catholic Chaplain.

A Grand Lodge with Thomas Ripley Eldridge as Grand Master was soon opened. A Constitution was adopted on August 11, 1831, and the name changed to Grand Orient of Peru. Work was interrupted by political troubles but on November 1, 1848, the Craft had so increased in strength that the Grand Orient was re-established.

A Grand National Orient of Peru was organized on July 13, 1852. In 1857 three Lodges, Concordia Universel, Estrella Polar and Virtud y Unitad, withdrew and with others formed a Grand Lodge at Lima on November 20, 1859. Again in 1860 there was trouble with the Supreme Council and several more seceded, joined the Grand Lodge and formed a Grand Orient and a Supreme Council by authority of the Grand Orient of Colombia. In 1863, however, this Grand Body disappeared.

The Supreme Council then revived the Grand Orient in 1875 and again in 1881. At that time five Lodges withdrew from the Supreme Council and finally established at Lima the Grand Lodge of Peru in March, 1882.

The Grand Lodge of Scotland has two Lodges at Callao, two at Lima, and one at Cerro de Pasco. The Grand Orient of Italy is also represented at Lima by the Stella d'Italia Lodge, *Italian Star*.

PETERS, WILLIAM. The Rev. William Peters was appointed Grand Portrait Painter to the Grand Lodge of England in 1813.

PETITION FOR A CHARTER. The next step in the process of organizing a Lodge, after the Dispensation has been granted by the Grand Master, is an application for a Charter or Warrant of Constitution. The application may be, but not necessarily, in the form of a Petition. On the report of the Grand Master, that he had granted a Dispensation, the Grand Lodge, if the new Lodge is recommended by some other, generally the nearest Lodge, will confirm the Grand Master's action and grant a Charter; although it may refuse to do so, and then the Lodge will cease to exist. Charters or Warrants for Lodges are granted only by the Grand Lodges in America, Ireland and Scotland. In England this great power is vested in the Grand Master. The Constitutions of the Grand Lodge of England say that "every application for a Warrant to hold a new Lodge must be, by Petition to the Grand Master, signed by at least seven regularly registered Masons."

Although, in the United States, it is the general usage that a Warrant must be preceded by a Dispensation, yet there is no general law which would forbid the Grand Lodge to issue a Charter in the first place, no Dispensation having been previously granted. The rule for issuing Charters to Lodges prevails, with no modification in relation to granting them by Grand Chapters, Grand Councils, or Grand Commanderies for the Bodies subordinate to them.

PETITION FOR A DISPENSATION. When it is desired to establish a new Lodge, application by Petition must be made to the Grand Master. This petition ought to be signed by at least seven Master Masons, and be recommended by the nearest Lodge; and it should contain the proposed name of the Lodge and the names of the three principal officers. This is the usage in the United States; but it must be remembered that the Grand Master's prerogative of granting Dispensations cannot be rightfully restricted by any law. Only should the Grand Master grant a Dispensation for a Lodge which, in its petition, had not complied with these prerequisites, it is not probable that, on subsequent application to the Grand Lodge, a Warrant of Constitution would be issued.

PETITION FOR INITIATION. According to American usage any person who is desirous of initiation into the mysteries of Freemasonry must apply to the Lodge nearest to his place of residence, by means of a *petition* signed by himself, and recommended by at least two members of the Lodge to which he applies. The application of a Freemason to a Chapter, Council, or Commandery for advancement to higher Degrees, or of an unaffiliated Freemason for membership in a Lodge, is also called a *Petition*. For the rules that govern the disposition of these petitions, see Doctor Mackey's revised *Jurisprudence of Freemasonry*.

PEUVRET, JEAN EUSTACHE. An usher of the Parliament of Paris, and Past Master of the Lodge of Saint Pierre in Martinico, and afterward a dignitary of the Grand Orient at France. Peuvret was devoted to Hermetic Freemasonry, and acquired some reputation by numerous compilations on Masonic subjects. During his life he amassed a valuable library of mystical, alchemical, and Masonic books, and a manuscript collection of eighty-one Degrees of Hermetic Freemasonry in six quarto volumes. He asserts in this work that the Degrees were brought from England and Scotland; but this Thory (*Acta Latomorum* i, page 205) denies, and says that they were manufactured in Paris. Peuvret's exceeding zeal without knowledge made him the victim of every charlatan who approached him. He died at Paris in 1800.

PFUSCHER. German word meaning *cowan*.

PHAINOTELETIAN SOCIETY. The French title is *Société Phaïnotélète*. A Society founded at Paris, in 1840, by Louis Theordore Juge, the editor of the *Globe*, composed of members of all rites and Degrees, for the investigation of all non-political secret associations of ancient and modern times. The title is taken from the Greek, and signifies literally the Society of the Explainers of the Mysteries of Initiation.

PHALLIC WORSHIP. The Phallus was a sculptured representation of the *membrum virile*, or male organ of generation. The worship of it is said to have originated in Egypt, where, after the murder of Osiris by Typhon, which is symbolically to be explained as the destruction or deprivation of the sun's light by night, Isis, his wife, or the symbol of nature, in the search for his mutilated body, is said to have found all the parts except the organs of generation. This myth is simply symbolic of the fact that the sun having set, its fecundating and invigorating power had ceased. The Phallus, therefore, as the symbol of the male generative principle, was very universally venerated among the ancients, and that, too, as a religious rite, without the slightest reference to any impure or lascivious application.

As a symbol of the generative principle of nature, the worship of the Phallus appears to have been very nearly universal. In the mysteries it was carried in solemn procession. The Jews, in their numerous deflections into idolatry, fell readily into that of this symbol. And they did this at a very early period of their history, for we are told that even in the time of the Judges (see Judges iii, 7), they "served Baalim and the groves." Now the word translated, here and elsewhere, as *groves*, is in the original *Asherah*, and is by all modern interpreters supposed to mean a species of Phallus. Thus Movers (*Die Phönizier*, page 56) says that Asherah is a sort of Phallus erected to the telluric goddess Baaltes, and the learned Holloway (*Originals* i, page 18) had long before come to the same conclusion.

But the Phallus, or, as it was called among the Orientalists, the *Lingam*, the symbol under which, for example, the god Siva is worshiped in India, was a representation of the male principle only. To perfect the circle of generation, it is necessary to advance one step farther. Accordingly we find in the *Cteis* of the Greeks, and the *Yoni* of the Indians, a symbol of the female generative principle of coextensive prevalence with the Phallus. The *Cteis* was a circular and concave pedestal, or receptacle, on which the Phallus or column rested, and from the center of which it sprang.

The union of these two, as the generative and the producing principles of nature, in one compound figure, was the most usual mode of representation. Here we undoubtedly find the remote origin of the *point within a circle*, an ancient symbol which was first adopted by the old sun-worshipers, and then by the ancient astronomers, as a symbol of the sun surrounded by the earth or the universe—the sun as the generator and the earth as the producer—and afterward modified in its signification and incorporated as part of the symbolism of Freemasonry (see *Point within a Circle*).

PHALLUS. Donegan says this word comes from an Egyptian or Indian root. More directly it comes from the Greek by way of Latin (see *Phallic Worship*).

PHARAXAL. A significant word in the advanced Degrees, and there said, in the old instructions to signify *We shall all be united. Delaunay* gives it as *Pharas Kol*, and says it means *All is explained*. If it is derived from פרשׂ, and the adverbial כל, *kol*, meaning *altogether*, it certainly means not to be united, but to be separated, and has the same meaning as its cognate *polkal*. This incongruity in the words and their accepted explanation has led Brother Pike to reject them both from the Degree in which they were originally found. And it is certain that the radical *pal*

and *phar* both have everywhere in Hebrew the idea of separation. But Doctor Mackey's reading of the old rituals compelled him to believe that the Degree in which these words are found always contained an idea of separation and subsequent reunion. It is evident that there was either a blunder in the original adoption of the word *pharaxal*, or more probably a corruption by subsequent copyists. He was satisfied that the ideas of division, disunion, or separation, and of subsequent reunion, are correct; but he was also satisfied that the Hebrew form of this word is wrong.

PHARISEES. A school among the Jews at the time of Christ, so called from the Aramaic *Perushim*, Separated, because they held themselves apart from the rest of the nation. They claimed to have a mysterious knowledge unknown to the mass of the people, and pretended to the exclusive possession of the true meaning of the Scriptures, by virtue of the oral law and the secret traditions which, having been received by Moses on Mount Sinai, had been transmitted to successive generations of initiates. They are supposed to have been essentially the same as the Assideans or Chasidim. The character of their organization is interesting to the Masonic student. They held a secret doctrine, of which the dogma of the resurrection was an important feature; they met in sodalities or societies, the members of which called themselves *Chabirim*, meaning *fellows* or *associates;* and they styled all who were outside of their mystical association, *Yom Haharetz*, or *people of the land.*

PHENICIA. The Latinized form of the Greek word *Phoinikia*, from φοινιξ, a palm, because of the number of palms anciently, but not now, found in the country. A tract of country on the north of Palestine, along the shores of the Mediterranean, of which Tyre and Sidon were the principal cities. The researches of Gesenius and other modern philologers have confirmed the assertions of Jerome and Augustine, that the language spoken by the Jews and the Phenicians was almost identical; a statement interesting to the Masonic student as giving another reason for the bond which existed between Solomon and Hiram, and between the Jewish workmen and their fellow-laborers of Tyre, in the construction of the Temple (see *Tyre*).

Phenicia is in Syria, literally the land of the Surians or Tyrians, bounded by the Mediterranean Sea to the west, Mount Lebanon on the east, a strip of land forming Phenicia proper being only some twenty-eight miles long by a mile wide, with the famous cities of antiquity, Tyre and Sidon, the former at the north and the latter at the south of this region. Phenicia in some estimates is given a larger territory, about 120 miles by 20. In any case the outstretched foreign importance of the people far exceeds the limited domestic area of their country. Both Tyre, meaning *Rock*, and Sidon, *Fishery*, are mentioned in Joshua (xix, 28, 29) as prominent places. There are several other allusions to them in the Bible. The people were adventurous, their ships were on the Indian Ocean and the broad Atlantic, their energies extended to British coasts, Ceylon shores; for Xerxes at Salamis they furnished 300 ships; they earned the praise of Xenophon for naval architecture; Tyrian purple was the royal color, in mining and manufacturing they were accomplished pioneers. Their intercourse with the Israelites was typical and in the service of Solomon they were but exhibiting their customary zeal in commerce and founding further international goodwill. Of their labors for David and Solomon in building the House of the Lord at Jerusalem we read in Second Samuel (v, 11) and First Kings (v, 1; vii, 13; iv, 11, 12). Of the scope of their trade read Ezekiel (chapters xxvi, xxvii and xxviii). On the coast of Tyre and Sidon our Lord healed the woman of Canaan (Matthew xv, 21–8). Among many interesting items read "The ruined cities of Palestine east and west of the Jordan," Arthur W. Sutton, *Journal*, Victoria Institute (volume lii), also *Smithsonian Report*, 1923 (pages 509–11):

Sidon is not only the most ancient city of Phenicia, but one of the oldest of the known cities of the world and is said by Josephus to have been built by Sidon, the eldest son of Canaan, and is mentioned with high praise by Homer in the *Iliad*, where he says that as early as in the Trojan war, the Sidonian mariners, having provoked the enmity of the Trojans, were by them despoiled of the gorgeous robes manufactured by Sidon's daughters, these being considered so valuable and precious as to propitiate the goddess of war in their favor. Sidon was renowned for its skill in arts, science, and literature, maritime commerce and architecture; and according to Strabo, the Sidonians were celebrated for astronomy, geometry, navigation, and philosophy. Sidon was captured by Shalmaneser in 720 B.C., and it was again taken in 350 B.C. by Artaxerxes Ochus. It fell to Alexander the Great without a struggle, and afterwards came into possession successively of the Seleucidae and the Ptolemies. During the time of the Crusaders Sidon was four times taken, plundered, and dismantled. Excavations have revealed several rock-hewn tombs, with elaborately carved sarcophagi. The most celebrated is the sarcophagus of Alexander, which before the war was in the mosque at Constantinople. He was certainly never buried in it. A sarcophagus was opened the other day at Sidon, full of fluid and containing a beautiful body in perfect preservation, but immediately it was lifted from the fluid it lost all shape.

The origin of Tyre is lost in the mist of centuries, and Isaiah says its "antiquity is of ancient days" (xxii, 7). Herodotus states it was founded about 2,300 years before his time, *i.e.*, 2750 B.C. William of Tyre declares it was called after the name of its founder, "Tyrus, who was the seventh son of Japhet, the son of Noah." Strabo spoke of it as the most considerable city of all Phenicia. Sidon was certainly the more ancient city of the two, but Tyre by far the more celebrated and one of the greatest cities of antiquity. It was besieged by Nebuchadnezzar for 30 years. The siege of the city by Alexander the Great in 332 B.C. was the most remarkable and disastrous episode in the history of Tyre. The island city held out for seven months, but was finally captured by being united to the mainland by a mole formed of the stones, timber, and rubbish of old Tyre on the shore which were conveyed into position by the Grecian army.

In more modern times the city was taken by the Mohammedans, the lives and property of the inhabitants being spared on condition that there should be "no building of new churches, no ringing of bells, no riding on horseback, and no insults to the Moslem religion." Tyre was retaken by the Christians in 1124, but once more fell into Moslem hands at the final collapse of the Crusades in 1291. It was then almost entirely destroyed and the place has never since recovered, though of late years there have been signs of a slight revival of commerce, and the city is gradually becoming more populous. In the middle of the last century it had fallen so low that Hasselquist, a traveler, found but ten inhabitants in the place.

The ruins which are now found in the peninsula are those of Crusaders' or Saracenic work. The city of the Crusaders lies several feet beneath the debris, and below that are the remains of the Mohammedan and early Christian Tyre. The ancient capital of the Phenicians lies far, far down beneath the superincumbent ruins.

PHENIX. The old mythological legend of the *phenix* is a familiar one. The bird was described as of the size of an eagle, with a head finely crested, a body covered with beautiful plumage, and eyes sparkling like stars. She was said to live six hundred years in the wilderness, when she built for herself a funereal pile of aromatic woods, which she ignited with the fanning of her wings, and emerged from the flames with a new life. Hence the phenix has been adopted universally as a symbol of immortality. Godfrey Higgins (*Anacalypsis* ii, page 441) says that the phenix is the symbol of an ever-revolving solar cycle of six hundred and eight years, and refers to the Phenician word *phen*, which signifies a *cycle*. Aumont, the first Grand Master of the Templars after the martyrdom of De Molay, and called the *Restorer of the Order*, took, it is said, for his seal, a phenix brooding on the flames, with the Latin motto, *Ardet ut vivat*, meaning *She burns that she may live*. The phenix was adopted at a very early period as a Christian symbol, and several representations of it have been found in the catacombs. Its ancient legend, doubtless, caused it to be accepted as a symbol of the resurrection.

PHILADELPHES, LODGE OF THE. The name of a Lodge at Narbonne, in France, in which the Primitive Rite was first instituted; whence it is sometimes called the *Rite of the Philadelphians* (see *Primitive Rite*).

PHILADELPHES, RITE OF THE GRAND LODGE OF. See *Memphis, Rite of.*

PHILADELPHIA. Placed on the imprint of some Masonic works of the eighteenth century as a pseudonym or false name of Paris.

PHILADELPHIANS, RITE OF THE. See *Primitive Rite.*

PHILALETHES, RITE OF THE. Called also the *Seekers of Truth*, although the word literally means *Friends of Truth.* It was a Rite founded in 1773 at Paris, in the Lodge of Amis Réunis, by Savalette de Langes, Keeper of the Royal Treasury, with whom were associated the Vicomte de Tavannes, Court de Gebelin, M. de Sainte-Jamos, the President d'Hericourt, and the Prince of Hesse. The Rite, which was principally founded on the system of Martinism, did not confine itself to any particular mode of instruction, but in its reunions, called *Contents*, the members devoted themselves to the study of all kinds of knowledge that were connected with the occult sciences, and thus they welcomed to their association all who had made themselves remarkable by the singularity or the novelty of their opinions, such as Cagliostro, Mesmer, and Saint Martin. It was divided into twelve classes or chambers of instruction. The names of these classes or Degrees were as follows: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Elect; 5. Scottish Master; 6. Knight of the East; 7. Rose Croix; 8. Knight of the Temple; 9. Unknown Philosopher; 10. Sublime Philosopher; 11. Initiate; 12. Philalethes, or Searcher after Truth. The first six Degrees were called *Petty Masonry*, and the last six *High Masonry.* The Rite did not increase very rapidly; nine years after its institution, it counted only twenty Lodges in France and in foreign countries which were of its obedience. In 1785 it attempted a radical reform in Freemasonry, and for this purpose invited the most distinguished Freemasons of all countries to a Congress at Paris. But the project failed, and Savalette de Langes dying in 1788, the Rite, of which he alone was the soul, ceased to exist, and the Lodge of Amis Réunis was dissolved.

PHILIP, DUKE OF WHARTON. Born in England, 1698, of an illustrious family; received a splendid education and on June 25, 1722, was elected to succeed the Duke of Montague as Grand Master of Freemasons, Doctor Desaguliers acting as Deputy Grand Master. The *Constitutions*, 1723, has a frontispiece showing two figures understood to be the respective dukes, Montague presenting the Roll of Constitutions and the Compasses to Wharton. A year later he waived the custom of naming his successor and left it to the Grand Lodge to make its own choice, the Earl of Dalkeith. The Earl named Doctor Desaguliers for his Deputy. On the question "that the Deputy nominated by the Earl of Dalkeith be approved," the motion was declared carried by a vote of forty-three to forty-two. Later in the proceedings, the Grand Master said he had some doubt upon this decision but was overruled. As a result the Duke of Wharton departed from the Hall without ceremony. His interest in Freemasonry did not cease with the above experience. According to Lane's *Masonic Records* the Duke of Wharton in "his own Apartments in Madrid" founded the first "Warranted or constituted Lodge in Foreign Parts by the Grand Lodge of England." He pursued an inconsistent political career, in 1728 he joined the Roman Catholic Church, although he once wrote a poem with the lines "And give us grace for to defy the Devil and the Pope," made several attempts to assume active work for the Pretender, tried to reinstate himself with his Government, and, failing that, he again directed his pen against the English Parliament, which retaliated by outlawing him. Eventually reduced to poverty, having spent his large fortune recklessly, he died in the garb of a Franciscan monk in 1731, when but thirty-three years of age. Perhaps the most notable peculiarities of this able yet unstable exemplar of flickering brilliance are best cataloged in the following suggestive lines from Alexander Pope's *Moral Essays*, Epistle 1:

> Wharton, the scorn and wonder of our days,
> Whose ruling passion was the lust of praise;
> Born with whate'er could win it from the wise,
> Women and fools must like him, or he dies;
> Though wondering senates hung on all he spoke,
> The club must hail him master of the joke. . . .
> His passion still, to covet general praise,
> His life, to forfeit it a thousand ways;
> A constant bounty which no friend has made;
> An angel tongue, which no man can persuade;
> A fool, with more of wit than half mankind,
> Too rash for thought, for action too refined;
> A tyrant to the wife his heart approves:
> A rebel to the king he loves;
> He dies, sad outcast of each church and state,
> And, harder still! flagitious, yet not great,
> Ask you why Wharton broke through every rule?
> 'Twas all for fear the knaves should call him fool.

(See Lewis Melville's *Philip, Duke of Wharton*, 1913, John Lane; also R. F. Gould's *Masonic Celebrities*, and an article by R. I. Clegg, *American Freemason*, 1914, page 282.)

PHILIP IV. Surnamed *Le Bel*, or the *Fair*, who ascended the throne of France in 1285. He is principally distinguished in history on account of his persecution of the Knights Templar. With the aid of his willing instrument, Pope Clement V, he succeeded in accomplishing the overthrow of the Order. He died in 1314, execrated by his subjects, whose hearts he had alienated by the cruelty, avarice, and despotism of his administration.

PHILIPPIAN ORDER. Finch gives this as the name of a secret Order instituted by King Philip "for the use only of his first nobility and principal officers, who thus formed a select and secret council in which he could implicitly confide." It has attracted the attention of no other Masonic writer, and was probably no more than the coinage of a charlatan's brain.

PHILIPPINE ISLANDS. Brother Teodaro M. Kalaw, *La Masoneria Filipina*, mentions the claim that when the British captured Manila from Spain, 1762–4, a Lodge was established. In 1924 a speaker at the Masonic Temple, Manila, reported his researches at Seville, Spain, into letters from the Archbishop at Manila complaining that the British had at the above period held Masonic meetings in the Cathedral of Intramuros and that this profanation possibly unfitted the building for ecclesiastical uses. There is therefore a probability of the Brethren among the European officers having constituted a Lodge. Brigadier-General Matthew Horne, second Provincial Grand Master, Coromandel Coast, was also an early visitor to the Philippines (see *Proceedings*, Grand Lodge, Philippines, Brother E. A. Perkins, 1927, pages 63–72). Documents show that in 1756 the Inquisition, Manila, tried two Irishmen, James O'Kennedy, merchant, and Edward Wigat, physician, on the charge that as Freemasons they were violating a Spanish royal decree but being under the protection of England they escaped with a reprimand. January 19, 1812, the Regency prohibited Freemasonry and in 1829 a shipment of Masonic books being discovered on a ship bound to Manila the regulations were made more strict. Lodge Primera Luz Filipina (First Philippine Light) was established in 1856 by two naval lieutenants, José Malcamps y Monge and Casto Méndez Nuñez, chartered by the Gran Oriente Lusitano (Grand Orient of Portugal) and worked at Cavite. One of these lieutenants became Admiral and Captain-General of the Philippines, the other, Nuñez was offered the position of Squadron Commander of the Spanish Fleet. This Lodge did not admit Filipinos and soon another Lodge, mainly Germans, was organized and a Secretary of the Lodge, Jacobo Zobel y Zangronis, was probably the first Filipino to be initiated in the islands. The British established a Lodge and then the Spaniards organized one also admitting natives. Measures were adopted in 1893 to suppress the Craft and the Katipunan, a seditious secret society borrowing the general forms of Freemasonry, was suppressed severely and Freemasons suffered accordingly, many tortured and slain. December 30, 1896, Dr. José Rizal, a prominent Freemason, was shot by a firing squad at Manila. January 11, 1897, eleven other Craftsmen were shot there, one Freemason unable to stand because of the dislocation of his limbs by torture. Other executions occurred in various parts of the islands. After May 1, 1898, the American fleet under Admiral Dewey entered Manila Bay, old Lodges reopened, and Emilio Aguinaldo gave official recognition to the Craft. A Field Lodge of a North Dakota Regiment began work, August 21, 1898, Lieutenant Colonel W. C. Treumann, Worshipful Master. On October 10, 1901, Manila Lodge No. 342, Eugene E. Stafford of New York, as Worshipful Master, was organized by the Grand Lodge of California and in two years Cavite Lodge No. 350, and later Corregidor Lodge No. 386. Then a Lodge Perla del Oriente (Pearl of the East) No. 1043 at Manila and a Lodge at Cebu, were chartered by the Grand Lodge of Scotland. On December 19, 1912, the Grand Lodge was organized by the Californian Bodies and were later joined by others. In 1910 Mount Arayal Lodge of Perfection under the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, was established at Manila, a Lyceum with Judge Charles S. Lobingier as Preceptor being founded there in 1908, and in 1911, Manu Chapter, Confucius Council, and Guatama Consistory came into existence, and were followed by others (see *Masonry in the Philippines*, in *New Age*, by Leo Fischer, September, 1927, pages 543–8).

PHILO. The name among the Illuminati by which Baron von Knigge was known (see *Knigge*).

PHILOCOREITES, ORDER OF. An androgynous, both sexes, secret society established in the French army in Spain, in 1808. The members were called *Knights* and *Ladies Philocoreites*, or *Lovers of Pleasure*. It was not Masonic in character. But Thory has thought it worth a long description in his *History of the Foundation of the Grand Orient of France*.

PHILO JUDAEUS. A Jewish philosopher of the school of Alexandria, who was born about thirty years before Christ. Philo adopted to their full extent the mystical doctrines of his school, and taught that the Hebrew Scriptures contained, in a system of allegories, the real source of all religious and philosophical knowledge, the true meaning of which was to be excluded from the vulgar, to whom the literal signification alone was to be made known. Whoever, says he, has meditated on philosophy, has purified himself by virtue, and elevated himself by a contemplative life to God and the intellectual world, receiving their inspiration, thus pierces the gross envelop of the letter, and is initiated into mysteries of which the literal instruction is but a faint image. A fact, a figure, a word, a rite or custom, veils the profoundest truths, to be interpreted only by him who has the true key of science. Such symbolic views were eagerly seized by the early inventors of the advanced, philosophical Degrees of Freemasonry, who have made frequent use of the esoteric philosophy of Philo in the construction of their Masonic system.

PHILO-MUSICAE ET ARCHITECTURAE SOCIETAS. An organization founded in London, February 18, 1725, and terminating March 23, 1727. A complete Minute-book of this society is in the possession of the British Museum, having been reprinted by the Quatuor Coronati Lodge due to the information contained therein as to the Degrees conferred by Freemasons during that period. This was a musical society primarily, but no members were admitted who

were not Freemasons, the society itself, as was the practise before the formation of the English Grand Lodge in 1717, frequently performing Masonic ceremonies, conferring Degrees, etc. Naturally after 1717 this custom was objected to by the Grand Lodge and in 1725 the Duke of Richmond, then Grand Master, protested against this irregularity. In spite of this, however, the society continued to meet until 1727.

PHILOSOPHER, CHRISTIAN. The French title is *Philosophe Chrétien.* The Fourth Degree of the Order of African Architects.

PHILOSOPHER, GRAND AND SUBLIME HERMETIC. In French, *Grand et Sublime Philosophe Hermétique.* A Degree in the manuscript collection of Peuvret. Twelve other Degrees of *Philosopher* were contained in the same collection, namely, Grand Neapolitan Philosopher, Grand Practical Philosopher, Cabalistic Philosopher, Cabalistic Philosopher to the Number 5, Perfect Mason Philosopher, Perfect Master Philosopher, Petty Neapolitan Philosopher, Petty Practical Philosopher, Sublime Philosopher, Sublime Philosopher to the Number 9, and Sublime Practical Philosopher. They are probably all Cabalistic or Hermetic Degrees.

PHILOSOPHER OF HERMES. In French, *Philosophe d'Hermes.* A Degree contained in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

PHILOSOPHER, SUBLIME. The French title is *Sublime Philosophe* and alludes to two grades.

1. The Fifty-third Degree of the Rite of Mizraim.
2. The Tenth Class of the Rite of the Philalethes.

PHILOSOPHER, SUBLIME UNKNOWN. In French, *Sublime Philosophe Inconnu.* The Seventy-ninth Degree of the Metropolitan Chapter of France.

PHILOSOPHER, THE LITTLE. The title in French is *Le petit Philosophe.* A Degree in the collection of Pyron.

PHILOSOPHER, UNKNOWN. In French the title is *Philosophe Inconnu.* The Ninth Class of the Rite of the Philalethes. It was so called in reference to Saint Martin, who had adopted that title as his pseudonym, or false name and was universally known by it among his disciples.

PHILOSOPHER'S STONE. It was the doctrine of the Alchemists, that there was a certain mineral, the discovery of which was the object of their art, because, being mixed with the baser metals, it would transmute these into gold. This mineral, known only to the adepts, they called *Lapis Philosophorum,* or the *philosopher's stone.*

Hitchcock, who wrote a book in 1857 on *Alchemy and the Alchemists,* to maintain the proposition that Alchemy was a symbolic science, that its subject was *Man,* and its object the *perfection of men,* asserts that the philosopher's stone was a symbol of man. He quotes the old Hermetic philosopher, Isaac Holland, as saying that "though a man be poor, yet may he very well attain unto it—the work of perfection—and may be employed in making the philosopher's stone." Hitchcock (on page 76) in commenting on this, says : "That is, every man, no matter how humble his vocation, may do the best he can in his place—may 'love mercy, do justly, and walk humbly with God'; and what more doth God require of any man?" If this interpretation be correct, then the philosopher's stone of the Alchemists, and the spiritual temple of the Freemasons are identical symbols (see *Alchemy*).

PHILOSOPHIC DEGREES. All the Degrees of the Ancient and Accepted Scottish Rite above the Eighteenth and below the Thirty-third are called *Philosophic Degrees,* because, abandoning the symbolism based on the Temple, they seek to develop a system of pure theosophy. Some writers have contended that the Seventeenth and Eighteenth Degrees should be classed with the Philosophic Degrees. But this is not correct, since both of those Degrees have preserved the idea of the Temple system. They ought rather to be called Apocalyptic Degrees, the Seventeenth Degree more especially, because they do not teach the ancient philosophies, but are connected in their symbolism with Saint John's spiritual temple of the New Jerusalem.

PHILOSOPHIC SCOTTISH RITE. This Rite consists of twelve Degrees, as follows: 1, 2, 3. Knight of the Black Eagle or Rose Croix of Heredom, divided into three parts; 4. Knight of the Phenix; 5. Knight of the Sun; 6. Knight of the Rainbow; 7. True Mason; 8. Knight of the Argonaut; 9. Knight of the Golden Fleece; 10. Perfectly Initiated Grand Inspector; 11. Grand Scottish Inspector; 12. Sublime Master of the Luminous Ring.

The three Degrees of Ancient Craft Masonry form the necessary basis of this system, although they do not constitute a part of the Rite. In its formation it expressly renounced the power to constitute Symbolic Lodges, but reserved the faculty of affiliating regularly constituted Lodges into its high Degrees. Thory (*Foundation of the Grand Orient,* page 162) seems desirous of tracing the origin of the Rite to the Rosicrucians of the fourteenth century. But the reasons which he assigns for this belief are by no means satisfactory.

The truth is, that the Rite was founded in 1775, in the celebrated Lodge of the Social Contract, in French, *Contrat Social,* and that its principal founder was M. Boileau, a physician of Paris, who had been a disciple of Pernetti, the originator of the Hermetic Rite at Avignon, whose Hermetic principles he introduced into the Philosophic Scottish Rite. Some notion may be formed of the nature of the system which was taught in this Rite, from the name of the Degree which is at its summit. The Luminous Ring is a Pythagorean Degree. In 1780, an Academy of the Sublime Masters of the Luminous Ring was established in France, in which the doctrine was taught that Freemasonry was originally founded by Pythagoras, and in which the most important portion of the lectures was engaged in an explanation of the peculiar dogmas of the Sage of Samos.

The chief seat of the Rite had always been in the Lodge of Social Contract until 1792, when, in common with all the other Masonic Bodies of France, it suspended its labors. It was resuscitated at the termination of the Revolution, and in 1805 the Lodge of the Social Contract, and that of Saint Alexander of Scotland, assumed the title of the *Mother Lodge of the Philosophic Scottish Rite in France.* This body was eminently literary in its character, and in 1811 and 1812 possessed a mass of valuable archives, among which were a number of old charters, manuscript

rituals, and Masonic works of great interest, in all languages.

PHILOSOPHUS. The Fourth Grade of the First Order of the Society of Rosicrucians, as practised in Europe and the United States.

PHILOSOPHY SUBLIME. In French, *Philosophie Sublime.* The Forty-eighth Degree of the Rite of Mizraim.

PHYLACTERIES. The second fundamental principle of Judaism is the wearing of *phylacteries;* termed by some writers *Tataphoth,* or *ornaments,* and refer to the law and commandments, as "Bind them about thy neck; write them upon the table of thine head" (Proverbs iii, 3; vi, 21, and viii, 3). The phylacteries are worn on the forehead and arm, and are called in Hebrew *Tephillin,* from *Palal,* meaning *to pray.* These consist of two leathern boxes. One contains four compartments, in which are enclosed four portions of the law written on parchment and carefully folded. The box is made of leather pressed upon blocks of wood specially prepared, the leather being well soaked in water. The following passages of the Law are sewn into it: Exodus xiii, 1–10, 11–16. Deuteronomy vi, 4–9; xi, 13–21. On this box is the letter ש, pronounced *shin,* with three strokes for the right side, and the same letter with four strokes for the left side of the wearer. The second box has but one compartment, into which the same passages of Scripture are sewed with the sinews of animals, specially prepared for this object. The phylacteries are bound on the forehead and arm by long leathern straps. The straps on the head must be tied in a knot shaped like the letter ד, *daleth.* The straps on the arm must go round it seven times, and three times round the middle finger, with a small surplus over in the form of the letter י, *yod.* Thus we have the שדי, *Shaddai,* or *Almighty.* The phylacteries are kept in special bags, with greatest reverence, and the Rabbis assert "that the single precept of the phylacteries is equal to all the commandments."

PHYSICAL QUALIFICATIONS. The physical qualifications of a candidate for initiation into Freemasonry may be considered under the three heads of *Sex, Age,* and *Bodily Conformation.*

1. *Sex.* It is a landmark that the candidate shall be a man. This, of course, prohibits the initiation of a woman.

2. *Age.* The candidate must, say the *Old Regulations,* be of "mature and discreet age." The Masonic instructions forbid the initiation of an "old man in his dotage, or a young man under age." The man who has lost his faculties by an accumulation of years, or not yet acquired them in their full extent by immaturity of age, is equally incapable of initiation (see *Dotage* and *Mature Age*).

3. *Bodily Conformation.* The *Gothic Constitutions* of 926, or what is said to be that document, prescribe that the candidate "must be without blemish, and have the full and proper use of his limbs"; and the *Charges* of 1722 say "that he must have no maim or defect in his body that may render him incapable of learning the art, of serving his Master's Lord, and of being made a Brother" (see *Constitutions,* 1723, page 51). And although a few jurists have been disposed to interpret this law with unauthorized laxity, the general spirit of the Institution, and of all its authorities, is to observe it rigidly (see the subject fully discussed in Doctor Mackey's revised *Jurisprudence of Freemasonry*).

PICART'S CEREMONIES. Bernard Picart was a celebrated engraver of Amsterdam, and the author of a voluminous work, which was begun in 1723, and continued after his death, until 1737, by J. F. Bernard, entitled *Ceremonies Religieuses de tous les peuples du monde, Religious Ceremonies of All the People of the World.* A second edition was published at Paris, in 1741, by the Abbés Banier and Le Mascrier, who entirely remodeled the work; and a third in 1783 by a set of free-thinkers, who disfigured, and still further altered the text to suit their own views. Editions, professing to be reprints of the original one, have been subsequently published in 1807–9 and in 1816. The book has been more recently deemed of some importance by the investigators of the Masonic history of the eighteenth century, because it contains an engraved list in two pages of the English Lodges which were in existence in 1735. The plate is, however, of no value as an original authority, since it is merely a copy of the *Engraved List of Lodges,* published by J. Pine in 1735.

PICKAX. An instrument used to loosen the soil and prepare it for digging. It is one of the Working-tools of a Royal Arch Mason, and symbolically teaches him to loosen from his heart the hold of evil habits.

PIECE OF ARCHITECTURE. In French, the title is *Morçeau d'Architecture.* The French so call a discourse, poem, or other production on the subject of Freemasonry. The definition previously given in this work under the title *Architecture,* if confined to Lodge Minutes, would not be sufficiently inclusive.

PIKE, ALBERT. Born at Boston, Massachusetts, December 29, 1809, and died April 2, 1891. After a sojourn in early life in Mexico, he returned to the United States and settled in Little Rock, Arkansas, as an editor and lawyer. Subsequent to the War of the Rebellion, in which he had cast his fortunes with the South, he located in Washington, District of Columbia, uniting with a former Senator, Robert Johnson, in the profession of the law, making his home, however, in Alexandria. His library, in extent and selections, was a marvel, especially in all that pertains to the wonders in ancient literature. Brother Pike was the Sovereign Grand Commander of the Southern Supreme Council, Ancient and Accepted Scottish Rite, having been elected in 1859. He was Provincial Grand Master of the Grand Lodge of the Royal Order of Scotland in the United States, and an honorary member of almost every Supreme Council in the world. His standing as a Masonic author and historian, and withal as a poet, was most distinguished, and his untiring zeal was without a parallel.

The above account of Brother Pike by Doctor Mackey might easily be elaborated because he attained fame in so many varied fields of activity. From a Masonic point of view, however, perhaps his worth to the Craft is best shown by his writings and of these most prominent is *Morals and Dogma* of the Ancient and Accepted Scottish Rite, to which he devoted his abilities ungrudgingly. From this splendid work we take the following definition of Freemasonry:

Freemasonry is the subjugation of the Human that is in Man, by the Divine; the conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle and warfare of the Spiritual against the Material and Sensual. That victory—when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well-earned laurels—is the true Holy Empire.

He was also an able writer of verse and perhaps the specimen of his poetry by which he is most frequently recalled to mind is the one entitled, *Every Year*.

Life is a count of losses,
Every year;
For the weak are heavier crosses,
Every year;
Lost Springs with sobs replying
Unto Weary Autumns' sighing,
While those we love are dying,
Every year.

The days have less of gladness,
Every year;
The nights more weight of sadness;
Every year;
Fair Springs no longer charm us,
The winds and weather harm us,
The threats of death alarm us,
Every year.

There come new cares and sorrows,
Every year;
Dark days and darker morrows,
Every year;
The ghosts of dead loves haunt us,
The ghosts of changed friends taunt us,
And disappointments daunt us,
Every year.

To the Past go more dead faces,
Every year;
As the Loved leave vacant places,
Every year;
Everywhere the sad eyes meet us,
In the evening's dusk they greet us,
And to come to them entreat us,
Every year.

"You are growing old," they tell us,
"Every year;
"You are more alone," they tell us,
"Every year;
"You can win no new affection,
"You have only recollection,
"Deeper sorrow and dejection,
"Every year."

Too true!—Life's shores are shifting,
Every year;
And we are seaward drifting,
Every year;
Old places, changing, fret us,
The living more forget us,
There are fewer to regret us,
Every year.

But the truer life draws nigher,
Every year;
And its Morning-star climbs higher,
Every year;
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the Dawn immortal brighter,
Every year.

The *Tribune* of Fort Smith, Arkansas, has published a letter from Brother Albert Pike to a dying friend. This was addressed to Doctor Thurston, of Van Buren, and was received by him the day before he died. This letter was written when Brother Pike was seventy-six years old and is, therefore, all the more interesting as an assurance of his convictions in his later years.

Washington, September 3, 1885.

My Dearest and Best and Truest Old Friend:

I have just received your loving message sent to me by Mr. Sandels. I had already two days ago learned from our old friend Cush, who had the information from James Stewart, that you were about to go away from us. In a little while I shall follow you; and it will be well for me if I can look forward to the departure, inevitable for all, with the same patience and equanimity with which you are waiting for it. I do not believe that our intellect and individuality cease to be when the vitality of the body ends. I have a profound conviction, the only real revelation, which to me makes absolute certainty, that there is a Supreme Deity, the Intelligence and Soul of the Universe, to Whom it is not folly to pray; that our convictions come from Him, and in them He does not lie to, nor deceive us; and that there is to be for my very self another, a continued life, in which this life will not be as if it had never been, but I shall see and know again those whom I have loved and lost here. You have led an upright, harmless, and blameless life, always doing good, and not wrong and evil. You have enjoyed the harmless pleasures of life, and have never wearied of it, nor thought it had not been a life worth living. Therefore you need not fear to meet whatever lies beyond the veil. Either there is no God, or there is a just and merciful God, who will deal gently and tenderly with the human creatures whom He has made so weak and so imperfect. There is nothing in the future for you to fear, as there is nothing in the past to be ashamed of. Since I have been compelled by the lengthening of the evening shadows to look forward to my own near approaching departure, I do not feel that I lose the friends who go before me. It is as if they had set sail across the Atlantic Sea to land in an unknown country beyond, hither I soon shall follow to meet them again.

But, dear old friend, I shall feel very lonely after you are gone. We have been friends so long, without a moment's intermission, without even one little cloud or shadow of unkindness of suspicion coming between us that I shall miss you terribly. I shall never have the heart to visit Van Buren again. There are others whom I like there but none so dear to me as you—none there or anywhere else. As long as I live I shall remember with loving affection your ways and looks and words, our glad days passed together in the woods, your many acts of kindness, the old home and the shade of the mulberries, and our intimate communion and intercourse during more than forty-five years. I hoped to be with you once more in the woods, but now I shall never be in camp in the woods again. The old friends are nearly all gone; you are going sooner than I to meet them. I shall live a little longer, with little left to live for, loving your memory, and loving the wife and daughter who have been so dear to you. Dear, dear old friend, good bye! May our Father who is in heaven have you in His holy keeping and give you eternal rest.

Devotedly your friend,
ALBERT PIKE.

We are indebted to the courtesy of Brother Thomas Isitt, Past Grand High Priest of Ohio, for the opportunity to transcribe a letter in his possession written by Albert Pike, to Brenton D. Babcock of Cleveland, on what is taught by the symbols and ceremonies of Freemasonry. It is as follows:

O of Washington, 25 January, 1887.

Dear Brother Babcock:

Like you, I laid away the enclosed "Screed," and it has been only now got out from a mass of papers which I have had to look over. I have read it, but I don't think it would *pay* to investigate and criticize it. I think that no speculations are more barren than those in regard to the *astronomical* character of the symbols of Masonry, except those about the Numbers and their combinations of the Kabalah. All that is said about Numbers in the lecture, if not mere jugglery, *amounts* to nothing. That the object of Masonry is "to preserve weights and measures," is an entirely new notion; and I fail to see how it preserves them. If the Symbols and Ceremonies of Masonry don't teach great *religious* truths, not in the ancient ages made known to the Profane, they are worth-

less. The astronomical explanations of them, however plausible, would only show that they taught no truths, moral or religious. As to the tricks played with Numbers, they only show in what freaks of absurdity, if not insanity, the human intellect can indulge. As you may want to keep the Lecture as a curiosity, I return it to you, with thanks for your kindness in sending it to me.

Always fraternally yours,

ALBERT PIKE.

Brother Alva Adams of Colorado, addressing the Supreme Council, Southern Jurisdiction, the Ancient and Accepted Scottish Rite, at Washington, District of Columbia, October 26, 1919, said of General Albert Pike:

Expediency was an unknown word in his vocabulary. He hated nothing as much as a lie. Toward the enemy of truth he was the uncompromising foe—towards all others he was tolerant, gentle and kind. He took the noblest conceptions from the sacred books of all creeds and faiths, stripped them of superstition and the trappings of idolatry and made them lessons for all men. He took the fear of the stake and hell-fire from the timid. The poetic soul of Pike enabled him to hear melodies our ears could not hear—to see visions hidden from ordinary mortals. He was wise without arrogance—a Priest without bigotry or superstition—a man rather than a saint. So human that he could understand and sympathize with his brother. His books and papers and their income were dedicated forever to charity. Pike's life and studies indicate that he was cultured in the New Testament. He was not a Cromwell, led by the heroics and slaughter of the Old Testament into the belief that the killing of unbelievers was a virtue. More than many liberators has Pike broken the chains of spiritual bondage and set free the mind and soul of men. Manhood not sainthood was the ultimate of his teachings. Others as great may come, but he was the uncrowned King of the Scottish Rite. The form the rituals and lectures now have, Pike gave them. Every poetic thought, every glowing sentence, every lofty sentiment speaks the name of Pike. As the Laws King Alfred wrote a thousand years ago are still a part of England's glory and liberty, so in another thousand years will the ideals, the poetry, the moral code and philosophy of Albert Pike be shaping the influence and destiny of Masonry. It is a patent of nobility to be a Brother to this god-like leader—this King among men—the greatest Freemason—this Prince in the House of Solomon and Hiram.

Pike had the brute force of primitive man coupled with an unusual degree of culture, refinement and poetic genius. He could cut the rough ashlar from the quarry and he could form, finish and polish it with the skill of a Canova. In the capital of this great Nation he was its most striking personality. As a youth in the wilderness he was the leader and champion of its noblest aspirations. Wherever he went—in whatever field of activity he engaged—he was Captain "fit to stand by Caesar and give direction." In his last address Pike said, "Freemasonry is the apotheosis of labor." True it is that could the Masonic principles of justice, equity and fairness guide the transactions between employer and employee there would be neither strikes nor lock-outs in American industry. Employer would receive an honest profit and labor would be as contented as the toiler was under Hiram, of whom it is said that so fair and just was the treatment of the workmen that during the years of the Temple's building there was neither discord, discontent nor dissatisfaction. Let the labor code of Hiram prevail today and peace and harmony would purple every horizon of human effort. Profiteering would fade into normality and there would be no place for that element to whom discontent is capital, trouble is profit, and turbulence fame and power.

A Colorado Masonic orator said that the three greatest literary works were the Bible, Shakespeare, and the writings of Albert Pike. While few are prepared to place Pike so near the fountain head of earthly inspiration and genius, it is certain that his fame will grow as knowledge of his exalted sentiment and ability are spread. It is the hiding of God-given talent not to make known more widely his works, not only among Freemasons, but to all men. As we read the Rituals he adorned, and Morals and Dogma, we are often struck by the similarity in noble thought and phrase to some of the sublime passages in Scripture. Had Pike lived and been known in the time of David he would have been credited with the unauthenticated Psalms.

In every field of activity he was at home, from the rifle of the frontiersman to the inspired pen of prophecy, he was Master. Integrity was a dominant trait in his character. Toward misfortune and weakness he was tolerant. Hypocrisy and falsehood he hated as Deity hated them. His pen could be sharp as well as merciful. He wrote, "A lie has as many legs as a centipede—it is rarely overtaken by the truth, and will not die even when its brains are knocked out." Long before Sherman gave his definition of war General Pike had said, "In war hell legislates for humanity." How Plutarch would have loved to have written his life. How Angelo would have gloried in sculpting this Olympian form, or Thorwaldsen in moulding it in enduring bronze.

With a wealth of material untouched there is a limit to a paper like this. That limit has been reached. Our hero has "gone beyond the sky," but the afterglow of his life will remain in the hearts of his Brothers an abiding radiance of glory. In those far-away days when Odin and Thor ruled in the North it was the habit of the wild sea rovers to place their dead Chieftain on a throne built in his boat, the rudder was tied to west—into the sunset, the sails spread and made fast, and before an Eastern tempest the boat was launched and the dead Chieftain sailed alone as befitted a King. So twenty-eight years ago sailed our Grand Commander out upon God's sea of mystery and of hope, but he still lives in our Order as its Priest and Prophet and King.

General Pike's personal Masonic record of Degrees received and offices held, as compiled by Brother W. L. Boyden, Librarian, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, comprises over one hundred and thirty items. These are listed in the *New Age Magazine*, January, 1920 (volume xxviii, pages 34–7). A biographical sketch was prepared by Brother Horace Van Deventer in 1909, Knoxville, Tennessee; a survey of the available materials for a Life of General Pike by "Mysticus" is in the *New Age Magazine*, March, 1921 (volume xxix, pages 128–33); his daughter, Mrs. Lillian Pike Roome, has a brief biography of him in the preface to an edition of General Pike's poems, Little Rock, Arkansas, 1900; *The Life Story of Albert Pike*, Brother Fred W. Allsopp of Little Rock, Arkansas, 1900, has treasured much of this very human personality; Brother Charles S. Lobingier, *New Age Magazine*, July, 1927 (volume xxxv, page 397), gives choice selections from his literary productions with interesting biographical notes, and *Albert Pike*, a biography by Brother Fred W. Allsopp, published by the Parke-Harper Company of Little Rock, Arkansas, 1928, is ably written and well illustrated.

Of General Pike's labors in literature we may say he was a poet of outstanding versatility and charm, an authority upon the foundations of the art and science of jurisprudence, and a commentator of high rank in the lore of the ancient east. A volume, *Lyrics and Love Songs*, edited by his daughter, Mrs. L. P. Roome, was published by Brother Fred W. Allsopp, Little Rock, Arkansas, 1899, and another, *Hymns to the Gods and Other Poems*, from the same editor and publisher, appeared in that year, followed in each case by second editions of both works in 1916. His legal attainments are discussed in J. W. Caldwell's "Influence of Bench and Bar," *The South in the Building of the Nation* (chapter xvii, volume 7). His oriental studies are edited by Brother Marshall W. Wood for publication by the Supreme Council,

Southern Jurisdiction, Ancient and Accepted Scottish Rite, a volume, *Irano-Aryan Faith and Doctrine*, as contained in the *Zenda-Avesta*, appearing in 1924.

To Freemasons Brother Pike appeals intimately because of his work upon the grades of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, of which for years he was the beloved Grand Commander. He left to the Supreme Council many manuscripts, one upon the *Symbolism of the Blue Degrees of Freemasonry*. His *Morals and Dogma*, Monitor of the Rite, 1871, is not dogmatic in the odious sense of that word, General Pike using it to mean *doctrine* or *teaching*, the book being one of methodical instruction in the philosophy of Freemasonry. Perhaps no quotation from the multitude available better illustrates the attitude of Brother Pike to the Masonic Institution than the following paragraph from an address by him (*Life Story of Albert Pike*, page 117):

> Had mankind from the day of the flood, steadily followed some of the lessons taught them by the industrious bees, had they associated themselves together in Lodges, and taught faithfully practised Toleration, Charity and Friendship; had even those of the human race done so who have professed the Christian faith, to what imaginable degrees of happiness and prosperity would they not have attained, to what extreme and now invisible heights of knowledge and wisdom would not the human intellect have soared!

PIKE, ZEBULON MONTGOMERY. Famous American explorer and soldier, born January 5, 1779; died April 27, 1813. He was appointed in 1805 to conduct exploring expeditions into the country of the Arkansas and Red Rivers. On November 15, 1806, he discovered the famous peak located in what is now Colorado known as *Pike's Peak*. Brother Pike was a member of Lodge No. 3, Philadelphia, Pennsylvania (see the *New Age*, November, 1924; also *Territorial Masonry*, Ray V. Denslow, 1925, pages 4, 13, 22).

PILGRIM. A *pilgrim*, from the Italian *pelegrino*, and that from the Latin *peregrinus*, signifying a *traveler*, denotes one who visits holy places from a principle of devotion. Dante, *Vita Nuova*, meaning *Young* or *New Life*, distinguishes pilgrims from palmers thus: palmers were those who went beyond the sea to the East, and often brought back staves of palm-wood; while pilgrims went only to the shrine of Saint Jago, in Spain. But Sir Walter Scott says that the palmers were in the habit of passing from shrine to shrine, living on charity; but pilgrims made the journey to any shrine only once; and this is the more usually accepted distinction of the two classes. In the Middle Ages, Europe was filled with pilgrims repairing to Palestine to pay their veneration to the numerous spots consecrated in the annals of Holy Writ, more especially to the sepulcher of our Lord. Robertson (*History*, chapter v, i, page 19) says:

> It is natural to the human mind, to view those places which have been distinguished by being the residence of any illustrious personage, or the scene of any great transaction, with some degree of delight and veneration. From this principle flowed the superstitious devotion with which Christians, from the earliest ages of the church, were accustomed to visit that country which the Almighty had selected as the inheritance of his favorite people, and in which the Son of God had accomplished the redemption of mankind. As this distant pilgrimage could not be performed without considerable expense, fatigue, and danger, it appeared the more meritorious, and came to be considered as an expiation for almost every crime.

Hence, by a pilgrimage to the Holy Land or to the shrine of some blessed martyr, the thunders of the church, and the more quiet, but not less alarming, reproaches of conscience were often averted. And as this was an act of penance, sometimes voluntarily assumed, but oftener imposed by the command of a religious superior, the person performing it was called a *Pilgrim Penitent*.

While the Califs of the East, a race of monarchs equally tolerant and sagacious, retained the sovereignty of Palestine, the penitents were undisturbed in the performance of their pious pilgrimages. In fact, their visits to Jerusalem were rather encouraged by these sovereigns as a commerce which, in the language of the author already quoted, "brought into their dominions gold and silver, and carried nothing out of them but relics and consecrated trinkets."

But in the eleventh century, the Turks, whose bigoted devotion to their own creed was only equaled by their hatred of every other form of faith, but more especially of Christianity, having obtained possession of Syria, the pilgrim no longer found safety or protection in his pious journey. He who would then visit the sepulcher of his Lord must be prepared to encounter the hostile attacks of ferocious Saracens, and the *Pilgrim Penitent*, laying aside his peaceful garb, his staff and russet cloak, was compelled to assume the sword and coat of mail and become a *Pilgrim Warrior*.

Having at length, through all the perils of a distant journey, accomplished the great object of his pilgrimage, and partly begged his way amid poor or inhospitable regions, where *a crust of bread and a draft of water* were often the only alms that he received, and partly fought it amid the gleaming scimitars of warlike Turks, the Pilgrim Penitent and Pilgrim Warrior was enabled to kneel at the Sepulcher of Christ, and offer up his devotions on that sacred spot consecrated in his pious mind by so many religious associations.

But the experience which he had so dearly bought was productive of a noble and a generous result. The Order of Knights Templar was established by some of those devoted heroes, who were determined to protect the pilgrims who followed them from the dangers and difficulties through which they themselves had passed, at times with such remote prospects of success. Many of the pilgrims having performed their vow of visiting the holy shrine, returned home, to live upon the capital of piety which their penitential pilgrimage had gained for them. But others, imitating the example of the defenders of the sepulcher, doffed their pilgrim's garb and united themselves with the knights who were contending with their infidel foes, and thus the *Pilgrim Penitent*, having by force of necessity become a *Pilgrim Warrior*, ended his warlike pilgrimage by assuming the vows of a *Knight Templar*.

In this synopsis, the modern and Masonic Knight Templar will find a rational explanation of the ceremonies of that Degree.

PILGRIM KNIGHTS OF THE PALM AND SHELL. See *Palm and Shell, Oriental Order of the.*

PILGRIM PENITENT. A term in the instructions of Masonic Templarism. It refers to the pilgrimage, made as a penance for sin, to the sepulcher of the Lord; for the church promised the remission of sins and various spiritual advantages as the reward of the pious and faithful pilgrim (see *Pilgrim*).

PILGRIM'S SHELL. See *Scallop Shell.*

PILGRIM'S WEEDS. The costume of a pilgrim was thus called. It may be described as follows: In the first place, he wore a *sclavina*, or *long gown*, made of the darkest colors and the coarsest materials, bound by a leathern girdle, as an emblem of his humility and an evidence of his poverty; a *bourdon*, or staff, in the form of a long walking stick, with two knobs at the top, supported his weary steps; the *rosary* and *cross*, suspended from his neck, denoted the religious character he had assumed; a *scrip*, or bag, held his scanty supply of provisions; a pair of sandals on his feet, and a coarse round hat turned before, in the front of which was fastened a scallop shell, completed the rude toilet of the pilgrim of the Middle Ages. Spenser's description, in the *Fairie Queen* (Book I, chapter vi, stanza 35), of a pilgrim's weeds, does not much differ from this:

> A silly man in simple weeds foreworn,
> And soiled with dust of the long dried way;
> His sandals were with toilsome travel torne,
> And face all tann'd with scorching sunny ray;
> As he had travell'd many a summer's day,
> Through boiling sands of Araby and Inde;
> And in his hand a Jacob's staff to stay
> His weary limbs upon; and eke behind
> His scrip did hang, in which his needments he did bind.

PILGRIM LODGE. A London Lodge, Der Pilger, No. 238, established August, 1799, retaining the customs of German Masonic Bodies. A special jewel is worn by members, a silver key and a gold trowel suspended from a light blue ribbon. Until 1834 it was a Red Apron Lodge, resigning this privilege because few Germans then resided in London.

PILGRIM TEMPLAR. The part of the pilgrim represented in the Ritual of the Masonic Knights Templar Degree is a symbolic reference to the career of the pilgrim of the Middle Ages in his journey to the sepulcher in the Holy Land (see *Pilgrim*).

PILGRIM WARRIOR. A term in the instructions of Masonic Templarism. It refers to the pilgrimage of the knights to secure possession of the holy places. This was considered a pious duty. "Whoever goes to Jerusalem," says one of the Canons of the Council of Clermont, "for the liberation of the Church of God, in a spirit of devotion only, and not for the sake of glory or of gain, that journey shall be esteemed a substitute for every kind of penance." The difference between the Pilgrim Penitent and the Pilgrim Warrior was this: that the former bore only his staff, but the latter wielded his sword.

PILIER. This is a French word. The title given to each of the conventual Bailiffs or heads of the eight languages of the Order of Malta, and by which they were designated in all official records. It signifies a *pillar* or support of an edifice, and was metaphorically applied to these dignitaries as if they were the supports of the Order.

PILLAR. In the earliest times it was customary to perpetuate remarkable events, or exhibit gratitude for providential favors, by the erection of pillars, which by the idolatrous races were dedicated to their spurious gods. Thus Sanconiatho tells us that Hypsourianos and Ousous, who lived before the Flood, dedicated two pillars to the elements, fire and air. Among the Egyptians the pillars were, in general, in the form of obelisks from fifty to one hundred feet high, and exceedingly slender in proportion. Upon their four sides hieroglyphics were often engraved. According to Herodotus, they were first raised in honor of the sun, and their pointed form was intended to represent his rays. Many of these monuments still remain.

In the antediluvian or before the Flood, ages, the posterity of Seth erected pillars; "for," says the Jewish historian, "that their inventions might not be lost before they were sufficiently known, upon Adam's prediction, that the world was to be destroyed at one time by the force of fire, and at another time by the violence of water, they made two pillars, the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind, and would also inform them that there was another pillar of brick erected by them." Jacob erected such a pillar at Bethel, to commemorate his remarkable vision of the ladder, and afterward another one at Galeed as a memorial of his alliance with Laban. Joshua erected one at Gilgal to perpetuate the remembrance of his miraculous crossing of the Jordan. Samuel set up a pillar between Mizpeh and Shen, on account of a defeat of the Philistines, and Absalom erected another in honor of himself. The reader will readily see the comparison between these memorials mentioned in the Bible and the modern erection of tablets, grave stones, etc., to the honor of the dead as well as to a notable deed or event. Compare also the use of an altar.

The doctrine of gravitation was unknown to the people of the primitive ages, and they were unable to refer the support of the earth in its place to this principle. Hence they looked to some other cause, and none appeared to their simple and unphilosophic minds more plausible than that it was sustained by pillars. The Old Testament abounds with reference to this idea. Hannah, in her song of thanksgiving, exclaims: "The pillars of the earth are the Lord's, and he hath set the world upon them" (First Samuel ii, 8). The Psalmist signifies the same doctrine in the following text: "The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it" (Psalm lxxv, 3). Job (xxvi, 7) says: "He shaketh the earth out of her places, and the pillars thereof tremble."

All the old religions taught the same doctrine; and hence pillars being regarded as the supporters of the earth, they were adopted as the symbol of strength and firmness.

To this, Dudley (*Naology*, page 123) attributes the origin of pillar worship, which prevailed so extensively among the idolatrous nations of antiquity. "The reverence," says he, "shown to columns, as symbols of the power of the Deity, was readily converted into worship paid to them as idols of the real presence." But here he seems to have fallen into a mistake.

The double pillars or columns, acting as an architectural support, were, it is true, symbols derived from a natural cause of strength and permanent firmness. But there was another more prevailing symbology. The monolith, or circular pillar, standing alone, was, to the ancient mind, a representation of the Phallus, the symbol of the creative and generative energy of Deity, and it is in these Phallic Pillars that we are to find the true origin of pillar worship, which was only one form of Phallic Worship, the most predominant of all the cults to which the ancients were addicted.

PILLARS OF CLOUD AND FIRE. The *pillar of cloud* that went before the Israelites by day, and the *pillar of fire* that preceded them by night, in their journey through the wilderness, are supposed to be alluded to by the pillars of Jachin and Boaz at the Porch of Solomon's Temple. We find this symbolism at a very early period in the eighteenth century, having been incorporated into the lecture of the Second Degree, where it still remains. "The pillar on the right hand," says Calcott (*Candid Disquisitions*, page 66), "represented the pillar of the cloud, and that on the left the pillar of fire." If this symbolism be correct, the pillars of the porch, like those of the wilderness, would refer to the superintending and protecting power of Deity.

PILLARS OF ENOCH. Two pillars which were erected by Enoch, for the preservation of the antediluvian, or before the Flood, inventions, and which are repeatedly referred to in the Legend of the Craft, contained in the *Old Constitutions*, and in the advanced Degrees of modern times (see *Enoch*).

PILLARS OF THE PORCH. The pillars most remarkable in Scripture history were the two erected by Solomon at the porch of the Temple, and which Josephus (*Antiquities of the Jews*, Book I, chapter ii) thus describes: "Moreover, this Hiram made two hollow pillars, whose outsides were of brass, and the thickness of the brass was four fingers' breadth, and the height of the pillars was eighteen cubits, or twenty-seven feet, and the circumference, twelve cubits, or eighteen feet; but there was cast with each of their chapiters lily-work, that stood upon the pillar, and it was elevated five cubits, seven and a half feet, round about which there was net-work interwoven with small palms made of brass, and covered the lily-work. To this also were hung two hundred pomegranates, in two rows. The one of these pillars he set at the entrance of the porch on the right hand, *or South*, and called it *Jachin*, and the other at the left hand, *or North*, and called it *Boaz*."

It has been supposed that Solomon, in erecting these pillars, had reference to the pillar of cloud and the pillar of fire which went before the Israelites in the wilderness, and that the right hand or South pillar represented the pillar of cloud, and the left hand or North pillar represented that of fire. Solomon did not simply erect them as ornaments to the Temple, but as memorials of God's repeated promises of support to his people of Israel. For the pillar יכין *Jachin*, derived from the words יה *Jah*, meaning *Jehovah*, and הכין *achin, to establish*, signifies that *God will establish His house of Israel;* while the pillar בעז *Boaz*, compounded of ב *b*, meaning *in* and עז *oaz*, *strength*, signifies that *in strength shall it be established.* And thus were the Jews, in passing through the porch to the Temple, daily reminded of the abundant promises of God, and inspired with confidence in his protection and gratitude for his many acts of kindness to his chosen people.

There is no part of the architecture of the ancient Temple which is so difficult to be understood in its details as the Scriptural account of these memorable pillars. Freemasons, in general, intimately as their symbolical signification is connected with some of the most beautiful portions of their ritual, appear to have but a confused notion of their construction and of the true disposition of the various parts of which they are composed. Ferguson says (Smith's *Dictionary of the Bible*) that there are no features connected with the Temple which have given rise to so much controversy, or been so difficult to explain, as the form of these two pillars.

Their situation, according to Lightfoot, was *within* the porch, at its very entrance, and on each side of the gate. They were therefore seen, one on the right and the other on the left, as soon as the visitor stepped within the porch. And this, it will be remembered, in confirmation, is the very spot in which Ezekiel (xi, 49), places the pillars that he saw in his vision of the Temple. "The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it, and there were pillars by the posts, one on this side, and another on that side." The assertion made by some writers, that they were not columns intended to support the roof, but simply obelisks for ornament, is not sustained by sufficient authority; and as Ferguson very justly says, not only would the high roof look painfully weak, but it would have been impossible to construct it, with the imperfect science of those days, without some such support.

These pillars, we are told, were of brass, as well as the chapiters that surmounted them, and were cast hollow. The thickness of the brass of each pillar was "four fingers, or a hand's breadth," which is equal to three inches. According to the accounts in First Kings (viii, 15), and in Jeremiah (lii, 21), the circumference of each pillar was twelve cubits. Now, according to the Jewish computation, the cubit used in the measurement of the Temple buildings was six hands' breadth, or eighteen inches. According to the tables of Bishop Cumberland, the cubit was rather more, he making it about twenty-two inches; but Brother Mackey adheres to the measure laid down by the Jewish writers as probably more correct, and certainly more simple for calculation. The circumference of each pillar, reduced by this scale to English measure, would be eighteen feet, and its diameter about six.

The reader of the Scriptural accounts of these pillars will be not a little puzzled with the apparent discrepancies that are found in the estimates of their height as given in the Books of Kings and Chronicles. In the former book, it is said that their height was eighteen cubits, and in the latter it was thirty-five, which latter height Whiston observes would be contrary to all the rules of architecture. But the discrepancy is easily reconciled by supposing—which, indeed, must have been the case—that in the Book of Kings the pillars are spoken of separately, and that

in Chronicles their aggregate height is calculated; and the reason why, in this latter book, their united height is placed at thirty-five cubits instead of thirty-six, which would be the double of eighteen, is because they are there measured as they appeared with the chapiters upon them. Now half a cubit of each pillar was concealed in what Lightfoot calls "the whole of the chapiter," that is, half a cubit's depth of the lower edge of the chapiter covered the top of the pillar, making each pillar, apparently, only seventeen and a half cubits high, or the two thirty-five cubits as laid down in the Book of Chronicles.

This is a much better method of reconciling the discrepancy than that adopted by Calcott, who supposes that the pedestals of the pillars were seventeen cubits high—a violation of every rule of architectural proportion with which we would be reluctant to charge the memory of so "cunning a workman" as Hiram the Builder. The account in Jeremiah agrees with that in the Book of Kings. The height, therefore, of each of these pillars was, in English measure, twenty-seven feet. The chapiter or pommel was five cubits, or seven and a half feet more; but as half a cubit, or nine inches, was common to both pillar and chapiter, the whole height from the ground to the top of the chapiter was twenty-two cubits and a half, or thirty-three feet and nine inches.

Ferguson has come to a different conclusion. He says in the article *Temple*, in Smith's *Dictionary of the Bible*, that "according to First Kings (vii, 15), the pillars were eighteen cubits high and twelve in circumference, with capitals five cubits in height. Above this was (see verse 19) another member, called also chapiter of lily-work, four cubits in height, but which, from the second mention of it in verse 22, seems more probably to have been an entablature, which is necessary to complete the order. As these members make out twenty-seven cubits, leaving three cubits, or four and a half feet, for the slope of the roof, the whole design seems reasonable and proper." He calculates, of course, on the authority of the Book of Kings, that the height of the roof of the porch was thirty cubits, and assumes that these pillars were columns by which it was supported, and connected with it by an entablature.

Each of these pillars was surmounted by a chapiter, which was five cubits, or seven and a half feet in height. The shape and construction of this chapiter require some consideration. The Hebrew word which is used in this place is כותרת, *koteret*. Its root is to be found in the word כתר, *keter*, which signified a *crown*, and is so used in Esther (vi, 8), to designate the royal diadem of the King of Persia. The Chaldaic version expressly calls the chapiter a *crown;* but Rabbi Solomon, in his Commentary, uses the word פול *ponel*, signifying a *globe* or *spherical body*, and Rabbi Gershom describes it as "like two crowns joined together." Lightfoot says, "it was a huge, great oval, five cubits high, and did not only sit upon the head of the pillars, but also flowered or spread them, being larger about, a great deal, than the pillars themselves." The Jewish commentators say that the two lower cubits of its surface were entirely plain, but that the three upper were richly ornamented. In the First Book of Kings (vii, 17–20, 22), the ornaments of the chapiters are thus described:

And nets of checker-work and wreaths of chain-work, for the chapiters which were upon the tops of the pillars; seven for the one chapiter, and seven for the other chapiter.

And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that were upon the top, with pomegranates; and so did he for the other chapiter.

And the chapiters that were upon the top of the pillars were of lily-work in the porch, four cubits.

And the chapiters upon the two pillars had pomegranates also above, over against the belly, which was by the net-work; and the pomegranates were two hundred in rows, round about upon the other chapiter.

And upon the top of the pillars was lily-work; so was the work of the pillars finished.

Let us endeavor to render this description, which does appear somewhat confused and unintelligible, plainer and more comprehensible.

The "nets of checker-work" is the first ornament mentioned. The words thus translated are in the original מעשה שבכה שבכים, which Lightfoot prefers rendering *thickets of branch work;* and he thinks that the true meaning of the passage is that "the chapiters were curiously wrought with branch work, seven goodly branches standing up from the belly of the oval, and their boughs and leaves curiously and lovelily intermingled and interwoven one with another." He derives his reason for this version from the fact that the same word, שבכה, is translated *thicket* in the passage in Genesis (xxii, 13), where the ram is described as being "caught in a thicket by his horns"; and in various other passages the word is to be similarly translated.

But, on the other hand, we find it used in the Book of Job (xvii, 8), where it evidently signifies a net made of meshes: "For he is cast into a *net* by his own feet and he walketh upon a snare." In Second Kings (i, 2), the same word is used, where our translators have rendered it a *lattice;* "Ahaziah fell down through a lattice in his upper chamber." Brother Mackey was, therefore, not inclined to adopt the emendation of Lightfoot, but rather coincide with the received version, as well as the Masonic tradition, that this ornament was a simple network or fabric consisting of reticulated lines—in other words, a lattice-work.

The "wreaths of chain-work" that are next spoken of are less difficult to be understood. The word here translated *wreath* is גדיל, and is to be found in Deuteronomy (xxii, 12), where it distinctly means *fringes:* "Thou shalt make thee fringes upon the four quarters of thy vesture." *Fringes* it should also be translated here. "The fringes of chain-work," Doctor Mackey thought, were therefore attached to, and hung down from, the network spoken of above, and were probably in this case, as when used upon the garments of the Jewish High Priests, intended as a "memorial of the law."

The "lily-work" is the last ornament that demands our attention. And here the description of Lightfoot is so clear and evidently correct, that Doctor Mackey did not hesitate to quote it at length. "At the head of the pillar, even at the setting on of the chapiter, there was a curious and a large border or circle of lily-work, which stood out four cubits under the chapiter, and then turned down, every lily or long tongue of brass, with a neat bending, and so seemed as a flowered crown to the head of the pillar, and as a curious garland whereon the chapiter had its seat."

There is a very common error among Freemasons, which has been fostered by the plates in our Monitors, that there were on the pillars chapiters, and that these chapiters were again surmounted by globes. The truth, however, is that the chapiters themselves were "the pommels or globes," to which our lecture, in the Fellow Craft's Degree, alludes. This is evident from what has already been said in the first part of the preceding description. The lily here spoken of is not at all related, as might be supposed, to the common lily—that one spoken of in the New Testament. It was a species of the lotus, the Nymphaea lotos, or lotus of the Nile. This was among the Egyptians a sacred plant, found everywhere on their monuments, and used in their architectural decorations. It is evident, from their description in Kings, that the pillars of the porch of King Solomon's Temple were copied from the pillars of the Egyptian temples. The maps of the earth and the charts of the celestial constellations which are sometimes said to have been engraved upon these globes, must be referred to the pillars, where, according to Doctor Oliver, a Masonic tradition places them—an ancient custom, instances of which we find in profane history. This is, however, by no means of any importance, as the symbolic allusion is perfectly well preserved in the shapes of the chapiters, without the necessity of any such geographical or astronomical engraving upon them. For being globular, or nearly so, they may be justly said to have represented the celestial and terrestrial spheres.

The true description, then, of these memorable pillars, is simply this: Immediately within the porch of the Temple, and on each side of the door, were placed two hollow brazen pillars. The height of each was twenty-seven feet, the diameter about six feet, and the thickness of the brass three inches. Above the pillar, and covering its upper part to the depth of nine inches, was an oval body or chapiter seven feet and a half in height. Springing out from the pillar, at the junction of the chapiter with it, was a row of lotus petals, which, first spreading around the chapiter, afterward gently curved downward toward the pillar, something like the Acanthus leaves on the capital of a Corinthian column. About two-fifths of the distance from the bottom of the chapiter, or just below its most bulging part, a tissue of network was carved, which extended over its whole upper surface. To the bottom of this network was suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row. This description, it seemed to Doctor Mackey, is the only one that can be reconciled with the various passages in the Books of Kings, Chronicles, and Josephus, which relate to these pillars, and the only one that can give the Masonic student a correct conception of the architecture of these important symbols.

And now as to the Masonic symbolism of these two pillars. As symbols they have been very universally diffused and are to be found in all rites. Nor are they of a very recent date, for they are depicted on the earliest tracing-boards, and are alluded to in the catechisms before the middle of the eighteenth century. Nor is this surprising; for as the symbolism of Freemasonry is founded on the Temple of Solomon, it was to be expected that these important parts of the Temple would be naturally included in the system. But at first the pillars appear to have been introduced into the lectures rather as parts of a historical detail than as significant symbols—an idea which seems gradually to have grown up. The catechism of 1731 describes their name, their size, and their material, but says nothing of their symbolic import. Yet this had been alluded to in the Scriptural account of them, which says that the names bestowed upon them were significant.

What was the original or Scriptural symbolism of the pillars has been very well explained by Dudley, in his *Naology*. He says (page 121):

> The pillars represented the sustaining power of the great God. The flower of the lotus of water-lily rises from a root growing at the bottom of the water, and maintains its position on the surface by its columnar stalk, which becomes more or less straight as occasion requires; it is therefore aptly symbolical of the power of the Almighty constantly employed to secure the safety of all the world. The chapiter is the body or mass of the earth; the pomegranates, fruits remarkable for the number of their seeds, are symbols of fertility; the wreaths, drawn variously over the surface of the chapiter or globe, indicate the courses of the heavenly bodies in the heavens around the earth, and the variety of the seasons. The pillars were properly placed in the porch or portico of the Temple, for they suggested just ideas of the power of the Almighty, of the entire dependence of man upon him, the Creator; and doing this, they exhorted all to fear, to love, and obey Him.

It was, however, Hutchinson who first introduced the symbolic idea of the pillars into the Masonic system. He says:

> The pillars erected at the porch of the Temple were not only ornamental, but also carried with them an emblematical import in their names: Boaz being, in its literal translation, *in thee is strength;* and Jachin, *it shall be established*, which, by a very natural transposition, may be put thus: *O Lord, Thou art mighty, and Thy power is established from everlasting to everlasting.*

Preston subsequently introduced the symbolism, considerably enlarged, into his system of lectures. He adopted the reference to the pillars of fire and cloud, which is still retained.

The Masonic symbolism of the two pillars may be considered, without going into minute details, as being twofold. First, in reference to the names of the pillars, they are symbols of the *strength* and *stability* of the Institution; and then in reference to the ancient pillars of fire and cloud, they are symbolic of our dependence on the superintending guidance of the Great Architect of the Universe, by which alone that strength and stability are secured.

The foregoing article by Doctor Mackey may well be supplemented here by such later information as is, for example, contained in Hasting's *Dictionary of the Bible*. From this later authority we find that the hollow pillars had a thickness of metal equal to three inches of our measure. Their height on the basis of the larger cubit of twenty and one-half inches was about thirty-one feet, while their diameter works out at about six and one-half feet. The capitals appear from First Kings (vii, 41), to have been globes or of some such shape, each about eight and one-half feet in height, giving a total height for the complete pillars of, roughly, forty feet. They may be regarded as structurally independent of the Temple Porch

and stood free in front of it, Jachin on the south and Boaz on the north, one on either side of the steps leading up to the entrance of the Porch (see Ezekiel xl, 49).

Such free-standing pillars were a feature of the Phenician and other Temples of Western Asia. The names Jachin and Boaz are not now translated with the same assurance as formerly. Various meanings have been assigned and one of the more suggestive explanations is that they refer to *Baal* and *Jachun*, the latter being a Phenician verbal form of the same signification—*He will be*—as the Hebrew *Jahweh*, both words having been used as synonyms for Deity.

The fact that the pillars were the work of the Tyrian artist makes it probable that their presence is to be explained with the analogy in mind of similar pillars of Phenician Temples. These, though they were viewed in primitive times as the dwelling-place of the Deity, had, as civilization and religion advanced, come to be regarded as merely symbols of His sacred presence. To a Phenician Temple architect such as Hiram Abiff, Jachin and Boaz would appear as natural additions to such a religious structure and are, therefore, as Kennedy suggests, perhaps best explained as conventional symbols of God for whose worship the Temple of Solomon was designed and built.

PINCEAU. French, meaning a *pencil;* but in the technical language of French Freemasonry it is a *pen.* Hence, in the Minutes of French Lodges, *tenir le pinceau, to take hold of the pencil,* means *to act as Secretary.*

PINCKNEY, WILLIAM. Born March 17, 1764, at Annapolis, Maryland. Member of State Convention to ratify Federal Constitution, 1788–92; House of Delegates, 1795, State Executive Council, 1792–5; United States Commissioner at London, 1806, and remained as resident Minister, 1807–11; United States Attorney General, 1811–4; Congressman, 1816; Minister to Russia, 1816–8, then to Naples; United States Senator, 1820, until his death, February 25, 1822. Commanded battalion of riflemen in war of 1812 and severely wounded in battle of Bladensburg. Presumed to have been made a Freemason in Lodge No. 15 or Lodge No. 16, Baltimore, rosters of both missing for 1781 to 1792. He was one of the petitioners and the first Senior Warden of Amanda Lodge No. 12, in 1793, at Annapolis (see *Freemasonry in Maryland,* E. T. Schultz, 1884, pages 184 and 403; *New Age,* March, 1925).

PINE-CONE. The tops or points of the rods of deacons are often surmounted by a pine-cone or pineapple. This is in imitation of the *Thyrsus,* or sacred staff of Bacchus, which was a lance or rod enveloped in leaves of ivy, and having on the top a cone or apple of the pine. To it surprising virtues were attributed, and it was introduced into the Dionysiac Mysteries as a sacred symbol.

PINNACLES. The generally ornamented terminations much used in Gothic architecture. They are prominently referred to in the Eleventh Degree of the Ancient and Accepted Scottish Rite, where the pinnacles over the three gates support the warning to all evil-doers, and give evidence of the certainty of punishment following crime.

PIRLET. The name of a tailor of Paris, who, in 1762, organized a Body called *Council of Knights of the East,* in opposition to the Council of Emperors of the East and West.

PITAKA. Divisions of the Pali Scriptures are so named, meaning in each case *basket* or collection. The Bible of Buddhism, containing 116 volumes, is divided into three classes, collectively known as the *Tripitaka* or *Pitakattayan,* that is, the *Triple Basket;* the *Soutras,* or Discourses of Buddha; the *Vinaga,* or Discipline; and the *Abhadharma,* or Metaphysics. The Canon was fixed about 240 B.C., and commands a following of a large part of the human race. Masonically considered, this indeed must be a great Light or Trestle-Board, if it is the guide of the conduct and practise of so vast a number of our Brethren, for are not all men our Brethren?

PITDAH. The Hebrew word פטדה. One of the twelve stones in the breastplate of the high priest, of a yellow color. The Sanskrit for yellow is *pita.*

PITRIS. Among the Hindus, *Pitris* were spirits; and so mentioned in the *Agrouchada Parikchai,* the philosophical compendium of the Hindu spiritists, a scientific work giving an account of the creation and the Mercaba, and finally the *Zohar;* the three principal parts of which treat of the attributes of God, of the world, and of the human soul. A fourth part sets forth the relevancy of souls to each other, and the evocation of Pitris. The adepts of the occult sciences were said by the votaries of the Pitris of India to have "entered the garden of delights" (see *Parikchai, Agrouchada;* also, *Indische Mysterien*).

PIUS VII. On August 13, 1814, Pope Pius VII issued an Edict forbidding the meetings of all secret societies, and especially the Freemasons and Carbonari, under heavy corporal penalties, to which were to be added, according to the malignity of the cases, partial or entire confiscation of goods, or a pecuniary fine. The Edict also renewed the Bull of Clement XII, by which the punishment of death was incurred by those who obstinately persisted in attending the meetings of Freemasons (see *Persecutions*).

PLACE. In strict Masonic ritualism the positions occupied by the Master and Wardens are called *stations;* those of the other officers, *places.* This distinction is not observed in the higher Degrees (see *Stations*).

PLANCHE TRACÉE. The name by which the Minutes are designated in French Lodges. Literally, *planche* is a board, and *tracée,* means delineated. The *planche tracée* is therefore the board on which the plans of the Lodge have been delineated.

PLANS AND DESIGNS. The plans and designs on the Trestle-Board of the Master, by which the building is erected, are, in Speculative Freemasonry, symbolically referred to the moral plans and designs of life by which we are to construct our spiritual temple, and in the direction of which we are to be instructed by some recognized Divine authority (see *Trestle-Board*).

PLATONIC ACADEMY. See *Academy, Platonic.*

PLEDGE OF FIDELITY. See *Right Hand,* and *Oath, Corporal.*

PLENTY. The ear of corn, or sheaf of wheat, is, in the Masonic system, the symbol of *plenty.* In

ancient iconography, the goddess Plenty was represented by a young nymph crowned with flowers, and holding in the right hand the horn of Amalthea, the goat that suckled Jupiter, and in her left a bundle of sheaves of wheat, from which the ripe grain is falling profusely to the ground. There have been some differences in the representation of the goddess on various medals; but, as Montfauçon shows, the ears of corn are an indispensable part of the symbolism (see *Shibboleth*).

PLOT MANUSCRIPT. Doctor R. Plot, in his *Natural History of Staffordshire*, published in 1686, speaks of "a scrole or parchment volume," in the possession of the Freemasons of the seventeenth century, in which it is stated that the "charges and manners were after perused and approved by King Henry VI." Doctor Oliver (*Golden Remains* iii page 35) thinks that Plot here referred to what is known as the *Leland Manuscript*, which, if true, would be a proof of the authenticity of that document. But Brother Oliver gives no evidence of the correctness of his assumption. It is more probable that the manuscript which Doctor Plot loosely quotes has not yet been recovered.

PLOT, ROBERT, M.D. Born in 1651, and died in 1696. He was a Professor of Chemistry at Oxford, and Keeper of the Ashmolean Museum, to which position he had been appointed by Elias Ashmole, to whom, however, he showed but little gratitude. Doctor Plot published, in 1686, the *Natural History of Staffordshire*, a work in which he went out of his way to attack the Masonic institution. An able defense against this attack will be found in the third volume of Oliver's *Golden Remains of the Early Masonic Writers*.

The work of Doctor Plot is both interesting and valuable to the Masonic student, as it exhibits the condition of Freemasonry in the latter part of the seventeenth century, certainly, if not at a somewhat earlier period, and is an anticipated answer to the assertions of the iconoclasts who would give Freemasonry its birth in 1717. For this purpose, we insert so much of his account (from the *Natural History of Staffordshire*, chapter viii, page 316) as refers to the customs of the Society in 1686.

85. To these add the *Customs* relating to the *County*, whereof they have one, of admitting Men into the *Society* of *Free-masons*, that in the *Moorelands* of this *County* seems to be of greater request, than any where else, though I find the *Custom* spread more or less all over the *Nation;* for here I found persons of the most eminent quality, that did not disdain to be of this *Fellowship*. Nor indeed need they, were it of that *Antiquity* and *honor*, that it pretended in a large *parchment volume* they have amongst them, containing the *History* and *Rules* of the craft of *masonry*. Which is there deduced not only for *sacred writ*, but *profane story*, particularly that it was brought into *England* by *Saint Amphibal*, and first communicated to *Saint Alban*, who set down the *Charges* of *masonry*, and was made paymaster and Governor of the *Kings works*, and gave them *charges* and *manners* as *Saint Amphibal* had taught him. Which were after confirmed by King *Athelstan*, whose youngest son *Edwyn* loved well *masonry*, took upon him the *charges* and learned the *manners*, and obtained for them of his Father a *free-Charter*. Whereupon he caused them to assemble at *York*, and to bring all the old *Books* of their *craft*, and out of them ordained such *charges* and *manners*, as they then thought fit: which *charges* in the said *Schrole* or *Parchment volum*, are in part declared: and thus was the *craft* of *masonry* grounded and confirmed in *England*. It is also there declared that these *charges* and *manners* were after perused and approved by King *Hen.* 6. and his *council*, both as to *Masters* and *Fellows* of this right Worshipfull *craft*.

86. Into which *Society* when any are admitted, they call a *meeting* or *Lodg* as they term it in some places which must consist at lest of 5 or 6 of the *Ancients* of the *Order*, whom the *candidats* present with *gloves*, and so likewise to their *wives*, and entertain with a *collation* according to the Custom of the place: This ended, they proceed to the *admission* of them, which chiefly consists in the communication of certain *Secret Signes*, whereby they are known to one another all over the *Nation*, by which means they have maintenance whither ever they travel; for if any man appear though altogether unknown that can shew any of these *signes* to a *Fellow* of the *Society*, whom they otherwise call an *accepted mason*, he is obliged presently to come to him, from what company or place soever he be in, nay tho' from the top of a *Steeple*, what hazard or inconvenience soever he run to know his pleasure, and assist him; viz., if he want *work* he is bound to find him some; or if he cannot doe that, to give him *mony*, or otherwise support him till *work* can be had; which is one of their *Articles;* and it is another, that they advise the *Masters* they work for, according to the best of their *skill*, acquainting them with the goodness or badness of their *materials;* and if they be any way out in the *contrivance* of their *buildings* modestly to rectify them in it; that *masonry* be not dishonored: and many such like that are commonly known: but some others they have (to which they are *sworn* after their fashion) that none know but themselves, which I have reason to suspect are much worse than these, perhaps as bad as this *History* of the *craft* itself; than which there is nothing I ever met with, more false or incoherent.

87. For not to mention that *Saint Amphibalus* by judicious persons, is thought rather to be the *cloak* than *master* of *Saint Alban;* or how unlikely it is that *Saint Alban* himself in such a barbarous Age, and in times of persecution, should be *supervisor* of any *works;* it is plain that King *Athelstan* was never marryed, or ever had so much as any natural issue; (unless we give way to the fabulous *History* or *Guy* Earl of *Warwick*, whose eldest son *Reynburn* is said indeed to have been marryed to *Leoneat* the supposed daughter of *Athelstan*, which will not serve the turn neither) much less ever had he a lawfull son *Edwyn*, of whom I find not the least umbrage in *History*. He had indeed a *Brother* of that name, of whom he was so jealouse though very *young* when he came to the crown, that he sent him to *Sea* in a *pinnace* without *tackle* or *oar*, only in company with a *page*, that his death might be imputed to the *waves* and not to *him;* whence the Young *Prince* (not able to master his passions) cast himself headlong into the Sea and there dyed. Who how unlikely to learn their *manners;* to get them a *Charter;* or call them together at *York;* let the *Reader judg*.

88. Yet more improbable is it still, that *Hen.* the 6. and his *Council*, should ever peruse or approve their *charges* and *manners*, and so confirm these right Worshipfull *Masters* and *Fellows* as they are call'd in the *Scrole:* for in the third of his reigne when he could not be 4 years old I find an *act* of *Parliament* quite abolishing this *Society*. It being therein ordained, that no *Congregations* and *Confederacies* should be made by *masons*, in their general *Chapters* and *Assemblies*, whereby the good course and effect of the *Statutes* of *Labourers*, were violated and broken in subversion of *Law:* and that those who caused such *Chapters* or *Congregations* to be holden, should be adjudged *Felons;* and those *masons* that came to them should be punish't by *imprisonment*, and make *fine* and *ransom* at the *Kings* will. So very much out was the *Compiler* of this *History* of the *craft* of *masonry*, and so little skill had he in our *Chronicles* and *Laws*. Which *Statute* though repealed by a subsequent *act* in the 5 of *Elize*. whereby *Servants* and *Labourers* are compellable to serve, and their *wages* limited; and all *masters* made punishable for giving more wages than what is taxed by the *Justices*, and the *servants* if they take it &c. Yet this *act* too being but little observed, 'tis still to be feared these *Chapters* of *Free-masons* do as much mischief as before, which if one may estimate by the penalty was anciently so great, that perhaps it might be usefull to examin them now.

PLUMB. An instrument used by Operative Masons to erect perpendicular lines, and adopted in Speculative Freemasonry as one of the Working-tools of a Fellow Craft. It is a symbol of rectitude of conduct, and inculcates that integrity of life and undeviating course of moral uprightness which can alone distinguish the good and just man. As the operative workman erects his temporal building with strict observance of that plumb-line, which will not permit him to deviate a hair's breadth to the right or to the left, so the Speculative Freemason, guided by the unerring principles of right and truth inculcated in the symbolic teachings of the same implement, is steadfast in the pursuit of truth, neither bending beneath the frowns of adversity nor yielding to the seductions of prosperity.

PLUMB LINE

To the man thus just and upright, the Scriptures attribute, as necessary parts of his character, kindness and liberality, temperance and moderation, truth and wisdom; and the pagan poet Horace (Book III, Ode 3) pays, in one of his most admired odes, an eloquent tribute to the stern immutability of the man who is upright and tenacious of purpose.

> Iustum et tenacem propositi virum
> non civium ardor prava iubentium,
> non voltus instantis tyranni
> mente quatit solida neque Auster
> dux inquieti turbidus Hadriae
> nec fulminantis magna manus Iovis;
> si fractus inlabatur orbis,
> inpavidum ferient ruinae.
>
> The man of firm and righteous will,
> No rabble, clamorous for the wrong,
> No tyrant's brow, whose frown may kill,
> Can shake the strength that makes him strong:
> Not winds that chafe the sea they sway,
> Nor Jove's right hand, with lightning red:
> Should Nature's pillar'd frame give way,
> That wreck would strike one fearless head.
> —Professor John Conington.

It is worthy of notice that, in most languages, the word which is used in a direct sense to indicate straightness of course or perpendicularity of position, is also employed in a figurative sense to express uprightness of conduct. Such are the Latin *rectum*, which signifies at the same time a *right line* and *honesty* or *integrity;* the Greek, *ὀρθός*, which means *straight, standing upright,* and also *equitable, just, true;* and the Hebrew *tsedek*, which in a physical sense denotes *rightness, straightness,* and in a moral, *what is right and just.* Our own word *Right* partakes of this peculiarity, *right* being *not wrong,* as well as *not crooked.*

As to the name, it may be remarked that *plumb* is the word used in Speculative Freemasonry. Webster says that as a noun the word is seldom used except in composition. Its constant use, therefore, in Freemasonry, is a peculiarity.

PLUMB-LINE. A line to which a piece of lead is attached so as to make it hang perpendicularly. The plumb-line, sometimes called simply the *line,* is one of the working-tools of the Past Master. According to Preston, it was one of the instruments of Freemasonry which was presented to the Master of a Lodge at his installation, and he defines its symbolism as follows: "The line teaches the criterion of rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to immortality." This idea of the immortal life was always connected in symbology with that of the perpendicular—something that rose directly upward. Thus in the primitive church, the worshiping Christians stood up at prayer on Sunday, as a reference to the Lord's resurrection on that day. This symbolism is not, however, preserved in the verse of the prophet Amos (vii, 7) which is read in the United States as the Scripture passage of the Second Degree, where it seems rather to refer to the strict justice which God will apply to the people of Israel. It there coincides with the first Masonic definition that the line teaches the criterion of moral rectitude.

PLUMB-RULE. A narrow straight board, having a plumb-line suspended from its top and a perpendicular mark through its middle. It is one of the Working-tools of a Fellow Craft, but in Masonic language is called the *Plumb*, which see.

PLURALITY OF VOTES. See *Majority.*

POETRY OF FREEMASONRY. Although Freemasonry has been distinguished more than any other single institution for the number of verses to which it has given birth, it has not produced any poetry of a very high order, except a few lyrical effusions. Rime, although not always of transcendent merit, has been a favorite form of conveying its instructions. The oldest of the *Constitutions*, that known as the *Halliwell* or *Regius Manuscript,* is written in verse; and almost all the early catechisms of the Degrees were in the form of rime, which, although often doggerel in character, served as a convenient method of assisting the memory. But the imagination, which might have been occupied in the higher walks of poetry, seems in Freemasonry to have been expended in the construction of its symbolism, which may, however, be considered often as the results of true poetic genius. There are, besides the songs, of which the number in all languages is very great, an abundance of prologues and epilogues, of odes and anthems, some of which are not discreditable to their authors or to the Institution. But there are very few poems on Masonic subjects of any length. The French have indulged more than any other nation in this sort of composition, and the earliest Masonic poem known is one published at Frankfort, 1756, with the title of *Noblesse des Franc-Maçons ou Institution de leur Société avant le déluge universel et de son renouvellement après le Déluge, Nobility of the Freemasons, or the Institution of their Society before the Universal Deluge and of its Renovation after the Flood.* It was printed anonymously, but the authorship of it is attributed to M. Jartigue. It is a transfer to verse of all the Masonic myths contained in the Legend of the Craft and the traditional history of Anderson. Neither the material nor the execution exempt the author from Horace's denunciation of poetic mediocrity. A selection of poems that are of sufficient merit to be notable exceptions to the above criticism by Doctor Mackey, are here inserted.

PLUMB-RULE

POETRY

The Lodge-room Over Simpkins' Store

The plainest lodge-room in the land was over Simpkins' store,
Where Friendship Lodge had met each month for fifty years or more.
When o'er the earth the moon full-orbed, had cast her brightest beams,
The Brethren came from miles around on horseback and in teams.
And O! what hearty grasp of hand, what welcome met them there,
As mingling with the waiting groups they slowly mount the stair.
Exchanging fragmentary news or prophecies of crop,
Until they reach the Tyler's room and current topics drop,
To turn their thoughts to nobler themes they cherish and adore,
And which were heard on meeting night up over Simpkins' store.

To city eyes, a cheerless room, long usage had defaced,
The tell-tale lines of lath and beam on wall and ceiling traced.
The light from oil-fed lamps was dim and yellow in its hue,
The carpet once could pattern boast, though now 'twas lost to view.
The altar and the pedestals that marked the stations three,
The gate-post pillars topped with balls, the rude-carved Letter G,
Were village joiner's clumsy work, with many things beside,
Where beauty's lines were all effaced and ornament denied.
There could be left no lingering doubt, if doubt there was before,
The plainest lodge-room in the land was over Simpkins' store.

While musing thus on outward form the meeting time drew near,
And we had glimpse of inner life through watchful eye and ear.
When Lodge convened at gavel's sound with officers in place,
We looked for strange, conglomerate work, but could no errors trace.
The more we saw, the more we heard, the greater our amaze,
To find those country Brethren there so skilled in Masons' ways.
But greater marvels were to come before the night was through,
Where unity was not mere name, but fell on heart like dew.
Where tenets had the mind imbued, and truths rich fruitage bore,
In plainest lodge-room in the land, up over Simpkins' store.

To hear the record of their acts was music to the ear,
We sing of deeds unwritten which on angel's scroll appear.
A Widow's Case—for Helpless Ones—lodge funds were running low,
A dozen Brethren sprang to feet and offers were not slow.
Food, raiment, things of needful sort, while one gave load of wood,
Another, shoes for little ones, for each gave what he could.
Then spake the last:—"I haven't things like these to give—but then,
Some ready money may help out"—and he laid down a Ten.
Were Brother cast on darkest square upon life's checkered floor,
A beacon light to reach the white—was over Simpkins' store.

Like scoffer who remained to pray, impressed by sight and sound,
The faded carpet 'neath our feet was now like holy ground.
The walls that had such dingy look were turned celestial blue,
The ceiling changed to canopy where stars were shining through.
Bright tongues of flame from altar leaped, the G was vivid blaze,
All common things seemed glorified by heaven's reflected rays.
O! wondrous transformation wrought through ministry of love—
Behold the Lodge-room Beautiful!—fair type of that above,
The vision fades—the lesson lives! and taught as ne'er before,
In plainest lodge-room in the land—up over Simpkins' store.

—Lawrence N. Greenleaf, Past Grand Master of Colorado, died October 25, 1922.

What Came We Here To Do?

Foot to foot, no matter where,
Though far beyond my destined road,
If Brother needs a Brother's care,
On foot I'll go and share his load.

Knee to knee, no selfish prayer
Shall ever from my lips ascend,
For all who act upon the square,
At least, henceforth, my knee shall bend.

Breast to breast, and this I swear,
A Brother's secrets here shall sleep,
If told to me upon the square,
Save those I am not bound to keep.

Hand to back, Oh type of love!
Fit emblem to adorn the skies,
Be this our task below, above,
To help poor falling mortals rise.

Cheek to cheek, or mouth to ear,
"We all like sheep have gone astray,"
May we good counsel give and bear,
'Til each shall find the better way.

—J. M. Jenkins, *Brotherhood*, January, 1920.

The Temple of Living Stones

The temple made of wood and stone may crumble and decay,
But there's a viewless Fabric which shall never fade away;
Age after age the Masons strive to consummate the Plan,
But still the work's unfinished which th' immortal Three began;
None but immortal eyes may view, complete in all its parts,
The Temple formed of Living Stones—the structure made of hearts.

'Neath every form of government, in every age and clime;
Amid the world's convulsions and the ghastly wrecks of time,—
While empires rise in splendor, and are conquered and o'erthrown,
And cities crumble into dust, their very sites unknown,—
Beneath the sunny smiles of peace, the threatening frown of strife,
Freemasonry has stood unmoved, with age renewed her life.

She claims her votaries in all climes, for none are under ban
Who place implicit trust in God, and love their fellow man;
The heart that shares another's woe beats just as warm and true
Within the breast of Christian, Mohammedan or Jew;
She levels all distinctions from the highest to the least,—
The King must yield obedience to the Peasant in the East.

What honored names on history's page, o'er whose
brave deeds we pore,
Have knelt before our sacred shrine and trod our checkered
floor!
Kings, princes, statesmen, heroes, bards who square
their actions true,
Between the Pillars of the Porch now pass in long
review;
O, Brothers, what a glorious thought for us to dwell
upon,—
The mystic tie that binds our hearts bound that of
Washington!

Although our past achievements we with honest pride
review,
As long as there's Rough Ashlars there is work for us
to do;
We still must shape the Living Stones with instruments
of love
For that eternal Mansion in the Paradise above;
Toil as we've toiled in ages past to carry out the plan,—
'Tis this;—the Fatherhood of God, the Brotherhood of
Man!

—Lawrence N. Greenleaf.

Great Source of Light and Love!

Great Source of light and love,
To Thee our songs we raise!
Oh, in Thy temple, Lord, above,
Hear and accept our praise!

Shine on this festive day!
Succeed its hoped design;
And may our Charity display
A ray resembling Thine!

May this fraternal Band,
Now consecrated, blest,
In Union, all distinguished, stand,
In Purity be dressed!

May all the Sons of Peace
Their every grace improve,
Till discord through the nations cease,
And all the world be Love!

—Thaddeus Mason Harris.

Fellowcraft's Song

His laws inspire our being—
Our light is from His sun;
Beneath the Eye All-Seeing,
Our Mason's work is done;
His Plumb line in uprightness
Our faithful guide shall be;
And in the Source of Brightness
Our willing eyes shall see.

Thou, Father, art the Giver
To every earnest prayer!
O, be the Guide forever
To this, our Brother dear!
By law and precept holy,
By token, word and sign,
Exalt him, now so lowly,
Upon this Grand Design.

Within thy Chamber name him
A Workman, wise and true!
While loving Crafts shall claim him
In bonds of friendship due;
Thus shall the walls extol Thee,
And future ages prove
What Masons ever call Thee,
The God of Truth and Love!

—Rob. Morris.

For Auld Lang Syne

Should auld acquaintance be forgot,
And never brought to min'?
Should auld acquaintance be forgot,
And days o' auld lang syne?

For auld lang syne, my dear,
For auld lang syne,
We'll tak a cup o' kindness yet
For auld lang syne.

We twa hae rin about the braes,
And pu'd the gowans fine;
But we've wandered monie a weary fit
Sin' auld lang syne.

We twa hae paidl't i' the burn,
Frae mornin' sun til dine;
But seas between us braid hae roared
Sin' auld lang syne.

And here's a hand, my trusty fiere,
And gie's a hand o' thine;
Ane we'll tak a right guid willie-waught
For auld lang syne.

And surely ye'll be your pint-stowp,
And surely I'll be mine;
And we'll tak a cup o' kindness yet
For auld lang syne!

—Robert Burns.

The verses sometimes called the *Freemasons Health* and the *Entered Apprentice's Song* are found under the latter title in this work (see also *Morris, Rob; Pike, Albert; Kipling, Rudyard*, and *Songs of Freemasonry*).

POINTED CUBICAL STONE. The Broached Thurnel, which see, mentioned by Doctor Oliver and others in the Tracing-Board of an Entered Apprentice, and known to the French Freemason as the *pierre cubique*, has an ax inserted in the apex. Brother William S. Rockwell considered this feature in the Tracing-Board remarkable and suggestive of curious reflections, and thus reasoned:

> The cubic stone pointed with an axe driven into it, is strikingly similar to a peculiar hieroglyphic of the Egyptians. The name of one of their gods is written with a determinative sign affixed to it, consisting of a smooth rectangular stone with a knife over it; but the most singular portion of the circumstance is, that this hieroglyphic, which is read by Egyptologists, *Seth*, is the symbol of falsehood and error, in contradistinction to the rough, or brute, stone, which is the symbol of faith and truth. The symbol of error was the soft stone, which could be cut; the symbol of truth, the hard stone, on which no tool could be used.

Seth is the true Egyptian name of the god known afterward by the name of *Typhon*, at one time devoutly worshiped and profoundly venerated in the culminating epoch of the Pharaonic empire, as the monuments of Karnac and Medinet-Abou testify. But in time his worship was overthrown, his shrines desecrated, his name and titles chiseled from the monumental granite, and he himself, from being venerated as the giver of life and blessings to the rulers of Egypt, degraded from his position, treated as a destroying demon, and shunned as the personification of evil. This was not long before the exode of the children of Israel. Seth was the father of Judaeus, and Palestinus is the god of the Semitic tribes who rested on the seventh day, and bears the swarthy complexion of the hated race. Seth is also known by other names in the hieroglyphic legends, among the most striking of which is *Bar*, that is *Bal*, known to us in sacred history as the fatal stumbling-block of idolatry to the Jewish people (see *Triangle and Square*).

POINTS. In the *Old Constitutions* known as the *Halliwell* or *Regius Manuscript*, there are fifteen regulations which are called *points*. The fifteen articles which precede are said to have been in existence before the meeting at York, and then only collected after search, while the fifteen points were then enacted. Thus we are told—

Fifteen artyculus they there sougton,
And fifteen poyntys there they wrogton.

The word *sougton*, means *sought* or *found out;* the word *wrogton*, *wrought* or *enacted.*

The *points* referred to in the ritualistic phrase, "arts, parts, and points of the hidden mysteries of Masonry," are the rules and regulations of the Institution. Phillips's *New World of Words* (1706 edition) defines *point* as "a head or chief matter." It is in this sense that we speak of the points of Freemasonry.

A rather significant use of the word is where it means to correct and complete the openings left between the stones in a wall, a meaning applied by the operative craftsmen that is very old and still very apt.

POINTS OF ENTRANCE, PERFECT. In the earliest lectures of the eighteenth century these were called *Principal Points.* The designation of them as *Perfect Points of Entrance* was of a later date. They are described both in the English and the American systems. Their specific names, and their allusion to the four cardinal virtues, are the same in both; but the verbal explanations differ, although not substantially. They are so called because they refer to four important points of the initiation. The *Guttural* refers to the entrance upon the penal responsibilities; the *Pectoral*, to the entrance into the Lodge; the *Manual*, to the entrance on the Covenant; and the *Pedal*, to the entrance on the instructions in the northeast.

POINTS OF FELLOWSHIP, FIVE. There are duties owing by every Freemason to his Brethren, which, from their symbolic allusion to certain points of the body, and from the lesson of brotherly love which they teach, are called the *Five Points of Fellowship.* They are symbolically illustrated in the Third Degree, and have been summed up by Doctor Oliver as "assisting a Brother in his distress, supporting him in his virtuous undertakings, praying for his welfare, keeping inviolate his secrets, and vindicating his reputation as well in his absence as in his presence" (*Landmarks* i, page 185).

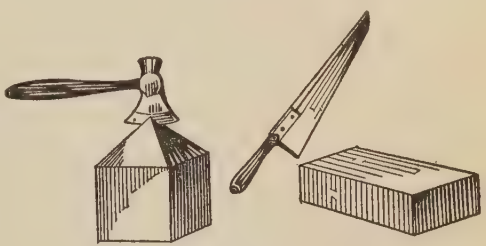
Cole, in the *Freemasons Library* (page 190) gives the same ideas in extended language, as follows:

1. When the necessities of a Brother call for my aid and support, I will be ever ready to lend him such assistance, to save him from sinking, as may not be detrimental to myself or connection, if I find him worthy thereof.
2. Indolence shall not cause my footsteps to halt, nor wrath turn them aside; but forgetting every selfish consideration, I will be ever swift of foot to serve, help, and execute benevolence to a fellow-creature in distress, and more particularly to a Brother Freemason.
3. When I offer up my ejaculations to Almighty God, a Brother's welfare I will remember as my own; for as the voices of babes and sucklings ascend to the Throne of Grace, so most assuredly will the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other.
4. A Brother's secrets, delivered to me as such, I will keep as I would my own; as betraying that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villainy of an assassin, who lurks in darkness to stab his adversary, when unarmed and least prepared to meet an enemy.
5. A Brother's character I will support in his absence as I would in his presence: I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it.

The enumeration of these Points by some other more recent authorities differs from Cole's, apparently, only in the order in which the Points are placed. The latter order is given by Doctor Mackey:

1. Indolence should not cause our footsteps to halt, or wrath turn them aside; but with eager alacrity and swiftness of foot, we should press forward in the exercise of charity and kindness to a distressed fellow-creature.
2. In our devotions to Almighty God, we should remember a Brother's welfare as our own; for the prayers of a fervent and sincere heart will find no less favor in the sight of Heaven, because the petition for self is mingled with aspirations of benevolence for a friend.
3. When a Brother intrusts to our keeping the secret thoughts of his bosom, prudence and fidelity should place a sacred seal upon our lips, lest, in an unguarded moment, we betray the solemn trust confided to our honor.
4. When adversity has visited our Brother, and his calamities call for our aid, we should cheerfully and liberally stretch forth the hand of kindness, to save him from sinking, and to relieve his necessities.
5. While with candor and kindness we should admonish a Brother of his faults, we should never revile his character behind his back, but rather, when attacked by others, support and defend it.

The difference here is apparently only in the order of enumeration, but really there is an important



POINTED CUBICAL STONE

difference in the symbols on which the instructions are founded. In the old system, the symbols are the hand, the foot, the knee, the breast, and the back. In the new system, the first symbol or the hand is omitted, and the mouth and the ear substituted. There is no doubt that this omission of the first and insertion of the last are innovations, which sprung up in 1843 at the Baltimore Convention, and the enumeration given by Cole is the old and genuine one, which was originally taught in England by Preston, and in the United States by Webb.

POINTS, THE FIVE. See *Chromatic Calendar.*

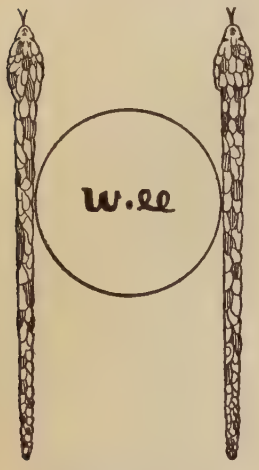
POINTS, TWELVE GRAND. See *Twelve Original Points of Masonry.*

POINT WITHIN A CIRCLE. This is a symbol of great interest and importance, and brings us into close connection with the early symbolism of the solar orb and the universe, which was predominant in the ancient sun-worship. The lectures of Freemasonry give what modern Monitors have made an exoteric explanation of the symbol, in telling us that the point represents an individual Brother, the circle the boundary line of his duty to God and man, and the two perpendicular parallel lines the patron saints of the Order—Saint John the Baptist and Saint John the Evangelist.

But that this was not always its symbolic signification, we may collect from the true history of its connection with the phallus of the Ancient Mysteries.

The phallus was among the Egyptians the symbol of fecundity, expressed by the male generative principle. It was communicated from the Rites of Osiris to the religious festivals of Greece. Among the Asiatics the same emblem, under the name of *lingam*, was, in connection with the female principle, worshiped as the symbols of the Great Father and Mother, or producing causes of the human race, after their destruction by the deluge.

On this subject, Captain Wilford (*Asiatic Researches*) remarks "that it was believed in India, that, at the general deluge, everything was involved in the common destruction except the male and female principles, or organs of generation, which were destined to produce a new race, and to repeople the earth when the waters had subsided from its surface. The female principle, symbolized by the moon, assumed the form of a lunette or crescent; while the male principle, symbolized by the sun, assuming the form of the lingam, placed himself erect in the center of the lunette, like the mast of a ship. The two principles, in this united form, floated on the surface of the waters during the period of their prevalence on the earth; and thus became the progenitors of a new race of men." Here, then, was the first outline of the point within a circle, representing the principle of fecundity, and doubtless the symbol, connected with a different history, that, namely, of Osiris, was transmitted by the Indian philosophers to Egypt, and to the other nations, who derived, as is elsewhere shown, all their rites from the East.



EGYPTIAN POINT WITHIN A CIRCLE

It was in deference to this symbolism that, as Godfrey Higgins remarks (*Anacalypsis* ii, page 306), circular temples were in the very earliest ages universally erected in cyclar numbers to do honor to the Deity.

In India, stone circles, or rather their ruins, are everywhere found; among the oldest of which, according to Moore (*Pantheon*, page 242) is that of Dipaldiana, and whose execution will compete with that of the Greeks. In the oldest monuments of the Druids we find, as at Stonehenge and Avebury, the circle of stones. In fact, all the temples of the Druids were circular, with a single stone erected in the center. A Druidical monument in Pembrokeshire, called *Y Cromlech*, is described as consisting of several rude stones pitched on end in a circular order, and in the midst of the circle a vast stone placed on several pillars. Near Keswick, in Cumberland, says Doctor Oliver (*Signs and Symbols*, page 174) is another specimen of this Druidical symbol. On a hill stands a circle of forty stones placed perpendicularly, of about five feet and a half in height, and one stone in the center of greater altitude.

Among the Scandinavians, the hall of Odin contained twelve seats, disposed in the form of a circle, for the principal gods, with an elevated seat in the center for Odin. Scandinavian monuments of this form are still to be found in Scania, Zealand, and Jutland. But it is useless to multiply examples of the prevalence of this symbol among the ancients. Now let us apply this knowledge to the Masonic symbol.

We have seen that the phallus and the point within a circle come from the same source, and must have been identical in signification. But the phallus was the symbol of fecundity, or the male generative principle, which by the ancients was supposed to be the sun, they looking to the creature and not to the Creator, because by the sun's heat and light the earth is made prolific, and its productions are brought to maturity. The point within the circle was then originally the symbol of the sun; and as the lingam of India stood in the center of the lunette, so it stands within the center of the Universe, typified by the circle, impregnating and vivifying it with its heat. And thus the astronomers have been led to adopt the same figure as their symbol of the sun.

Now it is admitted that the Lodge represents the world or the universe, and the Master and Wardens within it represent the sun in three positions. Thus we arrive at the true interpretation of the Masonic symbolism of the point within the circle. It is the same thing, but under a different form, as the Master and Wardens of a Lodge. The Master and Wardens are symbols of the sun, the Lodge of the universe, or world, just as the point is the symbol of the same sun, and the surrounding circle of the universe.

To the above observations by Doctor Mackey, Brother Charles T. McClenachan adds these two paragraphs:

An addition to the above may be given, by referring to one of the oldest symbols among the Egyptians, and found upon their monuments, which was a circle centered by an *A U M*, supported by two erect parallel serpents; the circle being expressive of the collective people of the world, protected by the parallel attributes, the Power and Wisdom of the Creator. The Alpha and Omega, or the W.ll representing the Egyptian omnipotent God, surrounded by His creation, having for a boundary no other limit than what may come within his boundless scope, his Wisdom and Power. At times this circle is represented by the Ananta (a Sanskrit word meaning *eternity*), a serpent with its tail in its mouth. The parallel serpents were of the cobra species.

It has been suggestively said that the Masonic symbol refers to the circuits or circumambulation of the initiate about the sacred Altar, which supports the three Great Lights as a central point, while the Brethren stand in two parallel lines.

POLAND. Lodges were held in Poland quite early in the eighteenth century, but the Bull of Pope Clement XII in 1739 stopped all activities. In 1742, however, a Lodge was again at work in Volhynien and others soon revived. The Three Brothers Lodge was opened at Warsaw in 1766 by Count Augustus Moszynski and on June 24, 1769, it was declared a Grand Lodge. In 1770 Brother Moszynski was recognized by England as Provincial Grand Master for Poland.

In 1772 owing to political affairs Masonic doings ceased. By 1780 however there were again three Lodges at work. The Good Shepherd Lodge reorganized as Catherine of the Polar Star, was in August, 1780, granted a Warrant as a Provincial Grand Lodge of England with Count Hulsen as presiding officer. On March 4, 1784, it became an independent Grand Orient of Poland with Brother Andrew Mocranowski as Grand Master.

Activities again ceased in 1789 but were resumed in 1810. Eleven years later the Lodges were again closed by order of Czar Alexander. The freedom of action brought about in Masonic affairs during the World War encouraged the promotion of Lodges and a Grand Lodge was formed on October 1, 1921, independently of the Grand Lodge of Italy which had taken the preliminary steps at organization on September 11, 1920.

Brother Oliver Day Street, in his Report on Correspondence to the Grand Lodge of Alabama, 1922, says, "The Grand Lodge of Poland with seat at Warsaw, has been recently organized, but we possess little information concerning it. A brief item in the *Fellowship Forum* of March 17, 1922, says that it bids fair to become the center of a vigorous Masonic movement in Central Europe."

A Supreme Council of Poland, Ancient and Accepted Scottish Rite, was established in 1922 under the sponsorship of the Supreme Councils of Switzerland, Netherlands, and Italy.

POLITICS. There is no charge more frequently made against Freemasonry than that of its tendency to revolution, and conspiracy, and to political organizations which may affect the peace of society or interfere with the rights of governments. It was the substance of all Barruel's and Robison's accusations, that the Jacobinism of France and Germany was nurtured in the Lodges of those countries; it was the theme of all the denunciations of the anti-Masons of America, that the Order was seeking a political ascendancy and an undue influence over the government; it has been the unjust accusation of every enemy of the Institution in all times past, that its object and aim is the possession of power and control in the affairs of state. It is in vain that history records no instance of this unlawful connection between Freemasonry and politics; it is in vain that the libeler is directed to the Ancient Constitutions of the Order, which expressly forbid such connection; the libel is still written, and Freemasonry is again and again condemned as a political club.

POLKAL. A significant word in the advanced Degrees, which means *altogether separated*, in allusion to the disunited condition of the Masonic Order at the time, divided as it was into various and conflicting rites. The word is corrupted from *palcol*, and is derived from the Hebrew radical פל, *pal*, which, as Gesenius says, everywhere implies *separation*, and the adverbial כל, *kol*, meaning *wholly, altogether*.

POLYCHRONICON. Ranulf Higden, a monk of Chester, wrote, about 1350, under this title a Latin chronicle, which was translated into English in 1387 by John Trevisa, and published by William Caxton, in 1482, as The *Polychronicon;* "conteynyng the Berynges and Dedes of many Tymes." Another edition was published, though, perhaps, it was the same book with a new title by Wynkyn de Woorde, in 1485, as *Policronicon, in which booke ben comprysed bryefly many wonderful hystoryes, Englished by one Trevisa, vicarye of Barkley*, etc., a copy of which sold in 1857 for £37. There was another translation in the same century by an unknown author. The two translations made the book familiar to the English public, with whom it was at one time a favorite work. It was much used by the compiler or compilers of the *Old Constitutions* now known as the *Cooke Manuscript*. Indeed, there is very little doubt that the writers of the old Masonic records borrowed from the *Polychronicon* many of their early legends of Freemasonry. In 1865 there was published at London, under the authority of the Master of the Rolls, an edition of the original Latin chronicle, with both the English translations, that of Trevisa and that of the unknown writer.

POMEGRANATE. The *pomegranate*, as a symbol, was known to and highly esteemed by the nations of antiquity. In the description of the pillars which stood at the porch of the Temple (see First Kings vii, 15), it is said that the artificer "made two chapiters of molten brass to set upon the tops of the pillars." Now the Hebrew word *caphtorim*, which has been translated *chapiters* and for which, in Amos (ix, 1), the word *lintel* has been incorrectly substituted, though the marginal reading corrects the error, signifies an *artificial large pomegranate* or *globe*. The original meaning is not preserved in the Septuagint, which has σφαιρωτηρ, nor in the Vulgate, which uses *sphaerula*, both meaning simply a *round ball*. But Josephus, in his *Antiquities*, has kept to the literal Hebrew.

It was customary to place such ornaments upon the tops or heads of columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the golden candelabra. There seems, therefore, to have been attached to this fruit some mystic signification, to which it is indebted for the veneration thus paid to it. If so, this mystic meaning should be traced into Spurious Freemasonry; for there, after all, if there be any antiquity in our Order, we shall find the parallel of all its rites and ceremonies.

The Syrians at Damascus worshiped an idol which they called *Rimmon*. This was the same idol that was worshiped by Naaman before his conversion; as recorded in the Second Book of Kings. The learned have not been able to agree as to the nature of this idol, whether he was a representation of Helios or the Sun, the god of the Phenicians, or of Venus, or according to Grotius, in his Commentary on the passage in Kings, of Saturn, or what, according to Statius, seems more probable, of Jupiter Cassius. But it is sufficient for the present purpose to know that *Rimmon* is the Hebrew and Syriac for *pomegranate*.

Cumberland, the learned Bishop of Peterborough (*Origines gentium antiquissimae*, or *Attempts for discovering the Times of the First Planting of Nations*, page 60), quotes Achilles Statius, a converted Pagan, and Bishop of Alexandria, as saying that on Mount Cassius, which Bochart places between Canaan and Egypt, there was a temple wherein Jupiter's image held a pomegranate in his hand, which Statius goes on

to say, "had a mystical meaning." Sanconiathon thinks this temple was built by the descendants of the Cabiri. Cumberland attempts to explain this mystery thus: "Agreeably hereunto I guess that the pomegranate in the hand of Jupiter or Juno, because, when it is opened, it discloses a great number of seeds, signified only, that those deities were, being long-lived, the parents of a great many children, and families that soon grew into nations, which they planted in large possessions, when the world was newly begun to be peopled, by giving them laws and other useful inventions to make their lives comfortable."

Pausanias (*Corinthiaca*, page 59) says he saw, not far from the ruins of Mycenae, an image of Juno holding in one hand a scepter, and in the other a pomegranate; but he likewise declines assigning any explanation of the emblem, merely declaring that it was ἀπορρητότερος λόγος, a Greek expression meaning a *forbidden mystery*. That is, one which was forbidden by the Cabiri to be divulged.

In the Festival of the Thesmophoria, observed in honor of the goddess Ceres, it was held unlawful for the celebrants who were women to eat the pomegranate. Clemens Alexandrinus assigns as a reason, that it was supposed that this fruit sprang from the blood of Bacchus.

Bryant (*Analysis of Ancient Mythology* iii, page 237) says that the Ark was looked upon as the mother of mankind, and on this account it was figured under the semblance of a pomegranate; for as this fruit abounds with seeds, it was thought no improper emblem of the Ark, which contained the rudiments of the future world. In fact, few plants had among the ancients a more mythical history than the pomegranate.

From the Hebrews, who used it mystically at the Temple, it passed over to the Freemasons, who adopted it as the symbol of plenty, for which it is well adapted by its swelling and seed-abounding fruit.

POMMEL. A round knob; a term applied to the globes or balls on the top of the pillars which stood at the porch of Solomon's Temple. It was introduced into the Masonic lectures from Scriptural language. *The two pommels of the chapiters* is in Second Chronicles (iv, 13). It is, however, an architectural term, thus defined by Parker (*Glossary of Architecture*, page 365): "Pommel denotes generally any ornament of a globular form."

POMME VERTE. This in French means the *Green Apple*. An androgynous (of both sexes) Order instituted in Germany in 1780, and afterwards introduced into France as we are told by Thory (*Acta Latomorum* i, page 333).

PONTIFES FRÈRES. See *Bridge Builders*.

PONTIFEX. See *Bridge Builders*.

PONTIFF. In addition to what has been said of this word in the article on the Bridge Builders of the Middle Ages, the following from Athanase Coquerel, in a recent essay entitled *The Rise and Decline of the Romish Church*, will be interesting.

> What is the meaning of *pontiff?* Pontiff means *bridge maker, bridge builder*. Why are they called in that way? Here is the explanation of the fact: In the very first year of the existence of Rome, at a time of which we have a very fabulous history and but few existing monuments, the little town of Rome, not built on seven hills, as is generally supposed—there are eleven of them now; then there were within the town less than seven, even—that little town had a great deal to fear from an enemy which should take one of the hills that were out of town—the Janiculum—because the Janiculum is higher than the others, and from that hill an enemy could very easily throw stones, fire, or any means of destruction into the town. The Janiculum was separated from the town by the Tiber. Then the first necessity for the defense of that little town of Rome was to have a bridge. They had built a wooden bridge over the Tiber, and a great point of interest to the town was, that this bridge should be kept always in good order, so that at any moment troops could pass over. Then, with the special genius of the Romans, of which we have other instances, they ordained, curiously enough, that the men, who were a corporation, to take care of that bridge should be sacred; that their function, necessary to the defense of the town, should be considered holy; that they should be priests; and the highest of them was called the *High Bridge Maker*. So it happened that there was in Rome a Corporation of Bridge Makers—*pontifices*—of whom the head was the most sacred of all Romans; because in those days his life and the life of his companions was deemed necessary to the safety of the town.

Thus it is that the title of Pontifex Maximus, assumed by the Pope of Rome, literally means the Grand Bridge Builder (see *Bridge Builders of the Middle Ages*).

PONTIFF, GRAND. See *Grand Pontiff*.

POOR FELLOW SOLDIERS OF JESUS CHRIST. This title is in Latin *Pauperes commilitones Jesu Christi*. This was the title first assumed by the Knights Templar.

POOROOSH. The spirit or essence of Brahma in the Indian religious system.

POPE, ALEXANDER. Son of a Roman Catholic linen-dealer at London. Born May 21, 1688, died May 30, 1744. the body being buried in the parish church of Twickenham. Many of his satires took up the cause of this or that political question and Pope's associates and friends numbered among them men high in the public life of England at that period. Deformed by disease in childhood, he was for life an invalid, yet a busy man of letters whose prose and verse, original and translated, were clever, keen, abiding. Devoted to his mother, his quarrels elsewhere were equally earnest, lasting, thorough. Probably the venom of his literary attacks was in part due to great sensitiveness over his crippled, unhealthy condition. His verse is particularly smooth in flow, bright of allusion, phrases neatly framed, apt for quotation, as in the following familiar lines from his *Essay on Man:*

> Know then thyself, presume no God to scan;
> The proper study of mankind is man.
> An honest man's the noblest work of God
> Chaos of thought and passion, all confused;
> Still by himself abused and disabused;
> Created half to rise, and half to fall;
> Great lord of all things, yet a prey to all;
> Sole judge of truth, in endless error hurled;
> The glory, jest and riddle of the world!

The same work is equally striking in what is said of woman:

> Our grandsire, Adam, ere of Eve possesst,
> Alone, and e'en in Paradise unblest,
> With mournful looks the blissful scenes survey'd,
> And wander'd in the solitary shade.
> The Maker saw, took pity, and bestow'd
> Woman, the last, the best reserv'd of God.

Several of his intimates were reputed to be members of the Craft. He is quoted as being a member of the

same Masonic Lodge in London which enrolled on its books his life-long friends, Dean Swift and John Arbuthnot, by Brother J. H. Edge in the *Builder*, May, 1924. One therefore hunts through his writings for some reference to the Fraternity or its instruction. Strange but true is it that the Four Cardinal Virtues, Fortitude, Temperance, Prudence, and Justice, exactly as they are enumerated in the Monitors, are given in that order by Alexander Pope:

In clouded Majesty her dulness shone;
Four guardian Virtues round, support her throne;
Fears champion *Fortitude*, that knows no fears
Of hisses, blows, or want, or less of ease:
Calm *Temperance*, whose blessings these partake
Who hunger, and who thirst for scribbling sake:
Prudence, whose glass presents the approaching jail
Poetic *Justice*, with her lifted scale,
Where, in nice balance, truth with gold she weighs,
And solid pudding against empty brays.

Brother W. Wonnacott, late Grand Librarian of England, personally assured us that in his belief it is the name of Alexander Pope that is in the 1730 list of the members of the Lodge held at the Goat, a Tavern at the foot of The Haymarket, London, and our good Brother called attention to the above lines as probably pointing to some knowledge on Pope's part of the moralization that is impressed by us on our newly admitted Brethren.

The *Universal Prayer*, oft quoted in Masonic instruction, was written by Pope in 1738 and is given below:

Father of all! In every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!

Thou Great First Cause, least understood
Who all my sense confined
To know but this, that Thou art good
And that myself am blind.

Yet gave me, in this dark estate,
To see the good from ill;
And, binding Nature fast in fate,
Left free the human will.

What conscience dictates to be done,
Or warns me not to do,
This teach me more than Hell to shun,
That more than Heaven pursue.

What blessings Thy free bounty gives
Let me not cast away;
For God is paid when man receives:
To enjoy is to obey.

Yet not to earth's contracted span
Thy goodness let me bound,
Or think Thee Lord alone of man,
When thousand worlds are round.

Let not this weak, unknowing hand
Presume Thy bolts to throw,
And teach damnation round the land
On each I judge Thy foe.

If I am right, Thy grace impart
Still in the right to stay;
If I am wrong, oh, teach my heart
To find that better way!

Save me alike from foolish pride,
Or impious discontent,
At aught Thy wisdom has denied,
Or aught that goodness lent.

Teach me to feel another's woe,
To right the fault I see;
That mercy I to others show,
That mercy show to me.

Mean though I am, not wholely so,
Since quickened by Thy breath;
Oh, lead me wheresoe'er I go,
Through this day's life or death.

This day be bread and peace my lot;
All else beneath the sun
Thou know'st if best bestowed or not,
And let Thy will be done!

To Thee Whose temple is of space,—
Whose altar earth, sea, skies,—
One chorus let all beings raise!
All Nature's incense rise.

POPE, FREEMASONS AUTHORIZED BY. See *Freemasons authorized by Pope.*

POPPY. In the Mysteries of the Ancients, the *poppy* was the symbol of regeneration. The somniferous qualities of the plant expressed the idea of quiescence; but the seeds of a new existence which it contained were thought to show that nature, though her powers were suspended, yet possessed the capability of being called into a renewed existence. Thus the poppy planted near a grave symbolized the idea of a resurrection. Hence, it conveyed the same symbolism as the evergreen or sprig of acacia does in the Masonic mysteries.

PORCH OF THE TEMPLE. See *Temple of Solomon.*

PORTA, GAMBATTISTA. A physicist of Naples, who was born in 1545 and died in 1615. He was the founder of the *Segreti*, or *Academy of Ancients*, which see. He devoted himself to the study of the occult sciences, was the inventor of the camera obscura, and the author of several treatises on Magic, Physiognomy, and Secret Writing. De Feller (*Universal Biography*) classes him with Cornelius Agrippa, Cardan, Paracelsus, and other disciples of occult philosophy.

PORTIFORIUM. A word used in England during the Middle Ages to mean a *breviary*, a book containing the daily offices or prayers for the canonical hours. Doctor Mackey also found the name had been applied to a banner like unto the *gonfalon*, used as an ensign in cathedrals, and borne at the head of religious processions.

PORTRAIT PAINTER, GRAND. The Grand Lodge of England created this position in 1785 when the Rev. William Peters was appointed, due to his painting and presenting to the Grand Lodge a portrait of Lord Petre, Past Grand Master. Brother Peters was the only holder of this office. The Provincial Grand Lodge of Sussex, England, 1801, created the office of Provincial Grand Portrait Painter.

PORTUGAL. Claims that Freemasonry flourished in Portugal as early as 1727 may or may not be true but according to the Minutes of the Grand Lodge of England it is certain that a Dispensation was granted to Brethren at Lisbon on April 17, 1735.

Continuous opposition to the Craft culminated in 1743 in the issue of an edict of death against Freemasonry by King John V. The Craft revived in 1761 only to be crushed in 1776 by the Inquisition. Lodges were held in ships in the harbour amid the most unusual surroundings. These dangers it seems only made

the Craft grow stronger for a Grand Lodge was actually organized during this period. This was closed by the Grand Master in 1807 to prevent its coming under the rule of the Grand Orient of France.

In the absence of any central control several small Jurisdictions sprang up and in 1849 five of them met to form a Grand Orient, but trouble arose and on January 31, 1859, another Grand Orient was instituted.

These two Grand Orients, combined with some Lodges on the Irish list, formed ten years later the Grand Orient of Lusitania, comprising a Symbolic Grand Lodge, a Supreme Council, a Supreme Rose Croix Chapter for the French Rite and a Grand Chapter of Royal Arch Brethren. Therefore, as Brother Oliver Day Street says, "It thus appears that Freemasonry of all Rites is united in one Supreme governing body."

PORTUGUESE EAST AFRICA. Lodges chartered by the United Lusitanian Grand Orient of Portugal are located at Beira, Chai-chai, Ibo, Mozambique and Quilimane.

PORTUGUESE WEST AFRICA. In this district the Grand Orient of Portugal has chartered eleven Lodges, two at Loanda and one each at Bie, Cabinda, Landana, Luxares, Mossamedes, Quibanda, Liumbale, Qussol, and San Antonio de Zairo.

POSTULANT. The title given to the candidate in the Degree of Knight Kadosh. From the Latin word *postulans*, meaning *asking for, wishing to have.*

POTIER, MELCHIOR. Published a history of the Lodge of Nine Sisters at Paris, 1839.

POTOCKI. Polish family of nobility, the following members being Freemasons: Ignaz Potocki, Grand Master, 1781–3; Stanislas Felix Potocki, Grand Master, 1789, and Stanislas Kostka Potocki, Grand Master, 1812–23.

POT OF INCENSE. As a symbol of the sacrifice which should be offered up to Deity, it has been adopted in the Third Degree (see *Incense*).

POT OF MANNA. See *Manna, Pot of.*

POURSUIVANT. More correctly, *Pursuivant*, which see.

PRACTICUS. The Third Degree of the German Rose Croix.

PRAXOEANS. The followers of Praxeas in the second century, who proclaimed a unity in God, and that *He* had suffered upon the cross.

PRAYER. Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer "as a proper tribute of gratitude," to borrow the language of Preston, "to the beneficent Author of Life." Hence it is of indispensable obligation that a Lodge, a Chapter, or any other Masonic Body, should be both opened and closed with prayer; and in the Lodges working in the English and American systems the obligation is strictly observed. The prayers used at opening and closing in the United States differ in language from the early formulas found in the second edition of Preston, and for the alterations we are probably indebted to Webb. The prayers used in the middle and perhaps the beginning of the eighteenth century are to be found in Preston (1775 edition) and are as follows:

At Opening.—May the favor of Heaven be upon this our happy meeting; may it be begun, carried on, and ended in order, harmony, and brotherly love: Amen.

At Closing.—May the blessing of Heaven be with us and all regular Masons, to beautify and cement us with every moral and social virtue: Amen.

There is also a prayer at the initiation of a candidate, which has, at the present day, been very slightly varied from the original form. This prayer, but in a very different form, is much older than Preston, who changed and altered the much longer formula which had been used previous to his day. It was asserted by Dermott that the prayer at initiation was a ceremony only in use among the Antients or Atholl Freemasons, and that it was omitted by the Moderns. But this cannot be so, as is proved by the insertion of it in the earliest editions of Preston. We have moreover a form of prayer "to be used at the admission of a brother," contained in the *Pocket Companion*, published in 1754, by John Scott, an adherent of the Moderns, which proves that they as well as the Antients observed the usage of prayer at an initiation. There is a still more ancient formula of "Prayer to be used of Christian Masons at the empointing of a brother," said to have been used in the reign of Edward IV, from 1461 to 1483, which is as follows:

The might of God, the Father of Heaven, with the wisdom of his glorious Son through the goodness of the Holy Ghost, that hath been three persons in one Godhead, be with us at our beginning, give us grace to govern in our living here, that we may only come to his bliss that shall never have an end.

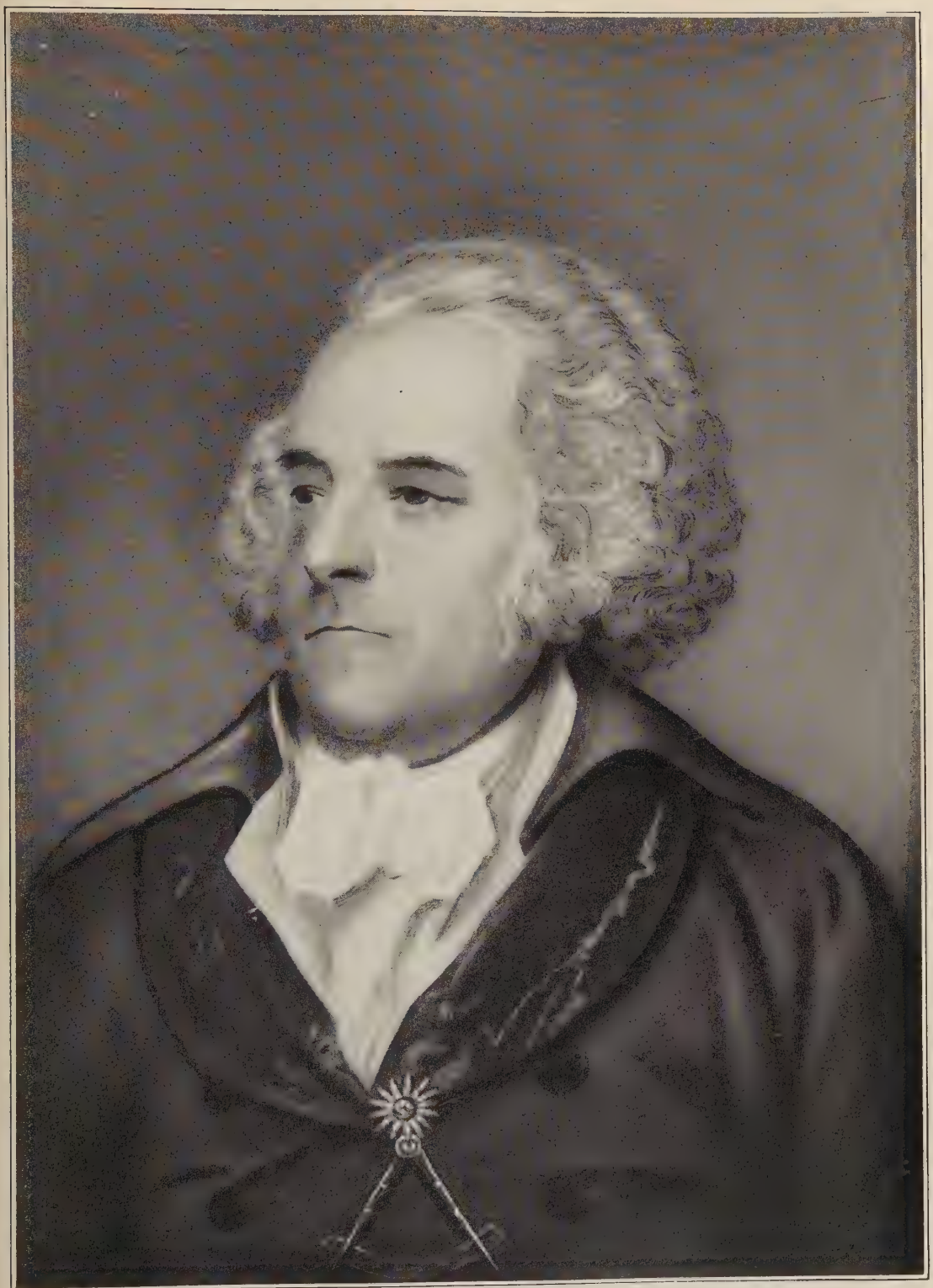
The custom of commencing and ending labor with prayer was adopted at an early period by the Operative Freemasons of England. Findel says (*History*, page 78), that "their Lodges were opened at sunrise, the Master taking his station in the East and the Brethren forming a half circle around him. After prayer, each Craftsman had his daily work pointed out to him, and received his instructions. At sunset they again assembled after labor, prayer was offered, and their wages paid to them." We cannot doubt that the German Stone Masons, who were even more religiously demonstrative than their English Brethren, must have observed the same custom.

As to the posture to be observed in Masonic prayer, it may be remarked that in the lower Degrees the usual posture is standing. At an initiation the candidate kneels, but the Brethren stand. In the higher Degrees the usual posture is to kneel on the right knee. These are at least the usages which are generally practised in the United States.

We may add to the above comments by Doctor Mackey a few items of interest. Brother L. P. Newby (*Sidelights on Templar Law*, 1919, pages 96, 130) says:

Who is responsible for having two different versions of the Lord's Prayer in our Services, I am unable to state. It is a mistaken assumption that the Committee on Revision of 1910 (Grand Encampment, Knights Templar of the United States) prepared a Burial Service containing the Lord's Prayer, in which the words "Trespass and Trespasses" were used. The committee did prepare and present a short form of Burial Service, but it was not acted upon by the Grand Encampment in 1910, the further consideration of it was postponed, and it has never been acted upon (see *Proceedings*, 1910, page 203).

The proper words to be used with the Lord's Prayer in the Asylum of the Commandery are "Debts and Debtors," and at Burial Services "Trespass and Trespasses" (see *Proceedings*, 1916, pages 36–8, 281). Brother Newby also says of the two expressions:



WILLIAM PRESTON
Author of Monitor and Founder of Modern Ritualistic Instruction

Our Saviour upon two occasions instructed His people how to pray, first in His Sermon on the Mount, and second, about two years afterward; but in neither prayer did He use the words "Trespass and Trespasses" (see St. Matthew vi, 9–12; St. Luke xi, 1–13). In His Sermon on the Mount He did say to the people: "If ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." These statements were made in a sermon and not in a prayer. As the form of the Lord's Prayer used by the members of other Churches contains the words "debts and debtors," it is not for a layman to determine the question as to which form is correct, yet it is rather remarkable that those who prepared our Ceremonies did not agree upon the Lord's Prayer.

The Lord's Prayer should also be examined in the light of the translation by Professor Edgar J. Goodspeed, University of Chicago, whose English of the New Testament aims to reproduce the ease, boldness, and unpretending vigor of the original Greek, in the common language of everyday life during the era of the Savior.

The frequently observed expression "for Thine is the power and glory for ever," is a conclusion not to be found in any of the oldest manuscripts but in most of the later copies of Matthew only. It occurs in the *Didache*, the teachings of the Apostles, a discovery at Constantinople in early Christian literature of which a copy finished by the writer, Leo, on June 11, 1156, was found in the Library of the Jerusalem Monastery.

Of the prayer itself several points have aroused discussion. Daily bread, for example, was given various interpretations by the old authorities. Hastings *Dictionary of the Bible* (page 553) suggests for consideration the two aspects, "the word *bread* may be taken in an earthly or a heavenly sense. The fulness of Scriptural language justifies the widest application of the term, whatsoever is needed for the coming day, to be sought in daily morning prayer—"give us to-day" or whatsoever is needed for the coming days of life. The petition becomes a prayer for the presence of Him who has revealed Himself as "the Bread." The clause "as we forgive our debtors" is by some old authorities read "as we have forgiven our debtors." The conclusion of the prayer is usually repeated as "deliver us from evil" but the Greek ending is indefinite and Hastings says this may be read "the evil one," or "the evil," or "whatsoever is evil." However, as to these variations, they can be heeded in the spirit of the poet, Coleridge (*Ancient Mariner*, Part vii):

> He prayeth best who loveth best
> All things, both great and small.

And as to forms we have Brother Kipling's *Song of Kabir:*

> My brother kneels, so saith Kabir,
> To stone and brass in heathen-wise,
> But in my brother's voice I hear
> My own unanswered agonies.
> His God is as his fates assign
> His prayer is all the world's—and mine.

Madame de Stael has in *Corinne* (Book x, chapter v) commented earnestly and with precision on the benefit of praying with one another,

> To pray together in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in this life.

An old prayer was given in the *Printing Art*, and was contributed by us to the *American Freemason*, June, 1910. Appearing in the *Woleingerichtete Buchdruckerei* of Ernesti it is a reminder of the pronounced religious fervor of craftsmen. The sentiment of loyalty and respect to the craft was so commonly observed that when a German traveling workman entered a town and found his way to the local place of his trade the usual salutation was "God bless the Art," *Gott grus die kunst.* Here is the prayer:

> Oh Lord, Almighty God, printing is a glorious and a noble art—a blessing Thou hast reserved for mankind in these latter days, an art by which all conditions of men, and especially Thy Holy Church, are greatly nourished. And since, good Lord, Thou hast of Thy free grace given me an opportunity of exercising an Art and Craft so exalted, I pray Thee to guide me by Thy Holy Spirit in using the same to Thy honor. Thou knowest, dear Lord, the great diligence, continual care and accurate knowledge of the characters of many languages are needful in this Art, therefore I call to Thee for help; that I may be earnest and careful, both in the setting up of types, and in printing the same. Preserve my soul in the constant love of Thy Holy Word and truth, and my body in sobriety and purity, that so, after a life here befitting a printer, I may hereafter, at the last coming of my most worthy Savior, Jesus Christ, be found a good workman in his sight, and wear the everlasting crown in His presence. Hear me, dearest God, for Thy honor and my welfare, Amen.

Another Masonic prayer, one used by the Worshipful Master, Henry Pears, Tyrian Lodge, No. 370, Cleveland, Ohio, is here submitted as when first heard there by us many years ago:

> Almighty and Eternal God—there is no number of Thy days nor of Thy mercies. Thou has sent us into the world to serve Thee, but we wander from Thee in the paths of error. Our days are but a span in length, yet tedious because of calamities that surround us on every side. The days of our pilgrimage are few and full of evil. Our bodies are frail, our passions violent and distempered, our understanding weak and our will perverse. Look thou, Almighty Father, upon us with pity and with mercy. We adore Thy majesty, and trust like little children in Thy infinite goodness. Give us patience to live well; and firmness to resist evil, even as our departed Brother resisted. Give us faith and confidence in Thee, and enable us so to live that when we come to die, we may lie down in the grave like one who composes himself to sleep, and may we hereafter be worthy to be held in the memories of men. Bless us, O God, and bless our fraternity throughout the world. May we live and emulate the example of our departed Grand Master, and finally may we attain in this world a knowledge of Thy truth, and in the world to come life everlasting. Amen.

Heartiness of invocation is not necessarily any measure of the length of a prayer, an effectual prayer recorded by Saint Luke (xviii, 13) was "Lord, be merciful to me a sinner." At Royal Arch Chapter dinners in Europe we noted that the grace as given in our hearing on several occasions was even less lengthy than the one just mentioned and had but a couple of Latin words, *"Benedictus, Benedicat,"* meaning *May the Blessed One bless.* After the dinner there was an equally brief prayer, also in Latin, *"Benedicto Benedicatur," May the Blessed One be blessed.*

PREADAMITE. A Degree contained in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

PRECAUTION. In opening and closing the Lodge, in the admission of visitors, in conversation with or in the presence of strangers, the Freemason

is charged to use the necessary precaution, lest that should be communicated to the profane which should only be known to the initiated.

PRECEDENCY OF LODGES. The precedency of Lodges is always derived from the date of their Warrants of Constitution, the oldest Lodge ranking as No. 1. As this precedency confers certain privileges, the number of the Lodge is always determined by the Grand Lodge, while the name is left to the selection of the members.

PRECEPTOR. *Grand Preceptor*, or Grand Prior, or Preceptor, or Prior, was the title indifferently given by the Knights Templar to the officer who presided over a province or kingdom, as the Grand Prior or Grand Preceptor of England, who was called in the East the Prior or Preceptor of England. The principal of these Grand Preceptors were those of Jerusalem, Tripolis, and Antioch.

PRECEPTORY. The houses or residences of the Knights Templar were called *Preceptories*, and the superior of such a residence was called the *Preceptor*. Some of the residences were also called *Commanderies*. The latter name has been adopted by the Masonic Templars of America. An attempt was made in 1856, at the adoption of a new Constitution by the Grand Encampment of the United States, which met at Hartford, to abolish the title *Commanderies*, and adopt that of *Preceptories*, for the Templar organizations; a change which would undoubtedly have been more in accordance with history, but unfortunately the effort to effect the change was not successful.

PRECIOUS JEWELS. See *Jewels, Precious.*

PREFERMENT. In all the *Old Constitutions* we find a reference made to ability and skill as the only claims for preferment or promotion. Thus in one of them, the *Lansdowne Manuscript*, whose date is about 1560, it is said that Nimrod gave a charge to the Freemasons that "they should ordaine the most wise and cunning man to be Master of the King or Lord's worke that was amongst them, and neither for love, riches, nor favour, to sett another that had little cunninge to be Master of that worke, whereby the Lord should bee ill served, and the science ill defamed." And again, in another part of the same manuscript, it is ordered, "that noe Mason take on him noe Lord's worke nor other man's but if he know himselfe well able to performe the worke, so that the Craft have noe slander." Charges to the same effect, almost, indeed, in the same words, are to be found in all the *Old Constitutions*. So Anderson, when he compiled the *Charges of a Freemason*, which he says were "extracted from the ancient records," and which he published in 1723, in the first edition of the *Book of Constitutions*, lays down the rule of preferment in the same spirit, and in these words: "All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the royal Craft despised; therefore no Master or Warden is chosen by seniority, but for his merit."

Then he goes on to show how the skilful and qualified Apprentice may in due time become a Fellow Craft, and, "when otherwise qualified, arrive to the Honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit" (*Constitutions*, 1723, page 51). This ought to be now, as it has always been, the true law of Freemasonry; and when ambitious men are seen grasping for offices, and seeking for positions whose duties they are not qualified to discharge, one is inclined to regret that the *Old Charges* are not more strictly obeyed.

PRELATE. The fourth officer in a Commandery of Knights Templar and in a Council of Companions of the Red Cross. His duties are to conduct the religious ceremonies of the organization. His jewel is a triple triangle, the symbol of Deity, and within each of the triangles is suspended a cross, in allusion to the Christian character of the chivalric institution of which he is an officer. The corresponding officer in a Grand Commandery and in the Grand Encampment is called a Grand Prelate.

PRELATE OF LEBANON. In French *Prélat du Liban.* A mystical Degree in the collection of Pyron.

PRENTICE. An archaism, or rather a vulgarism for *Apprentice*, constantly found in the *Old Records*. It is now never used except in connection with *Prentice Pillar*, which see.

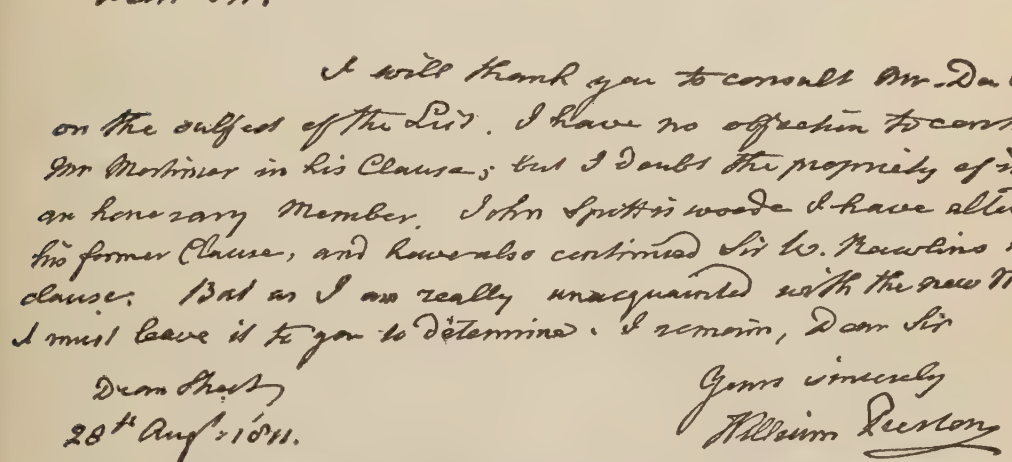
PRENTICE PILLAR. In the southeast part of the Chapel of Roslyn Castle, in Scotland, is the celebrated column which goes by this name, and with which a Masonic legend is connected. The pillar is a plain fluted shaft, having a floral garland twined around it, all carved out of the solid stone. The legend is, that when the plans of the chapel were sent from Rome, the master builder did not clearly understand about this pillar, or, as another account states, had lost this particular portion of the plans, and, in consequence, had to go to Rome for further instructions or to procure a fresh copy. During his absence, a clever apprentice, the only son of a widow, either from memory or from his own invention, carved and completed the beautiful pillar. When the master returned and found the work completed, furious with jealous rage, he killed the apprentice, by striking him a frightful blow on the forehead with a heavy setting-maul. In testimony of the truth of the legend, the visitor is shown three heads in the west part of the chapel—the master's, the apprentice's, with the gash on his forehead, and the widow's. There can be but little doubt that this legend referred to that of the Third Degree, which is thus shown to have existed, at least substantially, at that early period.

PREPARATION OF THE CANDIDATE. Great care was taken of the personal condition of every Israelite who entered the Temple for Divine worship. The Talmudic treatise entitled *Baracoth*, which contains instructions as to the ritual worship among the Jews, lays down the following rules for the preparation of all who visit the Temple: "No man shall go into the Temple with his staff, nor with shoes on his feet, nor with his outer garment, nor with money tied up in his purse." There are certain ceremonial usages in Freemasonry which furnish what may be called at least very remarkable coincidences with this old Jewish custom.

The preparation of the candidate for initiation in Freemasonry is entirely symbolic. It varies in the different Degrees, and therefore the symbolism varies with it. Not being arbitrary and unmeaning, but, on the contrary, conventional and full of signification, it cannot be altered, abridged, or added to in any of its

details, without affecting its esoteric design. To it, in its fullest extent every Candidate must, without exception, submit. The preparation of a candidate is one of the most delicate duties we have to perform and care should be taken in appointing the officer, who should bear in mind that "that which is not permissible among gentlemen should be impossible among Freemasons."

PREPARING BROTHER. The Brother who prepares the candidate for initiation. In English, he has no distinctive title. In French Lodges he is called *Frère terrible*, and in German he is called *Vorbereitender Bruder*, or *Fürchterlicher Bruder*. His duties require him to have a competent knowledge of the ritual of reception, and therefore an experienced member of the Lodge is generally selected to discharge the functions of this office. In some Jurisdictions this is performed by the Master of Ceremonies.



LETTER OF WILLIAM PRESTON ON THE DISTRIBUTION OF PARTS OR CLAUSES AMONG THE BRETHREN REHEARSING THE RITUAL IN THE YEAR 1811.

PRESIDENT. The presiding officer in a Convention of High Priests, according to the American system, is so called. The second officer is styled *Vice-President*. On September 6, 1871, the Grand Orient of France, in violation of the landmarks, abolished the office of Grand Master, and conferred his powers on a Council of the Order. The President of the Council is now the official representative of the Grand Orient and the Craft, and exercises several of the prerogatives hitherto administered by the Grand Master.

PRESIDING OFFICER. Whoever acts, although temporarily and *pro hac vice*, meaning in Latin *for this occasion*, as the presiding officer of a Masonic body, assumes for the time all the powers and functions of the officer whom he represents. Thus, in the absence of the Worhipful Master, the Senior Warden presides over the Lodge, and for the time is invested with all the prerogatives that pertain to the Master of a Lodge, and can, while he is in the chair, perform any act that it would be competent for the Master to perform were he present.

PRESS, MASONIC. The number of the Masonic press throughout the world is small, but the literary ability commands attention. In every nation Freemasonry has its advocate and newsbearer, in the form of a weekly or semi-monthly chronicle of events, or the more sedate magazine or periodical, sustaining the literature of the Fraternity (see *Publications, Masonic* and *Magazine*).

PRESTON, WILLIAM. This distinguished Freemason was born at Edinburgh on July 28, 1742, Old Style, and Brother C. C. Hunt, of Iowa, points out that the date sometimes given as August 7, New Style, should be August 8, as the calendar error which was ten days in 1582 had become eleven in the eighteenth century when the change was made in English-speaking countries. He was the son of William Preston, Esq., Writer to the Signet, a Scottish legal term meaning an agent or attorney in causes in the Court of Sessions, and Helena Cumming. The elder Preston was a man of much intellectual culture and ability,

the title of *Bibliotheca Ruddimana*, which is said to have exhibited much literary ability.

After the death of Ruddiman, Preston returned to the printing-office where he remained for about a year; but his inclinations leading him to literary pursuits, he, with the consent of his master, repaired to London in 1760, having been furnished with several letters of introduction by his friends in Scotland. Among them was one to William Strahan, the King's Printer, in whose service, and that of his son and successor, he remained for the best years of his life as a corrector of the press, devoting himself, at the same time, to other literary vocations, editing for many years the *London Chronicle*, and furnishing materials for various periodical publications. Preston's critical skill as a corrector of the press led the literary men of that day to submit to his suggestions as to style and language; and many of the most distinguished authors who were contemporary with him honored him with their friendship. As an evidence of this, there were found in his library, at his death, presentation copies of their works, with their autographs, from Gibbon, Hume, Robertson, Blair, and many others.

It is, however, as a distinguished instructor of the Masonic Ritual and as the founder of a system of lectures which still retain their influence, that William Preston the more especially claims our attention. Stephen Jones, the disciple and intimate friend of Preston, published in 1795, and in the *Freemasons Magazine*, a sketch of Preston's life and labors; and as there can be no doubt, from the relations of the author and the subject, of the authenticity of the facts related, we shall not hesitate to use the language of this contemporary sketch, interpolating such explanatory remarks as we may deem necessary.

Soon after Preston's arrival in London, a number of Brethren from Edinburgh resolved to institute a Freemasons' Lodge in that city, under the sanction of a Constitution from Scotland; but not having succeeded in their application, they were recommended by the Grand Lodge of Scotland to the Antient Lodge in London, which immediately granted them a Dispensation to form a Lodge and to make Freemasons. They accordingly met at the White Hart in the Strand, and Preston was the second person initiated under that Dispensation. This was in 1762. Lawrie records the application as having been in that year to the Grand Lodge of Scotland. It thus appears that Preston was made a Freemason under the Dermott system. It will be seen, however, that he subsequently went over to the older Grand Lodge.

The Lodge was soon after regularly constituted by the officers of the Antient Grand Lodge in person. Having increased considerably in numbers, it was found necessary to remove to the Horn Tavern in Fleet Street, where it continued some time, till, that house being unable to furnish proper accommodations, it was removed to Scots Hall, Blackfriars. Here it continued to flourish about two years, when the decayed state of that building obliged it to remove to the Half Moon Tavern, Cheapside, where it continued to meet for a considerable time.

At length Preston and some others of the members having joined the Lodge, under the older English Constitution, at the Talbot Inn, in the Strand, they prevailed on the rest of the Lodge at the Half Moon Tavern to petition for a Constitution. Lord Blaney, at that time Grand Master, readily acquiesced with the desire of the Brethren, and the Lodge was soon after constituted a second time, in ample form, by the name of the Caledonian Lodge, then No. 325, but now 134. The ceremonies observed, and the numerous assembly of respectable Brethren who attended the Grand Officers on that occasion, were long remembered to the honor of the Lodge.

This circumstance, added to the absence of a very skilful Freemason, to whom Preston was attached, and who had departed for Scotland on account of his health, induced him to turn his attention to the Masonic lectures; and to arrive at the depths of the science, short of which he did not mean to stop, he spared neither pains nor expense.

Preston's own remarks on this subject, in the introduction to his *Illustrations of Masonry*, are well worth the perusal of every Brother who intends to take office. "When," says he, "I first had the honor to be elected Master of a Lodge, I thought it proper to inform myself fully of the general rules of the society, that I might be able to fulfil my own duty, and officially enforce obedience in others. The methods which I adopted, with this view, excited in some of superficial knowledge an absolute dislike of what they considered as innovations; and in others, who were better informed, a jealousy of pre-eminence, which the principles of Masonry ought to have checked. Notwithstanding these discouragements, however, I persevered in my intention of supporting the dignity of the society, and of discharging with fidelity the trust reposed in me." Freemasonry has not changed. We still too often find the same mistaking of research for innovation, and the same ungenerous jealousy of pre-eminence of which Preston complains.

Wherever instruction could be acquired, thither Preston directed his course; and with the advantage of a retentive memory, and an extensive Masonic connection, added to a diligent literary research, he so far succeeded in his purpose as to become a competent master of the subject. To increase the knowledge he had acquired, he solicited the company and conversation of the most experienced Freemasons from foreign countries; and, in the course of a literary correspondence with the Fraternity at home and abroad, made such progress in the mysteries of the art as to become very useful in the connections he had formed. He was frequently heard to say, that in the ardor of his inquiries he had explored the abodes of poverty and wretchedness, and, where it might have been least expected, acquired very valuable scraps of information. The poor Brother in return, we are assured, had no cause to think his time or talents ill bestowed. He was also accustomed to convene his friends once or twice a week, in order to illustrate the lectures; on which occasion objections were started, and explanations given, for the purpose of mutual improvement. At last, with the assistance of some zealous friends, he was enabled to arrange and digest the whole of the first lecture. To establish its validity, he resolved to submit to the society at large the progress he had made; and for that purpose he instituted, at a very considerable expense, a grand gala at the Crown and Anchor Tavern, in the Strand, on

Thursday, May 21, 1772, which was honored with the presence of the then Grand Officers, and many other eminent and respectable Brethren. On this occasion he delivered an oration on the Institution, which, having met with general approbation, was afterward printed in the first edition of the *Illustrations of Masonry*, published by him the same year.

Having thus far succeeded in his design, Preston determined to prosecute the plan he had formed, and to complete the lectures. He employed, therefore, a number of skilful Brethren, at his own expense, to visit different town and country Lodges, for the purpose of gaining information; and these Brethren communicated the result of their visits at a weekly meeting. When by study and application he had arranged his system, he issued proposals for a regular course of lectures on all the Degrees of Freemasonry, and these were publicly delivered by him at the Miter Tavern, in Fleet Street, in 1774.

For some years afterward, Preston indulged his friends by attending several schools of instruction, and other stated meetings, to propagate the knowledge of the science, which had spread far beyond his expectations, and considerably enhanced the reputation of the society. Having obtained the sanction of the Grand Lodge, he continued to be a zealous encourager and supporter of all the measures of that assembly which tended to add dignity to the Craft, and in all the Lodges in which his name was enrolled, which were very numerous, he enforced a due obedience to the laws and regulations of that Body. By these means the subscriptions to the charity became much more considerable; and daily acquisitions to the society were made of some of the most eminent and distinguished characters. At last he was invited by his friends to visit the Lodge of Antiquity, No. 1, then held at the Miter Tavern, in Fleet Street, when on June 15, 1774, the Brethren of that Lodge were pleased to admit him a member, and, what was very unusual, elected him Master at the same meeting.

He had been Master of the Philanthropic Lodge at the Queen's Head, Gray's-inn-gate, Holborn, for over six years, and of several other Lodges before that time. But he was now taught to consider the importance of the first Master under the English Constitution; and he seemed to regret that some eminent character in the walks of life had not been selected to support so distinguished a station. Indeed, this too-small consideration of his own importance pervaded his conduct on all occasions; and he was frequently seen voluntarily to assume the subordinate offices of an assembly, over which he had long presided, on occasions where, from the absence of the proper persons, he had conceived that his services would promote the purposes of the meeting. To the Lodge of Antiquity he now began chiefly to confine his attention, and during his Mastership, which continued for some years, the Lodge increased in numbers and improved in its finances.

That he might obtain a complete knowledge of the state of the society under the English Constitution, he became an active member of the Grand Lodge, was admitted a member of the Hall Committee, and during the secretaryship of Thomas French, under the auspices of the Duke of Beaufort, then Grand Master, had become a useful assistant in arranging the general regulations of the society, and reviving the foreign and country correspondence. Having been appointed to the office of Deputy Grand Secretary under James Heseltine, he compiled, for the benefit of the charity, the *History of Remarkable Occurrences*, inserted in the first two publications of the *Freemasons' Calendar;* prepared for the press an *Appendix to the Book of Constitutions*, and attended so much to the correspondence with the different Lodges as to merit the approbation of his patron. This enabled him, from the various memoranda he had made, to form the history of Freemasonry, which was afterward printed in his *Illustrations*. The office of Deputy Grand Secretary he afterward resigned.

An unfortunate dispute having arisen in the Society in 1777, between the Grand Lodge and the Lodge of Antiquity, in which Preston took the part of the Lodge and of his private friends, his name was ordered to be erased from the Hall Committee; and he was afterward, with a number of gentlemen, members of that Lodge, expelled. The treatment he and his friends received at that time was circumstantially narrated in a well-written pamphlet, printed by Preston at his own expense, and circulated among his friends, but never published, and the leading circumstances were recorded in some of the later editions of the *Illustrations of Masonry*. Ten years afterward, however, on a reinvestigation of the subject in dispute, the Grand Lodge was pleased to reinstate Preston, with all the other members of the Lodge of Antiquity, and that in the most handsome manner, at the Grand Feast in 1790, to the general satisfaction of the Fraternity.

During Preston's exclusion, he seldom or ever attended any of the Lodges, though he was actually an enrolled member of a great many Lodges at home and abroad, all of which he politely resigned at the time of his suspension, and directed his attention to his other literary pursuits, which may fairly be supposed to have contributed more to the advantage of his fortune.

So much of the life of Preston we get from the interesting sketch of Stephen Jones. To other sources we must look for a further elucidation of some of the circumstances which he has so concisely related. The expulsion from the Order of such a man as Preston was a disgrace to the Grand Lodge which inflicted it. It was, to use the language of Doctor Oliver, who himself, in aftertimes, had undergone a similar act of injustice, "a very ungrateful and inadequate return for his services."

The story was briefly this: It had been determined by the Brethren of the Lodge of Antiquity, held on December 17, 1777, that at the Annual Festival on Saint John's day, a procession should be formed to Saint Dunstan's Church, a few steps only from the tavern where the Lodge was held; a protest of a few of the members was entered against it on the day of the festival. In consequence of this only ten members attended, who, having clothed themselves as Freemasons in the vestry room, sat in the same pew and heard a sermon, after which they crossed the street in their gloves and aprons to return to the Lodge-room. At the next meeting of the Lodge, a motion was made to repudiate this act; and while speaking against it, Preston asserted the inherent privileges of the Lodge

of Antiquity, which, not working under a Warrant of the Grand Lodge, was, in his opinion, not subject in the matter of processions to the regulations of the Grand Lodge. It was for maintaining this opinion, which whether right or wrong, was after all only an opinion, Preston was, under circumstances which exhibited neither magnanimity nor dignity on the part of the Grand Lodge, expelled from the Order. One first unhappy result of this act of oppression was that the Lodge of Antiquity severed itself from the Grand Lodge, and formed a rival Body under the style of the *Grand Lodge of England South of the River Trent*, acting under authority from the Lodge of All England at York.

But ten years afterward, in 1787, the Grand Lodge saw the error it had committed, and Preston was restored with all his honors and dignities and the new Grand Lodge collapsed. And now, while the name of Preston is known and revered by all who value Masonic learning, the names of all his bitter enemies, with the exception of Noorthouck, have sunk into a well-deserved oblivion. Preston had no sooner been restored to his Masonic rights than he resumed his labors for the advancement of the Order. In 1787 he organized the Order of Harodim, which see, a society in which it was intended to thoroughly teach the lectures which he had prepared. Of this Order some of the most distinguished Freemasons of the day became members, and it is said to have produced great benefits by its well-devised plan of Masonic instruction.

But William Preston is best known to us by his invaluable work entitled *Illustrations of Masonry*. The first edition of this work was published in 1772. Although it is spoken of in some resolutions of a Lodge, published in the second edition, as "a very ingenious and elegant pamphlet," it was really a work of some size, consisting, in its introduction and text, of 288 pages. It contained an account of the Grand Gala, or banquet, given by the author to the Fraternity in May, 1772, when he first proposed his system of lectures. This account was omitted in the second and all subsequent editions "to make room for more useful matter." The second edition, enlarged to 324 pages, was published in 1775, and this was followed by others in 1776, 1781, 1788, 1792, 1799, 1801, and 1812. There were other editions, for Wilkie calls his 1801 edition the tenth, and the edition of 1812, the last published by the author, is called the twelfth. The thirteenth and fourteenth editions were published after the author's death, with additions—the former by Stephen Jones in 1821, and the latter by Doctor Oliver in 1829. Other English editions have been subsequently published, one edited by Doctor Oliver in 1861. The work was translated into German, and two editions published, one in 1776 and the other in 1780. In America, two editions were published in 1804, one at Alexandria, in Virginia, and the other, with numerous important additions, by George Richards, at Portsmouth, New Hampshire. Both claim, on the title-page, to be the "first American edition"; and it is probable that both works were published by their respective editors about the same time, and while neither had any knowledge of the existence of a rival copy.

Preston died, after a long illness, in Dean Street, Fetter Lane, London, on April 1, 1818, at the age of seventy-six, and was buried in Saint Paul's Cathedral. In the latter years of his life he seems to have taken no active public part in Freemasonry, for in the very full account of the proceedings at the Union in 1813 of the two Grand Lodges, his name does not appear as one of the actors, and his system was then ruthlessly surrendered to the newer but not better one of Doctor Hemming. But he had not lost his interest in the Institution which he had served so well and so long, and by which he had been so illy requited. For he bequeathed at his death £300 in Consols, a contraction for consolidated annuities, a British government security, the interest of which was to provide for the annual delivery of a lecture according to his system. He also left £500 to the Royal Freemasons Charity, for female children, and a like sum to the General Charity Fund of the Grand Lodge. He was never married, and left behind him only his name as a great Masonic teacher and the memory of his services to the Craft. Jones's edition of his *Illustrations* contains an excellently engraved likeness of him by Ridley, from an original portrait said to be by S. Drummond, Royal Academician. There is an earlier engraved likeness of him in the *Freemasons Magazine* for 1795, from a painting known to be by Drummond, and taken in 1794. They present the differences of features which may be ascribed to a lapse of twenty-six years. The latter print was said, by acquaintances, to be an excellent likeness.

The *Records of The Lodge of Antiquity, No. 2*, have been published in two volumes bearing that title, the first in 1911 edited by Brother W. Harry Rylands and the second in 1926 by Brother C. W. Firebrace who has also supervised the publication in 1928 of a second edition of the first volume. These splendid works contain much valuable information about William Preston whose Masonic career was so intimately associated with this famous Lodge.

PRESTONIAN LECTURER. In 1818, Brother Preston, the author of the *Illustrations of Masonry*, bequeathed £300 in Consols, the interest of which was to provide for the annual delivery of a lecture according to the system which he had elaborated. The appointment of the Lecturer was left to the Grand Master for the time being. Stephen Jones, a Past Master of the Lodge of Antiquity, and an intimate friend of Preston, received the first appointment; and it was subsequently given to Brother Laurence Thompson, the only surviving pupil of Preston. He held it until his death, after which no appointment of a Lecturer was made until 1857, when the Worshipful Master of the Royal York Lodge, was requested by Lord Zetland, Grand Master, to deliver the lecture, which he did in January, 1858; twice again in the same year the lecture was delivered, by the Worshipful Master of the Grand Stewards Lodge and by Brother Thiselton, Secretary of the Lodge of Antiquity, and again, by Brother Hewlett and then Brother Henry Warren in subsequent years until 1862, since which time the lecture seems to have been abandoned until 1924 when Captain C. W. Firebrace, a Past Master of Preston's old Lodge, the Lodge of Antiquity, was appointed the Prestonian Lecturer for the year, and was followed by Brother Lionel Vibert, in 1925, a Past Master of Quatuor Coronati Lodge.

PRESTONIAN LECTURES. About the year 1772, Preston submitted his course of lectures on the first three Degrees to the Craft of England. These lectures were a revision of those which had been practised, with various modifications, since the revival of 1717, and were intended to confer a higher literary character on the Masonic Ritual. Preston had devoted much time and labor to the compilation of these lectures, a syllabus of which will be found in his *Illustrations*. They were adopted eagerly by the English Fraternity, and continued to be the authoritative system of the Grand Lodge of England until the Union in 1813, when, for the sake of securing uniformity, the new system of Doctor Hemming was adopted. But the Prestonian lectures and ritual are still used by many Lodges in England. In the United States they were greatly altered by Webb.

PRETENDER. The word *Pretender* has occasionally been misunderstood by commentators. As a French term it means *Claimant* and should not convey the impression of him who makes a mere pretense. This latter meaning would never have been used by one who permitted the word *Pretender* to signify his position. James Stuart, the son of James II, who abdicated the throne of Great Britain, and Charles Edward, his son, are known in history as the *Old* and the *Young Pretender*. Their intrigues with Freemasonry, which they are accused of attempting to use as an instrument to aid in a restoration to the throne, constitute a very interesting episode in the history of the Order (see *Stuart Freemasonry*).

PREVIOUS QUESTION. A parliamentary motion intended to suppress debate. It is utterly unknown in the parliamentary law of Freemasonry, and it would be always out of order to move it in a Masonic Body.

PRICE, HENRY. Born about 1697 in London and came to New England about 1723, returning later to England. It is recorded in the Minutes of the Grand Lodge of England that in 1730 he was a member of Lodge No. 75, meeting at the Rainbow Coffee House in York Buildings, London. He is mentioned as being in a law-suit at Boston in 1733 and was in business there as a tailor. During 1733 Governor Jonathan Belcher appointed him Cornet in his Troop of Guards with the rank of Major. The office was that of Standard Bearer. The executors of Price allude to him in 1792 as Major Price. He carried on business for some time at the Sign of the Brazen Head on Cornhill, near the present No. 36 Washington Street, about half way between Water Street and State Street in Boston. He adhered to the Church of England and attended Trinity Church. He died on May 20, 1780. Brother W. S. Gardner (on page 307, *Proceedings*, Grand Lodge of Massachusetts, 1871) points out here the necessity for bearing in mind that until January 1, 1752, the year commenced on March 25. By act of Parliament of 1751, the succeeding years commenced on January 1. In these *Proceedings* of 1871 (pages 284–304), there are some particulars of decided interest regarding this prominent Freemason and his pioneer work. A portrait to which allusion is made is described as follows: It represents him in the full vigor of manhood, dressed in the peculiar style of gentlemen of about the year 1740. He wore a wig and queue, white neck-cloth and single breasted coat flowing away. His face betokened mildness and gentleness. The eyes are large and full, set wide apart, soft and expressive. The forehead was lighted up with animation and conveyed the idea of a gentleman.

April 30, 1733, the Right Honorable and Right Worshipful Anthony Lord Viscount Montague, Grand Master of England, issued a Deputation appointing Henry Price as Provincial Grand Master of New England. Price was authorized to appoint his Deputy Grand Master and Grand Wardens, and "to constitute the Brethren now Residing or who shall hereafter reside in those parts, into One or more Regular Lodge or Lodges, as he shall think fit, and as often as Occasion shall require."

On Monday of July 30, 1733, Henry Price convened at Boston the following Brethren: Andrew Belcher, Thomas Kennelly, John Quane, Henry Hope, Frederick Hamilton, John McNeall, Peter Hall, Matthew Young, John Waddell and Edward Ellis at the house of Edward Lutwytch "at ye Sign of the Bunch of Grapes in King Street." This celebrated inn was situated on what is now the corner of State and Kilby streets, and on the westerly side of the last named street. Brother Price produced his Deputation appointing him Provincial Grand Master of New England. By virtue of this Deputation he formed and opened a Provincial Grand Lodge, appointed Right Worshipful Brother Andrew Belcher as Deputy Grand Master and Worshipful Brothers Thomas Kennelly and John Quane as Grand Wardens *pro tempore*. Several Brothers were then made Freemasons. Then, "granting the prayer thereof, he then and there in the most solemn manner according to ancient Rt. and Custom and the form prescribed in our printed Book of Constitutions, constitute" the Brethren into a regular Lodge, in manner and form. Henry Hope was chosen Master and he nominated Frederick Hamilton and James Gorder as Wardens. These being presented to Grand Master Price, he "caused them to be duly examined, and being found duly qualified, approved and confirmed them in their respective stations by investing them with the implements of their office, giving each his proper charge, and admonishing the Brethren of the Lodge to do obedience and submission, according to our printed Book of Constitutions, Charges and Regulations, and so forth. Thus was Masonry founded in New England."

In 1734 Brother Price's Commission was extended over all North America. On November 28, 1734, Benjamin Franklin, who was a close friend of Price and who at that time was Grand Master of the Grand Lodge of Pennsylvania, wrote Price the following letter in behalf of the Grand Lodge of Pennsylvania, evidently with the purpose of arranging a mutually agreeable status under the new conditions:

Right Worshipful Grand Master and Most Worthy and Dear Brethren:—

We acknowledge your favor of the 23rd of October past, and rejoice that the Grand Master, whom God bless, hath so happily recovered from his late indisposition: and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power extended over all America, which advice we hope is true,

and we heartily congratulate him thereupon and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province, which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight, to wit, a Deputation or charter granted by the Right Worshipful Mr. Price, by virtue of his Commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair, when the Grand Master of all America shall be in place. This, if it seems good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your Wardens, and signed by the Secretary; for which favours this Lodge doubt not of being able to behave as not to be thought ungrateful.

We are, Right Worshipful Grand Master and Most Worthy Brethren,

Your Affectionate Brethren and obliged humble Servts, Signed at the request of the Lodge,

B. Franklin, G. M.

Philadelphia, Nov. 28, 1734.

On the same day that Franklin sent the above letter as an official communication from the Grand Lodge of Pennsylvania, he also wrote a personal letter to Price which is quoted below:

Dear Brother Price:—I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me; but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some special authority as herein desired. I entreat, therefore, that whatever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

I am, Your Affectionate Brother & humb Servt

B. Franklin, G. M.,
Pennsylvania.

Philadelphia, Nov. 28, 1734.

P. S.—If more of the Constitutions are wanted among you, please hint it to me.

To Mr. Henry Price,
At the Brazen Head
Boston,
N. E.

The originals of the two letters quoted above were destroyed at the burning of the Masonic Temple in Boston, April 5–6, 1864, prior to which time the official letter hung in a frame in the Temple.

For much information concerning Brother Price, see *The Beginnings of Freemasonry in America*, first delivered as an address to the Grand Lodge on September 13, 1916, and published in the *Proceedings* of that year, afterwards reprinted in book form, by Past Grand Master Melvin M. Johnson of Massachusetts; also Doctor Mackey's *History of Freemasonry*, pages 1565–6, 1604–5.

A Henry Price Medal is awarded as occasion warrants by the Grand Lodge of Massachusetts to Brethren who have rendered distinguished service to the Order, a practise begun by Brother Melvin M. Johnson during his term of office as Grand Master, 1914–6.

PRICHARD, SAMUEL. "An unprincipled and needy Brother," as Doctor Oliver calls him, who published at London, in 1730, a book with the following title: *Masonry Dissected; being a Universal and Genuine Description of all its Branches, from the Original to this Present Time: as it is delivered in the constituted, regular Lodges, both in City and Country, according to the several Degrees of Admission, giving an impartial account of their regular Proceedings in initiating their New Members in the whole Three Degrees of Masonry, viz., I. Entered Prentice; II. Fellow Craft; III. Master. To which is added, The Author's Vindication of Himself, by Samuel Prichard, Late Member of a constituted Lodge.* This work, which contained a great deal of plausible matter, mingled with some truth as well as falsehood, passed through a great many editions, was translated into the French, German, and Dutch languages, and became the basis or model on which all the subsequent so-called expositions, such as *Tubal-Kain, Jachin and Boaz*, etc., were framed. In the same year of the appearance of Prichard's book, a *Defence of Masonry*, as a reply to the *Masonry Dissected* was anonymously published, and has often been erroneously attributed to Doctor Anderson, but it has been discovered that its author was Brother Martin Clare (see *Clare, Martin*). No copy is now known to exist of this *Defence*, but it will be found at the end of the 1738 edition of the *Constitutions*. It is not, however, a reply to Prichard, but rather an attempt to interpret the ceremonies which are described in the *Masonry Dissected* in their symbolic import, and this it is that gives to the *Defence* a value which ought to have made it a more popular work among the Fraternity than it is. Prichard died in obscurity; but the Abbé Larudan, in his *Franc-Maçons écrasés, Freemasons Crushed* (page 135), has manufactured a wild tale about his death; stating that he was carried by force at night into the Grand Lodge at London, put to death, his body burned to ashes, and all the Lodges in the world informed of the execution. The Abbé is satisfied of the truth of this wondrous narrative because he had heard it told in Holland and in Germany, all of which only proves that the French calumniator of Freemasonry abounded either in an inventive faculty or in a trusting faith.

PRIEST. In the primitive ages of the world every father was the *Priest* of his family, and offered prayer and sacrifice for his household. So, too, the Patriarchs exercised the same function. Melchizedek is called the *Priest of the Most High God;* and everywhere in Scripture we find the Patriarchs performing the duties of prayer and sacrifice. But when political society was organized, a necessity was found, in the religious wants of the people, for a separate class, who should become, as they have been described, the mediators between men and God, and the inter-

preters of the will of the gods to men. Hence arose the sacerdotal class—the *cohens* among the Hebrews, the *hiereus* among the Greeks, and the *sacerdos* among the Romans. Thereafter prayer and sacrifice were entrusted to these, and the people paid them reverence for the sake of the deities whom they served. Ever since, in all countries, the distinction has existed between the *priest* and the *layman*, as representatives of two distinct classes.

But Freemasonry has preserved in its religious ceremonies, as in many of its other usages, the patriarchal spirit. Hence the Master of the Lodge, like the father of a primitive family, on all occasions offers up prayer and serves at the altar. A Chaplain is sometimes, through courtesy, invited to perform the former duty, but the Master is really the Priest of the Lodge.

Having then such solemn duties to discharge, and sometimes, as on funereal occasions, in public, it becomes every Master so to conduct his life and conversation as not, by contrast, to make his ministration of a sacred office repulsive to those who see and hear him, and especially to profanes. It is not absolutely required that he should be a religious man, resembling the clergyman in seriousness of deportment; but in his behavior he should be an example of respect for religion. He who at one time drinks to intoxication, or indulges in profane swearing, or obscene and vulgar language, is unfit at any other time to conduct the religious services of a society. Such a Master could inspire the members of his Lodge with no respect for the ceremonies he was conducting; and if the occasion was a public one, as at the burial of a Brother, the circumstance would subject the Order which could tolerate such an incongruous exhibition to contempt and ridicule.

PRIEST, GRAND HIGH. See *Grand High Priest.*

PRIEST, HIGH. See *High Priest.*

PRIESTHOOD, ORDER OF HIGH. See *High Priesthood, Order of.*

PRIESTLY ORDER. A Rite which Brother John Yarker, of Manchester, says, *Mysteries of Antiquity*, page 126, was formerly practised in Ireland, and formed the system of the York Grand Lodge. It consisted of seven Degrees, as follows: 1. 2. 3. Symbolic Degrees; 4. Past Master; 5. Royal Arch; 6. Knight Templar; 7. Knight Templar Priest, or Holy Wisdom. The last Degree was conferred in a Tabernacle, and was governed by seven officers known as *Pillars*. Brother Hughan, *History of Freemasonry* in York, page 32, doubts the York origin of the Priestly Order, as well as the claim it made to have been revived in 1786. The Kent Tabernacle conferring the Degree of Knight Templar Priest at Newcastle, England, is of Time Immemorial standing in the Fraternity and has continued in the control and practise of this and many other old ceremonies.

PRIESTLY VESTMENTS. The High Priest ministered in eight vestments, and the ordinary priest in four—the tunic, drawers, bonnet, and girdle. To these the High Priest added the breastplate, ephod, robe and golden plate, and when occasion required the Urim and Thummim, the curious objects mentioned in the Old Testament (Exodus xxviii, 30) in connection with the breastplate.

PRIEST, ROYAL. The Fifth Degree of the Initiated Brothers of Asia.

PRIEST THEOSOPHIST. Thory says that it is the Sixth Degree of the Cabalistic Rite.

PRIMITIVE FREEMASONRY. The *Primitive Freemasonry* of the antediluvians, or people of before the Flood times, is a term for which we are indebted to Doctor Oliver, although the theory was broached by earlier writers, and among them by the Chevalier Ramsay. The theory is, that the principles and doctrines of Freemasonry existed in the earliest ages of the world, and were believed and practised by a primitive people, or priesthood, under the name of *Pure* or *Primitive Freemasonry;* and that this Freemasonry, that is to say, the religious doctrine inculcated by it, was, after the flood, corrupted by the Pagan philosophers and priests, and, receiving the title of *Spurious Freemasonry*, was exhibited in the Ancient Mysteries. The Noachidae, however, preserved the principles of the Primitive Freemasonry, and transmitted them to succeeding ages, when at length they assumed the name of *Speculative Freemasonry*. The Primitive Freemasonry was probably without ritual or symbolism, and consisted only of a series of abstract propositions derived from antediluvian traditions. Its dogmas were the unity of God and the immortality of the soul.

Doctor Oliver, who gave this system its name, describes it (*Historical Landmarks* i, page 61) in the following language: "It included a code of simple morals. It assured men that they who did well would be approved of God; and if they followed evil courses, sin would be imputed to them, and they would thus become subject to punishment. It detailed the reasons why the seventh day was consecrated and set apart as a Sabbath, or day of rest; and showed why the bitter consequences of sin were visited upon our first parents, as a practical lesson that it ought to be avoided. But the great object of this Primitive Freemasonry was to preserve and cherish the promise of a Redeemer, who should provide a remedy for the evil that their transgressions had introduced into the world, when the appointed time should come."

In his *History of Initiation* Doctor Oliver makes the supposition that the ceremonies of this Primitive Freemasonry would be few and unostentatious, and consist, perhaps, like that of admission into Christianity, of a simple lustration, conferred alike on all, in the hope that they would practise the social duties of benevolence and good-will to man, and unsophisticated devotion to God.

He does not, however, admit that the system of Primitive Freemasonry consisted only of those tenets which are to be found in the first chapters of Genesis or that he intends, in his definition of this science, to embrace so general and indefinite a scope of all the principles of truth and light, as Preston has done in his declaration, that "from the commencement of the world, we may trace the foundation of Freemasonry." On the contrary, Doctor Oliver supposes that this Primitive Freemasonry included a particular and definite system, made up of legends and symbols, and confined to those who were initiated into its mysteries. The knowledge of these mysteries was of course communicated by God himself to Adam, and from him received by his descendants.

This view of Doctor Oliver is substantiated by the remarks of Rosenberg, a learned French Freemason, in an article in the *Freemasons Quarterly Review*, on the Book of Raziel, an ancient Cabalistic work, whose subject is these Divine mysteries. "This book," says Rosenberg, "informs us that Adam was the first to receive these mysteries. Afterward, when driven out of Paradise, he communicated them to his son Seth; Seth communicated them to Enoch; Enoch to Methuselah; Methuselah to Lamech; Lamech to Noah; Noah to Shem; Shem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levi; Levi to Kelhoth; Kelhoth to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets to the Wise Men; and then from one to another down to Solomon."

Such, then, was the Pure or Primitive Freemasonry, the first system of mysteries which, according to modern Masonic writers of the school of Oliver, has descended, of course with various modifications, from age to age, in a direct and uninterrupted line, to the Freemasons of the present day. The theory is an attractive one, and may be qualifiedly adopted, if we may accept what appears to have been the doctrine of Anderson, of Hutchinson, of Preston, and of Oliver, that the purer theosophic tenets of "the chosen people of God" were similar to those subsequently inculcated in Freemasonry, and distinguished from the corrupted teaching of the Pagan religions as developed in the Mysteries. But if we attempt to contend that there was among the Patriarchs any esoteric organization at all resembling the modern system of Freemasonry, we shall find no historical data on which we may rely for support.

PRIMITIVE RITE. This Rite was founded at Narbonne, in France, on April 19, 1780, by the pretended "Superiors of the Order of Free and Accepted Masons." It was attached to the Lodge of the *Philadelphes*, under the title of the "First Lodge of Saint John united to the Primitive Rite for the Country of France." Hence it is sometimes called the *Primitive Rite of Narbonne*, and sometimes the *Rite of the Philadelphes*. It was divided into three classes, which comprised ten Degrees of instruction. These were not, in the usual sense, Degrees but rather collections of grades, out of which it was sought to develop all the instructions of which they were capable. These classes and Degrees were as follows:

First Class. 1. Apprentice. 2. Fellow Craft. 3. Master Mason. These were conformable to the same Degrees in all the other Rites.

Second Class. Fourth Degree, comprising Perfect Master, Elu, and Architect. Fifth Degree, comprising the Sublime Ecossais. Sixth Degree, comprising the Knight of the Sword, Knight of the East, and Prince of Jerusalem.

Third Class. 7. The First Chapter of Rose Croix, comprising ritualistic instructions. 8. The Second Chapter of Rose Croix. It is the depository of historical documents of rare value. 9. The Third Chapter of Rose Croix, comprising physical and philosophical instructions. 10. The Fourth and last Chapter of Rose Croix, or Rose Croix Brethren of the Grand Rosary, engaged in researches into the occult sciences, the object being the rehabilitation of man in his primitive rank and prerogatives.

The Primitive Rite was united to the Grand Orient in 1786, although some of its Lodges, objecting to the union, maintained their independence. It secured, at one time, a high consideration among French Freemasons, not only on account of the objects in which it was engaged, but on account also of the talents and position of many of its members.

PRIMITIVE SCOTTISH RITE. This Rite claims to have been established in 1770, at Namur, in Belgium, by a body called the Metropolitan Grand Lodge of Edinburgh. But the truth, according to Clavel (*Histoire Pittoresque*, page 220) is that it was the invention of one Marchot, an advocate of Nivelles, who organized it in 1818, at Namur, beyond which city, and the Lodge of Bonne Amitie, it scarcely ever extended. It consists of thirty-three Degrees, as follows: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Perfect Master; 5. Irish Master; 6. Elect of Nine; 7. Elect of the Unknown; 8. Elect of Fifteen; 9. Illustrious Master; 10. Perfect Elect; 11. Minor Architect; 12. Grand Architect; 13. Sublime Architect; 14. Master in Perfect Architecture; 15. Royal Arch; 16. Prussian Knight; 17. Knight of the East; 18. Prince of Jerusalem; 19. Master of All Lodges; 20. Knight of the West; 21. Knight of Palestine; 22. Sovereign Prince of Rose Croix; 23. Sublime Scottish Freemason; 24. Knight of the Sun; 25. Grand Scottish Freemason of Saint Andrew; 26. Master of the Secret; 27. Knight of the Black Eagle; 28. Knight of K——H; 29. Grand Elect of Truth; 30. Novice of the Interior; 31. Knight of the Interior; 32. Prefect of the Interior; 33. Commander of the Interior.

The Primitive Scottish Rite appears to have been founded upon the Rite of Perfection, with an intermixture of the Strict Observance of Hund, the Adonhiramite, and some other Rites.

PRINCE. The word *Prince* is not attached as a title to any Masonic office, but is prefixed as a part of the name to several Degrees, as Prince of the Royal Secret, Prince of Rose Croix, and Prince of Jerusalem. In all of these instances it seems to convey some idea of sovereignty inherent in the character of the Degree. Thus the Prince of the Royal Secret was the ultimate, and, of course, controlling Degree of the Rite of Perfection, whence, shorn, however, of its sovereignty, it has been transferred to the Ancient and Accepted Scottish Rite. The Prince of Rose Croix, although holding in some Rites a subordinate position, was originally an independent Degree, and the representative of Rosicrucian Freemasonry. It is still at the head of the French Rite. The Princes of Jerusalem, according to the *Old Constitutions* of the Rite of Perfection, were invested with power of jurisdiction over all Degrees below the Sixteenth, a prerogative which they exercised long after the promulgation of the *Constitutions of 1786;* and even now they are called, in the Ritual of the Ancient and Accepted Scottish Rite, *Chiefs in Masonry*, a term borrowed from the *Constitutions of 1762*. But there are several other Prince Degrees which do not seem, at least now, to claim any character of sovereignty—such are the Prince of Lebanon, Prince of the Tabernacle, and Prince of Mercy, all of which are now subordinate Degrees in the Ancient and Accepted Scottish Rite.

PRINCE ADEPT. See *Adept, Prince.*

PRINCE DEPOSITOR, GRAND. In French the title is *Grand Prince Depositaire*. A Degree in the collection of Pyron.

PRINCE EDWARD ISLAND. On October 9, 1797, Saint John's Lodge was warranted at Charlottetown by the Grand Lodge of England. The island was then St. John's Island and continued to be so called until 1798. Seven Lodges, namely, Saint John's, Victoria, King Hiram, Saint George, Alexandra, Mount Lebanon, and True Brothers met on June 23, 1875, and formed the Grand Lodge of Prince Edward Island. The Hon. John Yeo was elected Grand Master and was duly installed the following day by the Grand Master of New Brunswick.

PRINCE MASON. A term applied in the old Scottish Rite Constitutions to the possessors of the advanced Degrees above the Fourteenth. It was first assumed by the Council of the Emperors of the East and West. Rose Croix Freemasons in Ireland are still known by this name.

PRINCE MASONS OF IRELAND. Brother Gerald Fitzgibbon, President of the Grand Chapter of Prince Masons of Ireland and Sovereign Grand Commander of the Thirty-third Degree, presided at the Triennial Convocation of the Grand Chapter of the Prince Masons of Ireland held on May 19, 1909. Brother Fitzgibbon submitted at that time some historical notes regarding the several developments of the organization over which he presided. He pointed out that the course of Freemasonry in Ireland is distinguished and has been peculiarly affected by two incidents. The first was its complete exemption from the differences of the Antients and Moderns which divided Great Britain for more than sixty years and was happily closed on Saint John's Day, 1813, by the establishment of the United Grand Lodge of England. Irish Freemasonry owes much to this exemption and especially the primitive simplicity of its constitution, rites and workings. The other incident was personal and was the unexampled reign and influence of Augustus Frederick, Duke of Leinster, *Ireland's only Duke*, as he was then. For more than sixty years, 1813–74, he was the Grand Master of the Craft. He obtained and worked every Degree and became the head of every governing Body in the Order. He was installed in 1817 as Sovereign Commander of the Metropolitan College of Heredom which then ruled the Rite of Perfection. As Sovereign Grand Commander he was named in 1824 in the Warrant which constituted the Irish Supreme Council of the Thirty-third Degree. First principal in 1829 of the Grand Royal Arch Chapter, in 1836 he headed the Supreme Grand Encampment of Knights Templar. He presided over the Grand Council of Rites from 1838 until it merged into the Grand Chapter of Prince Masons, of which he was the first President. It is literally true that he left his mark upon every part of the Irish Masonic system. He was ever jealous of innovation. He disliked histrionic display. To him Irish Freemasonry owes the simple dignity of its ceremonies (see *Ireland*). Brother Fitzgibbon also says:

> As to the History of Craft Freemasonry, I do not sympathise with those prosaic Annalists who deny, or who refuse to accept, anything of which it is impossible to produce better evidence than tradition or probability. On the other hand, I cannot go with the opposite school of historians who invest Freemasonry with every attribute which imagination can supply. Our Irish tenacity of the principle that Masonic knowledge should be communicated by oral tradition only, makes it especially difficult for us to produce such ancient documentary evidence; but I am convinced that long before the transition from Operative to Speculative Freemasonry, probably for centuries, possibly even before the days of Solomon, the Craft existed as an organized Society or Guild. Personally I believe the genuine Freemasons were *made in Germany*, and in England too, throughout the Middle Ages. The change took place during the close of the seventeenth and the opening of the eighteenth century. Evidence is accumulating that it was gradual, and not simultaneous in different countries. Ireland was very early in the field. Recent research among the manuscripts of Trinity College has brought proof to light that Freemasonry of the speculative type was known within the precincts of Dublin University before the Revolution of 1688. The German historian, Kloss, quotes an official list issued in 1788 by the Grand Orient in France in which a Lodge in Walsh's Irish Regiment, then in the French service, is stated to have been constituted in 1688. When the Grand Lodge of Ireland, for the first time in the history of Grand Lodges, issued numbered Warrants to subordinate Lodges, Lodge No. 1, Cork, on submitting to its Jurisdiction, claimed, and got, the first place upon the Roll, by right of its previous existence as an autonomous Body—in effect as a *Grand Lodge* in Munster. The independent authority of the Master of a Munster Lodge, as early as 1713, rendered the initiation *at sight* of *the Lady Freemason* as an Entered Apprentice, not merely possible, but, in a sense, *regular*.
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> Before 1743—how long we know not—the Royal Arch existed here. It is believed to have been an early development of the Chair Degree of the Ancient Craft. It differs in Epoch, in Legend, and in *Status*, from the Royal Arch as known elsewhere. So long as the Mark Degree has been worked in Ireland it has always been subordinate to the Royal Arch, and a necessary qualification for admission to it.
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> One of the most significant circumstances in the whole history of Irish Freemasonry is recorded by Frederick Dalcho, the chief promulgator of the Rite of Thirty-three Degrees. On February 20, 1788, a Royal Arch Chapter working in Charleston under a Dublin Warrant, formed a junction with "the Sublime Grand Lodge of South Carolina," and its members were received, free of expense, into the high Degrees worked by that Lodge, and were "acknowledged as high as the Thirteenth Degree inclusive" (see Dalcho's *Masonic Orations*, page 64). That Sublime Grand Lodge was then working the Rite of Perfection of Twenty-five Degrees, and in 1801 it constituted itself as the first Supreme Council for the United States of America of the "Ancient and Accepted *Scottish* Rite" of Thirty-three Degrees. Why *Scottish* is a question. That Rite was promulgated on December 4, 1802, and every Regular Supreme Council of the World now, directly and indirectly, holds a Warrant in which the Charleston Council is styled the *Mother Supreme Council of the World*. The acknowledgment by this indisputable authority of the Irish Royal Arch as the Thirteenth Degree established conclusively that our working up to that Degree is equivalent to, and dispenses with, all or any of the lower Degrees worked elsewhere.
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> The Grand Lodge of Ireland, and the Supreme Council of the Thirty-third Degree for Ireland, have never recognised any *Side Degrees* or *By Degrees* whatever. Every Degree worked in Ireland is a Regular Degree, and when lawfully conferred, it confers all Degrees below it, as a qualification for advancement in the Ancient and Accepted Rite. Among the degrees of which the Sovereign Grand Inspectors General of the Thirty-third Degree for the United States were in possession in 1801, Dalcho mentions "the Royal Arch *as given under the Constitution of Dublin*" (see Dalcho's *Masonic Orations*, page 69). No similar recognition was accorded to the Royal Arch of any other Constitution.
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> *Chivalric* or *Templar* Degrees have, at all time since their introduction in Ireland, been included with but *above* the Royal Arch, and with but *below* the Rose Croix, as essential qualifications for the higher Degrees of the Ancient and Accepted Rite. It is an interesting question, too difficult and too obscure for me, how far these

Templar Degrees owed their introduction into Ireland, and soon afterwards from Ireland into Great Britain and the American Colonies, to the Jacobites. The *Wild Geese* flew far and wide, and Irishmen were on both sides in most of the fighting, during that stirring time. Craft Masons, whether Irish, French or German, when they came here from the Continent, seem to have communicated any Degrees which they had obtained abroad to those whom they deemed qualified to receive them at home. The first Templar Degrees of which we have authentic record, were conferred in Craft Lodges; but probably before 1769, and certainly from 1774, Chivalric Degrees have been continuously worked in Ireland and none but Royal Arch Freemasons have ever been admitted to them. The Degrees which are now governed by the *Great Priory* in succession to the *Early Grand Encampment* and the *Supreme Grand Encampment* of Ireland, have, since the *Convent General Convention* of 1895, been recognised by our Supreme Council as covering the Regular Degrees from the Fourteenth to and including the Seventeenth.

I now come to the Rose Croix. We believe Ireland to have been the first English-speaking country to receive the Eighteenth Degree. The Irish Templars first obtained it from France at the hands of Pierre Laurent and Emmanuel Zimmermann, on January 20, 1782, and it has ever since been rigorously reserved for Templar Masons. The "Kilwinning" and "Original" Chapters, which still exist, date from that day, and they constituted a Governing Body for Prince Masonry; of which, through the Council of Rites, our own Grand Chapter is the lineal successor. This Chapter remained the independent and autonomous Governing Body of the Rose Croix until it came under the Supreme Council of the Thirty-third Degree in 1905. We had an Irish Rose Croix Chapter working in Lisbon until 1872, and we have reason to believe that our Original and Kilwinning Chapters are both older than the Bristol Chapter, which derived its knowledge of the Degree from Ireland.

On February 17, 1796, a *Grand Sublime Council* was opened in Dublin by the Rose Croix Freemasons, for working still higher Degrees; and on June 1, 1802, under a French *Constitutional Warrant*, the "Metropolitan College of Heredom of Ireland" was opened in Dublin under the authority of Emmanuel Zimmermann, with John Fowler for its first Grand Commander, as the Governing Body of the "Order of Philosophical Freemasonry in all its Branches." This College continued to confer and to govern the higher Degrees of the Rite of Perfection until 1824. These included the Degrees now known as the Twenty-eighth and Thirtieth Degrees, and the Highest or *Sublime* Degree, the Twenty-fifth in number, which is described in the Minutes of the College as the *Ne plus ultra of the Science of Freemasonry in this Kingdom.*

This is the very phrase by which Dalcho described the Thirty-third and last Degree of the Ancient and Accepted Rite. It was not known in Ireland by that number before 1824, because the "Rite of Perfection" consisted of Twenty-five Degrees only, and continued to be worked until 1824; but it is capable of indisputable proof from existing documents that this "Sublime Degree" combined in itself the essentials of both the Thirty-second and the Thirty-third Degrees as now known to us. In an extant O.B. "ratified in Saint Patrick's Cathedral, Dublin, on May 26th, 1811," again "verified on June 25th, 1825," and attested under the hands of John Fowler and the Duke of Leinster, who were the first and second Grand Commanders of the Metropolitan College of Heredom, we find that those who were admitted to the Sublime Degree of the Rite of Perfection bound themselves to acknowledge no higher Degree, and undertook to discharge the Duties of *Inspectors General.* Thus, step by step and without a break, we can trace all the Degrees at any time worked in Ireland, from the First or Entered Apprentice Degree, to the Highest Degree of Inspector General, as forming one continuous series, in which each Degree is required to qualify its possessor for further advancement.

It remains to explain the occasion and the manner of the Institution of the Rite of Thirty-three Degrees. Soon after the establishment of speculative Freemasonry and throughout the eighteenth century, there arose in Europe and in America, new and fanciful "Degrees," to be reckoned by hundreds, some say by thousands, and fantastic "Rites," all purporting to be Masonic, were invented in divers countries. All "the wisdom of the Egyptians" the Magi and the Mystics, Hermetic and Cabalistic conceits, and Occult Science falsely so-called, were engrafted upon the primitive Masonic stock, obscuring the Symbolism and debasing the teaching of the Ancient Craft. The career and the fate of Cagliostro are enough to indicate the danger which threatened the reputation of Freemasonry in the end of the eighteenth century. We owe the formulation of the Ancient and Accepted Rite to the original Supreme Council of the United States, now of the Southern Jurisdiction. Its object was to identify genuine Freemasonry, to check further innovation, and to procure acceptance for a rational Standard of Uniformity.

The framers of the new Rite took the appropriate motto *Ordo ab Chao* (*Order from Disorder*). In 1801 the Sublime Grand Lodge of South Carolina constituted itself the Supreme Council of the Thirty-third Degree for the United States; and on December 4, 1802, it addressed a Manifesto to the "Free and Accepted Masons of all Degrees, Ancient and Modern, over the Two Hemispheres," with the object of inducing them to join "one Band of the Brotherhood to dwell together in Unity," holding the same principles, and, so far as possible, adopting the same ceremonies. This action has been justified, and it has been rewarded, by the general adoption of the Ancient and Accepted Rite. The Manifesto bears the names of Colonel John Mitchell as the Grand Commander, and Dr. Frederick Dalcho as the Lieutenant Grand Commander, of the United States of America, each styling himself a "Sovereign Grand Inspector of the Thirty-third Degree." It embodied a Report signed by Dalcho, stating the principles on which the Rite had been framed, and these were elucidated by certain *Orations* in which he advocated its adoption, and which have since been regarded as Masonic classics.

The Rite retained all the essentials of the Rite of Perfection. Though the number of Degrees was raised from Twenty-five to Thirty-three, the Highest Degree of the older Rite retained its pre-eminence, though it was divided into the Thirty-second and Thirty-third Degrees. This division was justified by attributing the *status* of a distinct Degree to the appointment by Frederick the Great of a *Council of Nine* as the Supreme Executive of the Rite of Perfection. The full number of Degrees was made up by recognising seven selected Degrees of lower grades. Considerable liberty was exercised by each Jurisdiction which adopted the new Rite, as well as its Ceremonial, as in the choice of the Degrees which should be worked; thus it was that in Ireland much of the ancient working of the simpler Rite of Perfection has been retained, and Side Degrees have been omitted.

Ireland's connection with the change was intimate and remarkable. Our Metropolitan College continued to work the Rite of Perfection until 1824, but in and after 1802 it was in direct fraternal communication with the Supreme Council of the United States—just as the Irish Royal Arch had been with the Sublime Grand Lodge of Charleston in 1788. Colonel John Mitchell is believed to have been initiated in an Ulster Lodge before he went to America. Frederick Dalcho is believed to have been initiated in Saint Patrick's Lodge, No. 656, under the Irish Constitution, at Baltimore in Maryland. Hence their intimate knowledge of Irish Degrees, and of Irish working. That Dalcho was a "friend" of John Fowler, the Commander and an Inspector-General of the Metropolitan College of Heredom from 1801 to 1817, appears in the Minutes of our own Supreme Council of the correspondence between them, which began before 1802 and continued until it was ended by the War of 1812. This correspondence ultimately, but not until 1824, led to the acceptance of the Warrant which constituted our Supreme Council of the Thirty-third Degree under the Duke of Leinster as the first Sovereign Grand Commander for Ireland.

I close by mentioning an earlier but most interesting incident, of which you can see the significance for yourselves. Soon after the promulgation of the Ancient and Accepted Rite, John Fowler, on behalf of the Original Chapter of Prince Masons and of the Metropolitan College of Heredom for Ireland, of which he was the Commander, asked his friend Dalcho for permission to print in Dublin the documents relating to the New Rite. The request was regarded as an honour, and was at once granted. Here is a copy of the Book! (See Doctor Dalcho's

Masonic Orations, Dublin, printed by John King, Westmoreland Street, 1808.) It is headed by a copper-plate engraving of the Arms of the Metropolitan College of Heredom of Ireland. In these Arms the initiated can trace insignia of every Degree worked in Ireland, from the Rose Croix to the Inspector-General's Degree. These include the Standards of the Thirty-second Degree, and the Eagle of the Thirty-third Degree, the Austrian and Russian Imperial Eagle, introduced into Masonry by 'the Emperors of the East and West,' which recent archaeology has identified with the Totem of the Accadian City of Lagash, dating back two thousand years before the Christian Era, and brought into Europe by the first Crusaders.

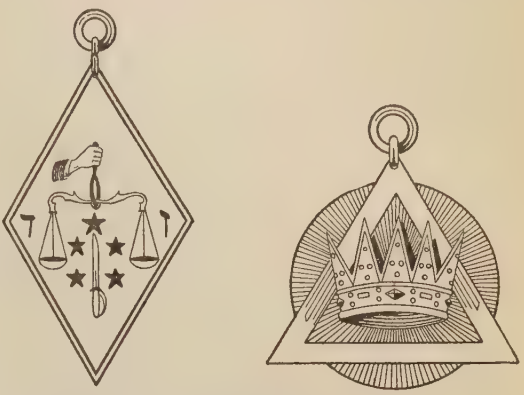
The Dublin edition of Dalcho's book was printed seventeen years before the Thirty-third Degree was known or authorised to be conferred by that number in Ireland. Ireland in 1824, England in 1845, and Scotland in 1846, for the first time accepted patents or constitutions for Supreme Councils of the Thirty-third Degree. In 1811 a copy of this book was presented by the Metropolitan College to the Duke of Kent, as the Illustrious Commander of the Governing Body of the Sublime Degrees in England, and it was acknowledged by a gracious letter from Kensington Palace, expressing the gratification with which that introduction to the Ancient and Accepted Rite had been received.

I trust that the dates and incidents which I have mentioned will incline you to be faithful to the traditions of Irish Masonry, and will increase your respect and affection for the simple but solemn ceremonials to which we have been here so long accustomed. I have tried to show that the impressive Formularies of the old Rite of Perfection still survive among us under the rule of the more modern Council to which you now bear allegiance; and also to give you grounds for believing that for more than two hundred years Ireland has held a forward place in the ranks and progress of Freemasonry.

PRINCE OF JERUSALEM. In French, *Prince de Jerusalem.* This was the Sixteenth Degree of the Rite of Perfection, whence it was transferred to the Ancient and Accepted Scottish Rite, where it occupies the same numerical position. Its legend is founded on certain incidents which took place during the rebuilding of the second Temple, when the Jews were so much incommoded by the attacks of the Samaritans and other neighboring nations, that an Embassy was sent to King Darius to implore his favor and protection, which was accordingly obtained. This legend, as developed in the Degree, is contained neither in Ezra nor in the apocryphal books of Esdras. It is found only in the *Antiquities* of Josephus (Book XI, chapter iv, section 9), and thence there is the strongest internal evidence to show that it was derived by the inventor of the Degree. Who that inventor was we can only conjecture. But as we have the statements of both Ragon and Kloss that the Baron de Tschoudy composed the Degree of Knight of the East, and as that Degree is the first section of the system of which the Prince of Jerusalem is the second, we may reasonably suppose that the latter was also composed by him.

The Degree being one of those adopted by the Emperors of the East and West in their system, which Stephen Morin was authorized to propagate in America, it was introduced into America long before the establishment of the Supreme Council of the Ancient and Accepted Scottish Rite. A Council was established by Henry A. Francken, about 1767, at Albany, in the State of New York, and a Grand Council organized by Myers, in 1788, in Charleston, South Carolina. This body exercised sovereign powers even after the establishment of the Supreme Council, May 31, 1801, for, in 1802, it granted a Warrant for the establishment of a Mark Lodge in Charleston, and another in the same year, for a Lodge of Perfection, in Savannah, Georgia.

But under the present regulations of the Ancient and Accepted Scottish Rite, this prerogative has been abolished, and Grand Councils of Princes of Jerusalem no longer exist. The old regulation, that the Master of a Lodge of Perfection must be at least a Prince of Jerusalem, which was contained in the Constitution of the Grand Council, has also been repealed, together with most of the privileges which formerly appertained to the Degree. A decision of the



JEWELS OF SIXTEENTH DEGREE OR PRINCE OF JERUSALEM

Supreme Council, in 1870, even obliterated Councils of the Princes of Jerusalem as a separate organization, authorized to confer the preliminary Degree of Knights of the East, and placed such Councils within the bosom of Rose Croix Chapters, a provision which, as a manifest innovation on the ancient system, the expediency, or at least the propriety, may be greatly doubted.

Bodies of this Degree are called *Councils*. According to the old rituals, the officers were a Most Equitable, a Senior and Junior Most Enlightened, a Grand Treasurer, and Grand Secretary. The more recent instructions of the Southern Jurisdiction of the United States has substituted for these a Most Illustrious Tarshatha, a Most Venerable High Priest, a Most Excellent Scribe, two Most Enlightened Wardens, and other officers. Yellow is the symbolic color of the Degree, and the apron is crimson, formerly white, lined and bordered with yellow. The jewel is a medal of gold, on one side of which is inscribed a hand holding an equally poised balance, and on the other a double-edged, cross-hilted sword erect, between three stars around the point, and the letters *D* and *Z* on each side.

The Prince of Jerusalem is also the Fifty-third Degree of the Metropolitan Chapter of France, and the Forty-fifth of the Rite of Mizraim.

PRINCE OF JERUSALEM, JEWEL OF. Should be a gold incrustation on a lozenge-shaped piece of mother-of-pearl. Equipoise scales held by hand, sword, five stars, one larger than the other four, and the letters D and Z in Hebrew, one on either side of the scales. The five-pointed crown, within a triangle of gold, has also been a jewel of this Sixteenth Degree.

PRINCE OF LEBANON. See *Knight of the Royal Ax.*

PRINCE OF LIBANUS. Another title for the *Prince of Lebanon.*

PRINCE OF MERCY. The title in French is *Prince de Merci.* The Twenty-sixth Degree of the Ancient and Accepted Scottish Rite, called also *Scottish Trinitarian* or *Ecossais Trinitaire.* It is one of the eight Degrees which were added on the organization of the Scottish Rite to the original twenty-five of the Rite of Perfection.

It is a Christian Degree in its construction, and treats of the triple covenant of mercy which God made with man; first with Abraham by circumcision; next, with the Israelites in the wilderness, by the intermediation of Moses; and lastly, with all mankind, by the death and sufferings of Jesus Christ. It is in allusion to these three acts of mercy, that the Degree derives its two names of *Scottish Trinitarian* and *Prince of Mercy,* and not, as Ragon supposes, from any reference to the Fathers of Mercy, a religious society formerly engaged in the ransoming of Christian captives at Algiers. Chemin Dupontès (*Mémoire Sur l'Ecossisime,* page 373) says that the Scottish Rituals of the Degree are too full of the Hermetic philosophy, an error from which the French Cahiers are exempt; and he condemns much of its doctrines as "hyperbolique plaisanterie." But the modern rituals as now practised are obnoxious to no such objection. The symbolic development of the number three of course constitutes a large part of its lecture; but the real dogma of the Degree is the *importance of Truth,* and to this all its ceremonies are directed.

Bodies of the Degree are called *Chapters.* The presiding officer is called *Most Excellent Chief Prince,* the Wardens are styled *Excellent.* In the old rituals these officers represented Moses, Aaron, and Eleazar; but the abandonment of these personations in the modern rituals was in the opinion of Doctor Mackey an improvement. The apron is red bordered with white, and the jewel is an equilateral triangle, within which is a heart. This was formerly inscribed with the Hebrew letter *tau,* now with the letters *I. H.S.;* and, to add to the Christianization which these letters give to the Degree, the American Councils have adopted a tessera in the form of a small fish of ivory or mother-of-pearl, in allusion to the well-known usage practises of the primitive Christians (see *Tessera Hospitalis,* and *Mark*).

PRINCE OF ROSE CROIX. See *Rose Croix, Prince of.*

PRINCE OF THE CAPTIVITY. According to the Talmudists, the Jews, while in captivity at Babylon, kept a genealogical table of the line of their kings, and he who was the rightful heir of the throne of Israel was called the *Head* or *Prince of the Captivity.* At the time of the restoration, Zerubbabel, being the lineal descendant of Solomon, was the Prince of the Captivity.

PRINCE OF THE EAST, GRAND. In French, *Grand Prince d'Orient.* A Degree in the collection of Le Page.

PRINCE OF THE LEVITES. The French title is *Prince des Lévites.* A degree in the collection of the Lodge of Saint Louis des Amis Réunis at Calais.

PRINCE OF THE ROYAL SECRET. See *Sublime Prince of the Royal Secret.*

PRINCE OF THE SEVEN PLANETS, ILLUSTRIOUS GRAND. In French, *Illustre Grand Prince des sept Planètes.* A Degree in the manuscript collection of Peuvret.

PRINCE OF THE TABERNACLE. The French title is *Prince du Tabernacle.* The Twenty-fourth Degree of the Ancient and Accepted Scottish Rite. In the old rituals the Degree was intended to illustrate the directions given for the building of the tabernacle, the particulars of which are recorded in the twenty-fifth chapter of Exodus. The Lodge is called a *Hierarchy,* and its officers are a Most Powerful Chief Prince, representing Moses, and three Wardens, whose style is *Powerful,* and who respectively represent Aaron, Bezaleel, and Aholiab. In the modern instructions of the United States, the three principal officers are called the *Leader,* the *High Priest,* and the *Priest,* and respectively represent Moses, Aaron, and Ithamar, his son. The ritual is greatly enlarged; and while the main idea of the Degree is retained, the ceremonies represent the initiation into the mysteries of the Mosaic tabernacle. The jewel is the letter *A,* in gold, suspended from a broad crimson ribbon. The apron is white, lined with scarlet and bordered with green. The flap is sky-blue. On the apron is depicted a representation of the Tabernacle. This Degree appears to be peculiar to the Scottish Rite and its modifications. Doctor Mackey had not met with it in any of the other Rites.

PRINCE OF WALES. See *Wales, Princes of.*

PRINCE OF WALES GRAND LODGE. About the time of the reconciliation of the two contending Grand Lodges in England, in 1813, they were called, by way of distinction, after their Grand Masters. That of the Moderns was called the *Prince of Wales Grand Lodge,* and that of the Antients the *Duke of Kent's Grand Lodge.* The titles were used colloquially, and not officially.

PRINCE OF WALES LODGE. A Red Apron Lodge, No. 259, constituted August 20, 1787, by Warrant from the Duke of Cumberland, Most Worshipful Grand Master, under the patronage and personal protection of the Prince of Wales who subsequently became George IV of England. George, Prince of Wales, was Worshipful Master 1787–1820, having at one time had as Wardens the Dukes of York and Clarence. The Duke of York was Worshipful Master 1820–7 and the latter having been Worshipful Master 1827–30. The Duke of Sussex, Most Worshipful Grand Master, was Worshipful Master 1830–43. Albert Edward, Prince of Wales, was Worshipful Master in 1874. The membership consisted entirely of those who had been honored with appointments under its patron or men firmly attached to His Royal Highness's person and interests. This Lodge has the privilege of electing a Grand Steward annually and also its members may wear "a royal medal, having the Prince of Wales' plume and motto within a garter, surmounted by the coronet," etc., for the purpose of being "worn by the members *out* as well as *in* the Lodge, as a public token of their sincere and devoted attachment to H. R. H.'s person and interests." At the time of King William

IV's accession to the English throne in 1830 he was actual Master of the Prince of Wales Lodge and due to this distinction the other members of the Lodge were given the honor of having their aprons decorated with a narrow internal border of garter-blue (see the history of the Lodge as written by Brother Thomas Fenn).

PRINCESS OF THE CROWN. The French title is *Princesse de la Couronne.* The Tenth and last Degree of the Freemasonry of Adoption according to the French *régime.* The Degree, which is said to have been composed in Saxony, in 1770, represents the reception of the Queen of Sheba by King Solomon. The Grand Master and Grand Mistress personate Solomon and his wife, which one, the Cahier does not say, and the recipiendary or candidate plays the part of the Queen of Sheba. The Degree, says Ragon (*Tuileur Général*, page 78) is not initiatory, but simply honorary.

PRINCIPAL OFFICERS. The number *three*, as a sacred number in the Masonic system, is, among many other ways, developed in the fact that in all Masonic bodies there are three principal officers.

PRINCIPAL POINTS. See *Points of Entrance, Perfect.*

PRINCIPALS. The three presiding officers in a Chapter of Royal Arch Masons, according to the system practised in England, are called the *Three Principals*, or King, Prophet, and Priest, and, under the titles of *Z*, *H*, and *J*, represent Zerubbabel, Haggai, and Joshua. No person is eligible to the First Principal's chair unless he has served twelve months in each of the others; and he must also be the Master or Past Master of a Lodge, and have served in the Chapter the office of Scribe, Sojourner, or Assistant Sojourner. At his installation, each of the Principals receives an installing Degree like that of the Master of a Blue Lodge. There is, however, no resemblance between any of these Degrees and the Order of High Priesthood which is conferred in Royal Arch ceremonies in the United States. The presiding officers of the Grand Chapter are called *Grand Principals*, and represent the same personages. The official jewel of Z, is a Crown; of H, an All-seeing Eye; and of J, a Book, each surrounded by a nimbus, or rays of glory, and placed within an equilateral triangle.

PRINCIPAL SOJOURNER. The Hebrew word גר, *ger*, which we translate a *sojourner*, signifies a man living out of his own country, and is used in this sense throughout the Old Testament. The children of Israel were, therefore, during the captivity, sojourners in Babylon, and the person who is represented by this officer, performed, as the incidents of the Degree relate, an important part in the restoration of the Israelites to Jerusalem. He was the spokesman and leader of a party of three sojourners, and is, therefore, emphatically called the chief, or *Principal Sojourner.*

In the English Royal Arch system there are three officers called *Sojourners.* But in the American system the three Historical Sojourners are represented by the candidates, while only the supposed chief of them is represented by an officer called the *Principal Sojourner.* His duties are those of a Conductor, and resemble, in some respects, those of a Senior Deacon in a Symbolic Lodge; which office, indeed, he occupies when the Chapter is open on any of the preliminary Degrees.

PRINTED PROCEEDINGS. In 1741, the Grand Lodge of England adopted a regulation which Entick (*Constitutions*, 1756, page 236) is careful to tell us, "was unanimously agreed to," forbidding any Brother "to print, or cause to be printed, the proceedings of any Lodge or any part thereof, or the names of the persons present at such Lodge, but by the direction of the Grand Master or his deputy, under pain of being disowned for a Brother, and not to be admitted into any Quarterly Communication or Grand Lodge, or any Lodge whatsoever, and of being rendered incapable of bearing any office in the Craft."

The law has never been repealed, but the Grand Lodge of England issues reports of its meetings, as also do most of the Grand Lodges of the world. Bulletins are published at stated intervals by the Grand Orients of France, Italy, and Portugal, and by nearly all those of South America. In the United States, every Grand Lodge publishes annually the journal of its proceedings, and many subordinate Lodges print the account of any special meeting held on an important or interesting occasion.

PRIOR. This word has in its uses several applications.

1. The Superiors of the different nations or Provinces into which the Order of the Templar was divided, were at first called *Priors* or *Grand Priors*, and afterwards *Preceptors* or *Grand Preceptors.*

2. Each of the languages of the Order of Malta was divided into Grand Priories, of which there were twenty-six, and over each of them a Grand Prior presided. Under him were several Commanderies.

3. The second officer in a Council of Kadosh, under the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States.

4. The Grand Prior is the third officer in the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States.

PRIOR, GRAND. See *Grand Prior.*

PRIORY. The jurisdiction of a Grand Prior in the Order of Malta or Saint John of Jerusalem.

PRIORY, GREAT. See *Great Priory.*

PRISEURS, ORDER OF THE. See *Nicotiates, Order of.*

PRISON. A Lodge having been held in 1782, in the King's Bench Prison, London, the Grand Lodge of England passed a resolution declaring that "it is inconsistent with the principles of Masonry for any Freemason's Lodge to be held for the purposes of making, passing, or raising Masons in any prison or place of confinement" (*Constitutions*, 1784, page 349).

The resolution is founded on the principle that there must be perfect freedom of action in everything that relates to the admission of candidates, and such freedom is not consistent with the necessary restraints of a prison.

PRIVATE COMMITTEE. See *Committee, Private.*

PRIVILEGED QUESTIONS. In parliamentary law, privileged questions are defined to be those to which precedence is given over all other questions. They are of four kinds:

1. Those which relate to the rights and privileges of the assembly or any of its members.
2. Motions for adjournment.
3. Motions for reconsideration.
4. Special orders of the day.

The first, third, and fourth only of these are applicable to Masonic parliamentary law.

PRIVILEGE, QUESTIONS OF. In all parliamentary or legislative bodies, there occur certain questions which relate to matters affecting the dignity of the assembly or the rights and privileges of some of its members, and these are hence called *Questions of Privilege;* such, for instance, are motions arising out of or having relation to a quarrel between two of the members, an assault upon any member, charges affecting the integrity of the assembly or any of its members, or any other matters of a similar character. Questions referring to any of these matters take precedence of all other business, and hence are always in order. These questions of privilege are not to be confounded with privileged questions; for, although all questions of privilege are privileged questions, all privileged questions are not questions of privilege. Strictly speaking, questions of privilege relate to the house or its members, and privileged questions relate to matters of business (see Doctor Mackey's revised *Jurisprudence of Freemasonry*).

PROBATION. The interval between the reception of one Degree and the succeeding one is called the *probation* of the candidate, because it is during this period that he is to prove his qualification for advancement. In England and in the United States the time of probation between the reception of Degrees is four weeks, to which is generally added the further safeguard of an open examination in the preceding Degree. In France and Germany the probation is extended to one year. The time is greatly extended in the Ancient and Accepted Scottish Rite. The Statutes of the Southern Supreme Council require an interval of two years to be passed between the reception of the Fourteenth and the Thirty-second Degrees. An extraordinary rule prevailed in the *Constitutions of 1762*, by which the Rite of Perfection was governed. According to this rule, a candidate was required to pass a probation, from the time of his application as an Entered Apprentice until his reception of the Twenty-fifth or ultimate Degree of the Rite, of no less than six years and nine months. But as all the separate times of probation depended on symbolic numbers, it is not to be presumed that this regulation was ever practically enforced.

PROBLEM, FORTY-SEVENTH. See *Forty-Seventh Problem.*

PROCESSIONS. Public processions of the Order, although not as popular as they were some years ago, still have the warrant of early and long usage. The first procession, after the revival, of which we have a record, took place June 24, 1721, when, as Anderson tells us (*Constitutions*, 1738, page 112), "Payne, Grand Master, with his Wardens, the former Grand officers, and the Masters and Wardens of twelve Lodges, met the Grand Master elect in a Grand Lodge at the King's Arms Tavern, Saint Paul's Churchyard, in the morning, . . . and from thence they marched on foot to the Hall in proper clothing and due form" (see *Clothing* and *Regalia*).

Anderson and Entick continue to record the annual processions of the Grand Lodge and the Craft on the Feast Day, with a few exceptions, for the next twenty-five years; but after this first pedestrian procession all the subsequent ones were made in carriages, the record being, "the procession of March was made in coaches and chariots" (*Constitutions*, 1756, page 227).

But ridicule being thrown by the enemies of the Order upon these processions, by a mock one in 1741 (see *Scald Miserables*), and in subsequent years, in 1747 the Grand Lodge unanimously resolved to discontinue them, nor have they since been renewed (*Constitutions*, 1756, page 248). On the subject of these mock processions, see an article by Dr. W. J. Chetwode Crawley (*Transactions*, Quatuor Coronati Lodge, volume xviii).

Public processions of the Craft were some years ago very common in America, nor have they yet been altogether abandoned; although now practised with greater discretion and less frequently, being in general restricted to special occasions of importance, such as funerals, the laying of corner-stones, etc.

The question has been often mooted, whether public processions, with the open exhibition of its regalia and furniture, are or are not of advantage to the Order. In 1747 it was thought not to be so, at least in London, but the custom was continued, to a great extent, in the provinces. Doctor Oliver (*Symbol of Glory*) was in favor of what he calls "the good old custom, so strongly recommended and assiduously practised by the Masonic worthies of the eighteenth century, and imitated by many other public bodies of men, of assembling the Brethren of a province annually under their own banner, and marching in solemn procession to the house of God, to offer up their thanksgiving in the public congregation for the blessings of the preceding year; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order."

Processions are not peculiar to the Masonic Fraternity. The custom comes to us from remote antiquity. In the initiations at Eleusis, the celebration of the Mysteries was accompanied each day by a solemn procession of the initiates from Athens to the temple of initiation. Apuleius describes the same custom as prevailing in the celebration of the Mysteries of Isis. Among the early Romans, it was the custom, in times of public triumph or distress, to have solemn processions to the temples, either to thank the gods for their favor or to invoke their protection. The Jews also went in procession to the Temple to offer up their prayers. So, too, the primitive Christians walked in procession to the tombs of the martyrs. Ecclesiastical processions were first introduced in the fourth century. They are now used in the Roman Church on various occasions, and the *Pontificale Romanum* supplies the necessary ritual for their observance. In the Middle Ages these processions were often carried to an absurd extent. Polydore describes them as consisting of "ridiculous contrivances, of a figure with a great gaping mouth, and other pieces of merriment." But these displays were abandoned with the increasing refinement of the age. At this day, processions are common in all countries, not only of religious confraternities, but of political and social societies.

PRIMITIVE SYMBOLISM

Fig. 1. Vishnu, a Hindu god. Fig. 2. Brahma, chief Hindu god. Fig. 3. Venus and Hymen, vitality powers. Fig. 4. Sun and Moon gods. Fig. 5. Car of Cupid. Fig. 6. Mercury, rooster and corn. Fig. 7. Calathus, maidenhood symbol, on winged bearer. Fig. 8. Neptune, the sea god. Fig. 9. Goddess of the City Sidon.

PRIMITIVE SYMBOLISM

Fig. 10. Oriental myth of mankind from fish. Fig. 11. Venus raised from sea by Titans. Fig. 12. Serpent trampled by Hindu god. Fig. 13. Ashtaroth as goddess of night. Fig. 14. Lotus and destructive emblems. Fig. 15. Moon god. Fig. 16. Tentyra Venus with dove. Fig. 17. Four-horned goat from Spain. Fig. 18. Mermaid myth. Fig. 19. Horned head of the god Baal. Fig. 20. Vine leaves and apples denoting fertility.

There are processions also in Freemasonry which are confined to the internal concerns of the Order, and are not therefore of a public nature. The procession "around the Hall," at the installation of the Grand Master, is first mentioned in 1721. Previous to that year there is no allusion to any such ceremony. From 1717–20 we are simply told that the new Grand Master "was saluted," and that he was "homaged," or that "his health was drunk in due form." But in 1721 a processional ceremony seems to have been composed, for in that year we are informed (*Constitutions*, 1738, page 113), that "Brother Payne, the old Grand Master, made the first procession round the Hall, and when returned, he proclaimed aloud the most noble Prince and our Brother." This procession was not abolished with the public processions in 1747, but continued for many years afterward.

In the United States it gave rise to the procession at the installation of Masters, which, although provided for by the ritual, and practised by Lodges, has been too often neglected by many. The form of the procession, as adopted in 1724, is given by Anderson (*Constitutions*, 1738, page 117), and is almost precisely the same as that used in all Masonic processions at the present day, except funeral ones. The rule was then adopted, which has ever since prevailed, that in all processions the juniors in Degree and in office shall go first, so that the place of honor shall be the rear.

An early Masonic procession is reported in *Read's Weekly Journal or British Gazeteer*, No. 606, April 13, 1736, as quoted in the *Freemasons Magazine and Masonic Mirror*, September 19, 1863 (page 223) as follows:

> Friday, about 2 o'clock, the Grand Cavalcade of the Most Antient and Honourable Society of Free and Accepted Masons, set forward from the Earl of London's house in Privy-garden to Fishmonger's hall in Thames-street. The procession was as follows: A pair of kettle-drums, 2 trumpets, 2 French horns, 4 haut-boys, 2 bassoons, the 12 present stewards in 12 chariots, the Master and warden of the Stewards Lodge in one coach, the Brethren in their respective coaches, the noblemen and gentlemen who have served in the Grand Offices, the two Grand Wardens in one coach, the Deputy Grand Master alone, the Secretary and Sword Bearer in one coach, the Rt. Hon., the Lord Viscount Weymouth, the present Grand Master, and the Rt. Hon. Earl of London, the Grand Master elect, together in the Lord Weymouth's coach; the Earl of London's coach and six horses, empty, closed the procession. The cavalcade proceeded through the Strand Fleet-street, Cheapside, Cornhill and Gracechurch-street to Fishmonger's Hall, where a very elegant entertainment was provided by the Stewards. In the evening there was a grand ball for the ladies, and the whole was concluded with the usual magnificence and grandeur.

PROCLAMATION. At the installation of the officers of a Lodge, or any other Masonic Body, and especially a Grand Lodge or Grand Chapter, *proclamation* is made in a Lodge or Chapter by the installing officer, and in a Grand Lodge or Grand Chapter by the Grand Marshal. Proclamation is also made on some other occasions, and on such occasions the Grand Marshal performs the duty.

PROCLAMATION OF CYRUS. A ceremony in the American Royal Arch. We learn from Scripture that in the first year of Cyrus, the King of Persia, the captivity of the Jews was terminated. Cyrus, from his conversations with Daniel and the other Jewish captives of learning and piety, as well as from his perusal of their sacred books, more especially the prophecies of Isaiah, had become imbued with a knowledge of true religion, and hence had even publicly announced to his subjects his belief in the God "which the nation of the Israelites worshiped." He was consequently impressed with an earnest desire to fulfil the prophetic declarations of which he was the subject, and to rebuild the Temple of Jerusalem. Accordingly, he issued a proclamation, which we find in Ezra (i, 2 and 3) as follows:

> Thus saith Cyrus, King of Persia, The Lord God of heaven, hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judea. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judea, and build the house of the Lord God of Israel, he is the God, which is in Jerusalem.

With the publication of this proclamation of Cyrus commences what may be called the second part of the Royal Arch Degree.

PROCLUS. Known as the successor of Syrianus as the head of the Athenian school. Born in Constantinople, 412, died at Athens, 485. Proclus was a Neo-Platonist, and waged war against the new religion of Christianity, which caused him to be banished from the city; but was subsequently readmitted. His works were chiefly mystical, such as devoting hymns to the sun, Venus, or the poetic muses, and so far were harmless.

PROFANE. There is no word whose technical and proper meaning differs more than this. In its ordinary use *profane* signifies one who is irreligious and irreverent, but in its technical adaptation it is applied to one who is ignorant of sacred rites. The word is compounded of the two Latin words *pro* and *fanum*, and literally means *before* or *outside of the temple;* and hence, a *profanus* among the ancients was one who was not allowed to enter the temple and behold the mysteries. "Those," says Vossius, "were called profane who were not initiated in the sacred rites, but to whom it was allowed only to stand before the temple—*pro fano*—not to enter it and take part in the solemnities."

The Greek equivalent, Βέβηλος, had a similar reference; for its root is found in Βηλὸς, a *threshold*, as if it denoted one who was not permitted to pass the threshold of the temple. In the celebrated hymn of Orpheus, which it is said was sung at the Mysteries of Eleusis, we meet with this phrase, Φθεγξομαι οἷς Θέμις ἐστὶ Θύρας ὑπερθεῖσθε Βεβήλοις, meaning *I speak to those to whom it is lawful, but close the doors against the profane.* When the mysteries were about to begin, the Greeks used the solemn formula, ἐκὰς, ἐκὰς, ἔστε Βεβήλοι; and the Romans, *Procul, O procul este, profani*, both meaning, *Far hence, O far hence, be ye, ye outsiders!* (see Vergil, *Aeneid*, book vi, line 258).

Hence the original and inoffensive signification of *profane* is that of being uninitiated; and it is in this sense that it is used in Freemasonry, simply to designate one who has not been initiated as a Freemason. The word *profane* is not recognized as a noun substantive in the general usage of the language, but it has been adopted as a technical term in the dialect of Freemasonry, in the same relative sense in which the

word *layman* is used in the professions of law and divinity.

Accepted as the word is for general use among Freemasons, its ancient meaning "outside the Temple, an outsider," may be misunderstood. A peculiar instance of this sort came up for consideration in 1926 at the Grand Lodge of the Philippine Islands. One of the Lodges objected to the use of the word *profane*, in either English or Spanish, when reference is made to persons not Freemasons, because it "has no proper place in modern Masonry." Accordingly the Grand Lodge adopted this resolution:

> That the use of the word *profane*, when reference is made to persons not Masons, be avoided wherever possible by the use of some other word or expression in its stead, such as *uninitiated* and *non-Mason*.

PROFICIENCY. The necessity that anyone who devotes himself to the acquisition of a science should become a proficient in its elementary instructions before he can expect to grasp and comprehend its higher branches, is so almost self-evident as to need no argument. But as Speculative Freemasonry is a science, it is equally necessary that a requisite qualification for admission to a higher Degree should be a suitable proficiency in the preceding one. It is true, that we do not find in express words in the *Old Constitutions* any regulations requiring proficiency as preliminary to advancement, but their whole spirit is evidently to that effect; and hence we find it prescribed in the *Old Constitutions*, that no Master shall take an apprentice for less than seven years, because it was expected that he should acquire a competent knowledge of the *mystery* before he could be admitted as a Fellow. The modern Constitution of the Grand Lodge of England provides that no Lodge shall confer a higher Degree on any Brother until he has passed an examination in open Lodge on the preceding Degrees (Rule 195) and many, perhaps most, of the Grand Lodges of the United States have adopted a similar regulation. The instructions of all the Symbolic Degrees, and, indeed, of the higher Degrees, and that too, in all rites, makes the imperative demand of every candidate whether he has made suitable proficiency in the preceding Degree, an affirmative answer to which is required before the rites of initiation can be continued. This answer is, according to the instructions, that "he has." But some Freemasons have sought to evade the consequence of an acknowledgment of ignorance and want of proficiency by a change of the language of the instructions into "such as time and circumstances would permit." But this is an innovation, unsanctioned by any authority, and should be repudiated. If the candidate has not made proper proficiency, the ritual, outside of all statutory regulations, refuses him advancement.

Anderson, in the second edition of his *Constitutions* (page 71), cites what he calls "an old record," which says that in the reign of Edward III of England it was ordained "that Master Masons, or Masters of work, shall be examined whether they be able of cunning to serve their respective Lords, as well the Highest as the Lowest, to the Honour and Worship of the aforesaid Art, and to the Profit of their Lords." Here, then, we may see the origin of that usage, which is still practised in every well-governed Lodge, not only of demanding a proper degree of proficiency in the candidate, but also of testing that proficiency by an examination.

This cautious and honest fear of the Fraternity lest any Brother should assume the duties of a position which he could not faithfully discharge, and which is, in our time, tantamount to a candidate's advancing to a Degree for which he is not prepared, is again exhibited in all the *Old Constitutions*. Thus in the *Lansdowne Manuscript*, whose date is referred to the middle of the sixteenth century, it is charged "that no Mason take on him no Lord's work, nor other man's, but if he know himself well able to perform the work, so that the Craft have no slander." The same regulation, and almost in the same language, is to be found in all the subsequent manuscripts.

In the Charges of 1722, it is directed that "a younger Brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for encreasing and continuing of brotherly love" (*Constitutions*, 1723, page 53).

It was, with the same view, that all of the Old Constitutions made it imperative that no Master should take an apprentice for less than seven years, because it was expected that he should acquire a competent knowledge of the mystery of the Craft before he could be admitted as a Fellow.

Notwithstanding these charges had a more particular reference to the operative part of the art, they clearly show the great stress that was placed by our ancient Brethren upon the necessity of skill and proficiency; and they have furnished the precedents upon which are based all similar regulations subsequently applied to Speculative Freemasonry.

PRO GRAND MASTER. The Latin word *pro* to be translated *for*, or *instead of*, or *on behalf of* the Grand Master. An officer known only to the English system, and the title adopted for the first time in 1782, when, on the election of the Duke of Cambridge to the office of Grand Master, a regulation was adopted by the Grand Lodge of England, that whenever a Prince of the Blood accepted the office of Grand Master, he should be at liberty to nominate any peer of the realm to be the Acting Grand Master, and to this officer is now given the title of *Pro Grand Master*. His collar, jewel, and authority are the same as those of a Grand Master, and in the case of a vacancy he actually assumes the office until the next annual election. The following Brethren have been Pro Grand Masters:

1782–1789	Earl of Effingham.
1790–1813	Earl of Moira.
1834–1838	Lord Dundas.
1839–1840	Earl of Durham.
1841–1843	Earl of Zetland.
1874–1890	Earl of Carnarvon.
1891–1898	Earl of Lathom.
1898–1908	Earl Amherst.
1908–	Lord Ampthill.

PROGRESSIVE FREEMASONRY. Our Freemasonry is undoubtedly a progressive science, and yet the fundamental principles of Freemasonry are the same now as they were at the very beginning of the Institution. Its landmarks are unchangeable. In these there can be no alteration, no diminution, no addition. When, therefore, we say that Freemasonry is progressive in its character, we of course

do not mean to allude to this unalterable part of its constitution. But there is a progress which every science must undergo, and which many of them have already undergone, to which the science of Freemasonry is subject.

Thus we say of chemistry that it is a progressive science.

Two hundred years ago, all its principles, so far as they were known, were directed to such futile inquiries as the philosopher's stone and the elixir of immortality. Now these principles have become more thoroughly understood, and more definitely established, and the object of their application is more noble and philosophic. The writings of the chemists of the former and the present period sufficiently indicate this progress of the science. Yet the elementary principles of chemistry are unchangeable. Its truths were the same then as they are now. Some of them were at that time unknown, because no mind of sufficient research had discovered them; but they existed as truths, from the very creation of matter; and now they have only been developed, not invented.

So it is with Freemasonry. It too has had its progress. Freemasons are now expected to be more learned than formerly in all that relates to the science of the Order. Its origin, its history, its objects, are now considered worthy of the attentive consideration of its disciples. The rational explanation of its ceremonies and symbols, and their connection with ancient systems of religion and philosophy, are now considered as necessary topics of inquiry for all who desire to distinguish themselves as proficients in Masonic science.

In all these things we see a great difference between the Freemasons of the present and of former days. In Europe, a century ago, such inquiries were considered as legitimate subjects of Masonic study. Hutchinson published in 1760, in England, his admirable work entitled the *Spirit of Freemasonry*, in which the deep philosophy of the Institution was fairly developed with much learning and ingenuity. Preston's *Illustrations of Masonry*, printed at a not much later period, also exhibits the system treated, in many places, in a philosophical manner. Lawrie's *History of Freemasonry*, published in Scotland in 1804, is a work containing much profound historical and antiquarian research. And in the last century, the works of Doctor Oliver alone would be sufficient to demonstrate to the most cursory observer that Freemasonry has a claim to be ranked among the learned institutions of the day. In Germany and France, the press has been borne down with the weight of abstruse works on our Order, written by men of the highest literary pretensions. In the United States, notwithstanding the really excellent work of Salem Town on *Speculative Masonry*, published in 1818, and the learned *Discourses* of Dr. T. M. Harris, published in 1801, it is only within much more recent years that Freemasonry has begun to assume the exalted position of a literary institution.

PROMISE. In entering into the Covenant of Freemasonry, the candidate makes a promise to the Order; for his covenant is simply a promise where he voluntarily places himself under a moral obligation to act within certain conditions in a particular way. The law of promise is, therefore, strictly applicable to this covenant, and by that law the validity and obligation of the promises of every candidate must be determined. In every promise there are these two things to be considered: the intention and the obligation.

As to the intention: of all casuists, the Jesuits alone have contended that the intention may be concealed within the bosom of the promiser. All Christian and Pagan writers agree on the principle that the words expressed must convey their ordinary meaning to the promisee. If we promise to do a certain thing to-morrow, we cannot, when the morrow comes, refuse to do it on the ground that we only promised to do it if it suited us when the time of performance had arrived. The obligation of every promiser is, then, to fulfil the promise that he has made, not in any way that he may have secretly intended, but in the way in which he supposes that the one to whom he made it, understood it at the time that it was made. Hence all Masonic promises are accompanied by the declaration that they are given without equivocation or mental reservation of any kind whatsoever.

All voluntary promises are binding, unless there be some paramount consideration which will release the obligation of performance. It is worth-while, then, to inquire if there be any such considerations which can impair the validity of Masonic promises. Doctor Wayland (*Elements of Moral Science*, page 285) lays down five conditions in which promises are not binding:

1. Where the performance is impossible.
2. Where the promise is unlawful.
3. Where no expectation is voluntarily excited by the promiser.
4. Where they proceed upon a condition which the promiser subsequently finds does not exist.
5. Where either of the parties is not a moral agent.

It is evident that no one of these conditions will apply to Masonic promises, for,

1. Every promise made at the altar of Masonry is possible to be performed.
2. No promise is exacted that is unlawful in its nature; for the candidate is expressly told that no promise exacted from him will interfere with the duty which he owes to God and to his country.
3. An expectation is voluntarily excited by the promiser, and that expectation is that he will faithfully fulfil his part of the covenant.
4. No false condition of things is placed before the candidate, either as to the character of the Institution or the nature of the duties which would be required of him.
5. Both parties to the promise, the candidate who makes it and the Craft to whom it is made, are moral agents, fully capable of entering into a contract or covenant.

This, then, is the proper answer to those adversaries of Freemasonry who contend for the invalidity of Masonic promises on the very grounds of Wayland and other moralists. Their conclusions would be correct, were it not that every one of their premises is false.

PROMOTER, FATHER AND. See *Father and Promoter*.

PROMOTION. *Promotion* in Freemasonry should not be governed, as in other societies, by succession of office. The fact that one has filled a lower office gives him no claim to a higher, unless he is fitted, by

skill and capacity, to discharge its duties faithfully. This alone should be the true basis of promotion (see *Preferment*).

PROMULGATION, LODGE OF. A Lodge of instruction which paved the way for the Union of 1813 of the Antient and Modern Grand Lodges. In 1809 the Grand Lodge of the Moderns resolved, on April 12, that, "This Grand Lodge do agree in opinion with the Committee of Charity that it is not necessary any longer to continue in force those measures which were resorted to, in or about the year 1739, respecting irregular Masons, and do therefore enjoin the several Lodges to revert to the Ancient Landmarks of the Society." A Warrant was issued, October 26, 1809, permitting certain Brethren to hold a Special Lodge with the purpose of "Ascertaining and promulgating the Ancient Land-Marks of the Craft." Meetings were held weekly at Freemasons Hall, beginning November 21, 1809. When the members agreed as to the exact form and manner of every ceremony they invited the Masters of the London Lodges to attend a rehearsal. Then they went through the Three Degrees and the ceremony of Installation, specified as "One of the *two* Land-Marks of the Craft." This word *two* is probably mistaken for *true*. After doing much good work in the way of bringing together factions and in the teaching of the accepted forms of ritual and ceremony, the Brethren disbanded in March, 1811.

PROOFS. What the German Freemasons call *proben und prüfungen*, meaning *trials and proofs*, and the French, *épreuves Maconniques*, or *Masonic proofs*, are defined by Bazot (*Manuel*, page 141) to be "mysterious methods of discovering the character and disposition of a recipiendary." They are, in fact, those ritualistic ceremonies of initiation which are intended to test the fortitude and fidelity of the candidate. They seem to be confined to Continental Freemasonry, for they are not known to any extent in the English or American systems, where all the ceremonies are purely symbolic. Krause (*Kunsturkunden*, Book I, clii, 37) admits that no trace of them, at least in the perilous and fearful forms which they assume in the Continental Rituals, are to be found in the oldest English catechisms. He admits that, as appealing to the sentiments of fear and hope, and adopting a dramatic form, they are contrary to the spirit of Freemasonry, and greatly interfere with its symbolism and with the pure and peaceful sentiments which it is intended to impress upon the mind of the neophyte.

PROPERTY OF A LODGE. As a Lodge owes its existence, and all the rights and prerogatives that it exercises, to the Grand Lodge from which it derives its Charter or Warrant of Constitution, it has been decided, as a principle of Masonic law, that when such Lodge ceases to exist, either by a withdrawal or a surrender of its Warrant, all the property which it possessed at the time of its dissolution reverts to the Grand Lodge. But should the Lodge be restored by a revival of its Warrant, its property should be restored, because the Grand Lodge held it only as the general trustee or guardian of the Craft.

PROPHET. Haggai, who in the American system of the Royal Arch is called the *Scribe*, in the English system receives the title of *Prophet*, and hence in the order of precedence he is placed above the High Priest.

PROPHETS, SCHOOLS OF THE. See *Schools of the Prophets*.

PROPONENDA. The matters contained in the Notices of Motions, which are required by the Grand Lodge of England to be submitted to the members previous to the Quarterly Communication when they are to be discussed, are sometimes called the *proponenda*, or subjects to be proposed.

PROPOSING CANDIDATES. The only method recognized in the United States of proposing candidates for initiation or membership is by the written petition of the applicant, who must at the same time be recommended by two members of the Lodge. In England, the applicant for initiation must previously sign the declaration, which in the United States is only made after his election. He is then proposed by one Brother, and, the proposition being seconded by another, he is balloted for at the next regular Lodge. Applicants for membership are also proposed without petition, but the Certificate of the former Lodge must be produced, as in the United States the dimit is required. Nor can any candidate for affiliation be balloted for unless previous notice of the application be given to all the members of the Lodge.

PROPYLAEUM. This word is also written *Propylaeon*. The court or vestibule in front of an edifice. The Propylaed is the celebrated entrance to the Parthenon, the Greek Doric temple at Athens, built by Pericles in honor of Minerva or Athena.

PROSCRIPTION. The German Freemasons employ this word in the same sense in which we do *expulsion*, as the highest Masonic punishment that can be inflicted. They also use the word *verbannung*, meaning *banishment*, for the same purpose.

PROSELYTE OF JERUSALEM. In French, *Prosélyte de Jerusalem*. The Sixty-eighth Degree of the Metropolitan Chapter of France.

PROSELYTISM. Making converts, to win over from one faith to another by argument or other means of persuasion. Brahmanism is, perhaps, the only religion which is opposed to proselytism. The Brahman seeks no convert to his faith, but is content with that extension of his worship which is derived from the natural increase only of its members. The Jewish Church, perhaps one of the most exclusive, and which has always seemed indifferent to progress, yet provided a special form of baptism for the initiation of its proselytes into the Mosaic rites.

Buddhism, the great religion of the Eastern world, which, notwithstanding the opposition of the leading Brahmans, spread with amazing rapidity over the Oriental nations, so that now it seems the most popular religion of the world, owes its extraordinary growth to the energetic propagandism of Sakyamuni, its founder, and to the same proselyting spirit which he inculcated upon his disciples.

The Christian church, mindful of the precept of its Divine founder, "Go ye into all the world, and preach the Gospel to every creature," has always considered the work of missions as one of the most important duties of the Church, and owes its rapid increase, in its earlier years, to the proselyting spirit of Paul, and Thomas, and the other apostles.

Mohammedanism, springing up and lingering for a long time in a single family, at length acquired rapid growth among the Oriental nations, through the energetic proselytism of the Prophet and his adherents. But the proselytism of the religion of the New Testament and that of the Koran differed much in character. The Christian made his converts by persuasive accents and eloquent appeals; the Mussulman converted his penitents by the sharp power of the sword. Christianity was a religion of peace, Mohammedanism of war; yet each, though pursuing a different method, was equally energetic in securing converts.

In respect to this doctrine of proselytism, Freemasonry resembles more the exclusive faith of Brahma than the inviting one of Moses, of Buddha, of Christ, or of Mohammed. In plain words, Freemasonry is rigorously opposed to all proselytism. While its members do not hesitate, at all proper times and on all fitting occasions, to defend the Institution from all attacks of its enemies, it never seeks, by voluntary laudation of its virtues, to make new accessions of friends, or to add to the number of its disciples.

Nay, it boasts, as a peculiar beauty of its system, that it is a voluntary Institution. Not only does it forbid its members to use any efforts to obtain initiates, but actually requires every candidate for admission into its sacred rites to seriously declare, as a preparatory step, that in this voluntary offer of himself he has been unbiased by the improper solicitations of friends. Without this declaration, the candidate would be unsuccessful in his application. Although it is required that he should be prompted to solicit the privilege by the favorable opinion which he had conceived of the Institution, yet no provision is made by which that opinion can be inculcated in the minds of the profane; for were a Freemason, by any praises of the Order, or any exhibitions of its advantages, to induce anyone under such representations to seek admission, he would not only himself commit a grievous fault, but would subject the candidate to serious embarrassment at the very entrance of the Lodge.

This Brahmanical spirit of anti-proselytism, in which Freemasonry differs from every other association, has imprinted upon the Institution certain peculiar features. In the first place, Freemasonry thus becomes, in the most positive form, a voluntary association. Whoever comes within its mystic circle, comes there of his "own free will and accord, and unbiased by the influence of friends." These are the terms on which he is received, and to all the legitimate consequences of this voluntary connection he must submit. Hence comes the axiom, "Once a Freemason, always a Freemason"; that is to say, no man, having once been initiated into its sacred rites, can, at his own pleasure or caprice, divest himself of these obligations and duties which, as a Freemason, he has assumed. Coming to us freely and willingly, he can urge no claim for retirement on the plea that he was unduly persuaded, or that the character of our Institution had been falsely represented. To do so would be to convict himself of fraud and falsehood, in the declarations made by him preliminary to his admission.

If these declarations were indeed false, he at least cannot, under the legal maxim, take advantage of his own wrong. The knot which binds him to the Fraternity has been tied by himself, and is indissoluble. The renouncing Freemason may, indeed, withdraw from his connection with a Lodge, but he cannot release himself from his obligations to the regulation, which requires every Freemason to be a member of one. He may abstain from all communication with his Brethren, and cease to take any interest in the concerns of the Fraternity; but he is not thus absolved from the performance of any of the duties imposed upon him by his original admission into the brotherhood. A proselyte, persuaded against his will might claim his right to withdraw; but the voluntary seeker must take and hold what he finds.

Another result of this anti-proselyting spirit of the Institution is, to relieve its members from all undue anxiety to increase its membership. It is not to be supposed that Freemasons have not the very natural desire to see the growth of their Order. Toward this end, they are ever ready to defend its character when attacked, to extol its virtues, and to maintain its claims to the confidence and approval of the wise and good. But the growth they wish is not that abnormal one, derived from sudden revivals or ephemeral enthusiasm, where passion too often takes the place of judgment; but that slow and steady, and therefore healthy, growth which comes from the adhesion of wise and virtuous and thoughtful men, who are willing to join the brotherhood, that they may the better labor for the good of their fellow-men.

Thus it is that we find the addresses of our Grand Masters, the reports of our Committee on Foreign Correspondence, and the speeches of our anniversary orators, annually denouncing the too rapid increase of the Order, as something calculated to affect its stability and usefulness.

Hence, too, the Black Ball, that antagonist of proselytism, has been long and familiarly called the Bulwark of Freemasonry. Its faithful use is ever being inculcated by the fathers of the Order upon its younger members; and the unanimous ballot is universally admitted to be the most effectual means of preserving the purity of the Institution.

And so, this spirit of anti-proselytism, impressed upon every Freemason from his earliest initiation although not itself a landmark, has come to be invested with all the sacredness of such a law, and Freemasonry stands out alone, distinct from every other human association, and proudly proclaims, "Our portals are open to all the good and true, but we ask no man to enter."

PROTECTOR OF ENGLISH FREEMASONS. This is a title accepted by King Edward VII of England on his accession to the throne in 1901. King Christian IX of Denmark became the Protector of the Craft in that country in 1885 when the Crown Prince Frederick Wilhelm Karl was Grand Master (see *Patron*).

PROTECTOR OF INNOCENCE. The French title is *Protecteur de l'Innocence*. A Degree in the nomenclature of Fustier, cited by him from the collection of Viany.

PROTECTRESS. A title assumed by Catherine II of Russia (see *Russia*).

PROTOCOL. In French, the formulae or technical words of legal instruments; in Germany, the rough draft of an instrument or transaction; in diplomacy, the original copy of a treaty. Gädicke says that, in Masonic language, the *protocol* is the rough Minutes of a Lodge. The word is used in this sense in Germany only.

PROTOTYPE. The same as *Archetype*, which see.

PROVINCIAL GRAND LODGE. In each of the Counties of England is a Grand Lodge composed of the various Lodges within that district, with the Provincial Grand Master at their head, and this Body is called a *Provincial Grand Lodge*. It derives its existence, not from a Warrant, but from the Patent granted to the Provincial Grand Master by the Grand Master, and at his death, resignation, or removal, it becomes extinct, unless the Provincial Grand Registrar keeps up its existence by presiding over the province until the appointment of another Provincial Grand Master. Its authority is confined to the framing of by-laws, making regulations, hearing disputes, etc., but no absolute sentence can be promulgated by its authority without a reference to the Grand Lodge. Hence Doctor Oliver (*Jurisprudence*, page 272) says that a Provincial Grand Lodge "has a shadow of power, but very little substance. It may talk, but it cannot act." The system does not exist in the United States. In England and Ireland the Provincial Grand Master is appointed by the Grand Master, but in Scotland his Commission emanates from the Grand Lodge.

PROVINCIAL GRAND MASTER. The presiding officer of a Provincial Grand Lodge. He is appointed by the Grand Master, during whose pleasure he holds his office. An appeal lies from his decisions to the Grand Lodge.

PROVINCIAL GRAND OFFICERS. The officers of a Provincial Grand Lodge correspond in title to those of the Grand Lodge. The Provincial Grand Treasurer is elected, but the other officers are nominated by the Provincial Grand Master. They are not by such appointment members of the Grand Lodge, nor do they take any rank out of their Province. They must all be residents of the Province and subscribing members to some Lodge therein. Provincial Grand Wardens must be Masters or Past Masters of a Lodge, and Provincial Grand Deacons, Wardens, or Past Wardens.

PROVINCIAL MASTER OF THE RED CROSS. The Sixth Degree of the Rite of Clerks of Strict Observance.

PROVOST AND JUDGE. The French title is *Prévôt et Juge*. The Seventh Degree of the Ancient and Accepted Scottish Rite. The history of the Degree relates that it was founded by Solomon, King of Israel, for the purpose of strengthening his means of preserving order among the vast number of Craftsmen engaged in the construction of the Temple. Tito, Prince Harodim, Adoniram, and Abda his father, were first created Provosts and Judges, who were afterward directed by Solomon to initiate his favorite and intimate secretary, Joabert, and to give him the keys of all the building.

In the old instructions, the Master of a Lodge of Provosts and Judges represents Tito, Prince Harodim, the first Grand Warden and Inspector of the three hundred architects. The number of lights is six, and the symbolic color is red. In the more recent instructions of the Southern Jurisdiction of the United States there has been a slight change. The legend is substantially preserved, but the presiding officer represents Azarias, the son of Nathan. The jewel is a golden key, having the letter *A* within a triangle engraved on the ward. The collar is red. The apron is white, lined with red, and is furnished with a pocket. This has been claimed as one of Ramsay's Degrees, and in French was originally called *Maître Irlandais*, meaning *Irish Master*.

PROXY INSTALLATION. The Regulations of 1721 provide that, if the new Grand Master be absent from the Grand Feast, he may be proclaimed if proper assurance be given that he will serve, in which case the old Grand Master shall act as his proxy and receive the usual homage. This has led to a custom, once very common in the United States, but later on getting into disuse, of installing an absent officer by proxy. Such installations are called *Proxy Installations*. Their propriety is truly very questionable.

PROXY MASTER. In the Grand Lodge of Scotland, a Lodge is permitted to elect any Master Mason who holds a Diploma of the Grand Lodge, although he may not be a member of the Lodge, as its *Proxy Master*. He nominates two Proxy Wardens, and the three then become members of the Grand Lodge and representatives of the Lodge. Great opposition has recently been made to this system, because by it a Lodge is often represented by Brethren who are in no way connected with it, who never were present at any of its meetings, and who are personally unknown to any of its members. A similar system prevailed in the Grand Lodge of South Carolina, but was, after a hard struggle, abolished in 1860, at the adoption of a new Constitution.

PRUDENCE. This is one of the four cardinal virtues, the practise of which is inculcated upon the Entered Apprentice. Preston first introduced it into the Degree as referring to what was then, and long before had been called the *Four Principal Signs*, but which are now known as the *Perfect Points of Entrance*. Preston's eulogium on prudence differs from that used in the lectures of the United States of America, which was composed by Webb. It is in these words: "Prudence is the true guide to human understanding, and consists in judging and determining with propriety what is to be said or done upon all our occasions, what dangers we should endeavor to avoid, and how to act in all our difficulties." Webb's definition, which is much better, may be found in all the Monitors. The Masonic reference of prudence to the manual point reminds us of the classic method of representing her in statues with a rule or measure in her hand.

PRUSSIA. Frederick William I of Prussia was so great an enemy of the Masonic Institution, that until his death it was scarcely known in his dominions, and the initiation, in 1738, of his son, the Crown Prince, was necessarily kept a secret from his father. But in 1740 Frederick II ascended the throne, and Masonry soon felt the advantages of a royal patron. The Baron de Bielefeld says (Letters i,

page 157) that in that year the king himself opened a Lodge at Charlottenburg, and initiated his brother, Prince William, the Margrave of Brandenburg, and the Duke of Holstein-Beck. Bielefeld and the Counselor Jordan, in 1740, established the Lodge of the Three Globes at Berlin, which soon afterward assumed the rank of a Grand Lodge. There are now in Prussia three Grand Lodges, the seats of all of them being at Berlin. These are the Grand Lodge of the Three Globes, established in 1740, the Grand Lodge Royal York of Friendship, established in 1760, and the National Grand Lodge of Germany, established in 1770. There is no country in the world where Freemasonry is more profoundly studied as a science than in Prussia, and much of the abstruse learning of the Order, for which Germany has been distinguished, is to be found among the members of the Prussian Lodges. Unfortunately, they have, for a long time, been marked with an intolerant spirit toward the Jews, whose initiation was strictly forbidden until comparatively recently, when that stain was removed, and the tolerant principles of the Order were recognized by the abrogation of the offensive laws.

PRUSSIAN KNIGHT. See *Noachite.*

PSATERIANS. A sect of Arians who maintained at the Council of Antioch, 360 A.D., that the Son was dissimilar to the Father in will; that He was made from nothing; and that in God, creation and generation were synonymous terms.

PSEUDONYM. A false or fictitious name. Continental writers on Freemasonry in the eighteenth century often assumed fictitious names, sometimes from affectation, and sometimes because the subjects they treated were unpopular with the government or the church. Thus, Carl Rössler wrote under the pseudonym of Acerrellas, Arthuseus under that of Irenaeus Agnostus, Guillemain de Saint Victor under that of De Gaminville or Querard, Louis Travenol under that of Leonard Gabanon, etc.

The Illuminati also introduced the custom of giving pseudonyms to the kingdoms and cities of Europe; thus, with them, Austria was Achaia; Munich, Athens; Vienna, Rome; Ingolstadt, Eleusis, etc. But this practise was not confined to the Illuminati, for we find many books published at Paris, Berlin, etc., with the fictitious imprint of Jerusalem, Cosmopolis, Latomopolis, Philadelphia, Edessa, etc. This practise has long since been abandoned.

PUBLICATIONS, MASONIC. The fact that, within the past few years, Freemasonry has taken its place—and an imposing one, too—in the literature of the times; that men of genius and learning have devoted themselves to its investigation; that its principles and its system have become matters of study and research; and that the results of this labor of inquiry have been given, and still continue to be given, to the world at large, in the form of treatises on Masonic science, have at length introduced the new question among the Fraternity, whether Masonic books are of good or of evil tendency to the Institution.

Many well-meaning but timid members of the Fraternity object to the freedom with which Masonic topics are discussed in printed works. They think that the veil is too much withdrawn by modern Masonic writers, and that all doctrine and instruction should be confined to oral teaching, within the limits of the Lodge-room. Hence, to them, the art of printing becomes useless for the diffusion of Masonic knowledge; and thus, whatever may be the attainments of a Masonic scholar, the fruits of his study and experience would be confined to the narrow limits of his personal presence. Such objectors draw no distinction between the *Ritual* and the *Philosophy* of Freemasonry. Like the old priests of Egypt, they would have everything concealed under hieroglyphics, and would as soon think of opening a Lodge in public as they would of discussing, in a printed book, the principles and design of the Institution.

The Grand Lodge of England, some years ago, adopted a regulation which declared it penal to print or publish any part of the proceedings of a Lodge, or the names of the persons present at such a Lodge, without the permission of the Grand Master. The rule, however, evidently referred to local proceedings only, and had no relation whatever to the publication of Masonic authors and editors; for the English Masonic press, since the days of Hutchinson, in the middle of the eighteenth century, has been distinguished for the freedom, as well as learning, with which the most abstruse principles of our Order have been discussed.

Many years ago the Committee of Foreign Correspondence of a prominent Grand Lodge affirmed that Masonic literature was doing more "harm than good to the Institution." About the same time the Committee of another equally prominent Grand Lodge was not ashamed to express its regret that so much prominence of notice is, "in several Grand Lodge proceedings, given to Masonic publications. Masonry existed and flourished, was harmonious and happy, in their absence."

When one reads such diatribes against Masonic literature and Masonic progress—such blind efforts to hide under the bushel the light that should be on the hill-top—he is incontinently reminded of a similar iconoclast, who, more than four centuries ago, made a like onslaught on the pernicious effects of learning. The immortal Jack Cade, in condemning Lord Say to death as a patron of learning, gave vent to words of which the language of these enemies of Masonic literature seems to be but the echo:

> Thou hast most traitorously corrupted the youth of the realm, in erecting a grammar-school; and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and contrary to the king, his crown, and dignity, thou hast built a paper-mill. It will be proved to thy face that thou hast men about thee that usually talk of a noun and a verb, and such abominable words as no Christian ear can endure to hear.

We belong to no such school. On the contrary, we believe that too much cannot be written and printed and read about the philosophy and history, the science and symbolism of Freemasonry; provided always the writing is confided to those who rightly understand their art. In Freemasonry, as in astronomy, in geology, or in any other of the arts and sciences, a new book by an expert must always be esteemed a valuable contribution. The production of silly and untutored minds will fall of themselves into oblivion without the aid of official persecution; but that which is really valuable—which presents new facts, or furnishes suggestive thoughts—will, in

spite of the denunciations of the Jack Cades of Freemasonry, live to instruct the Brethren, and to elevate the tone and standing of the Institution.

Doctor Oliver, who has written more on Freemasonry than any other author, says on this subject:

> I conceive it to be an error in judgment to discountenance the publication of philosophical disquisitions on the subject of Freemasonry, because such a proceeding would not only induce the world to think that our pretensions are incapable of enduring the test of inquiry, but would also have a tendency to restore the dark ages of superstition, when even the sacred writings were prohibited, under an apprehension that their contents might be misunderstood or perverted to the propagation of unsound doctrines and pernicious practises; and thus would ignorance be transmitted, as a legacy, from one generation to another.

Still further pursuing this theme, and passing from the unfavorable influence which must be exerted upon the world by our silence, to the injury that must accrue to the Craft, the same learned writer goes on to say, that "no hypotheses can be more untenable than that which forebodes evil to the Masonic Institution from the publication of Masonic treatises illustrative of its philosophical and moral tendency." And in view of the meager and unsatisfactory nature of the lectures, in the form in which they are delivered in the Lodges, he wisely suggests that "if strictures on the science and philosophy of the Order were placed within every Brother's reach, a system of examination and research would soon be substituted for the dull and uninteresting routine which, in so many instances, characterizes our private meetings. The Brethren would become excited by the inquiry, and a rich series of new beauties and excellences would be their reward."

Of such a result there is no doubt. In consequence of the increase of Masonic publications in this country, Freemasonry has already been elevated to a high position. If there be any who still deem it a merely social institution, without a philosophy or literature; if there be any who speak of it with less admiration than it justly deserves, we may be assured that such men have read as little as they have thought on the subject of its science and its history. A few moments of conversation with a Freemason will show whether he is one of those contracted craftsmen who suppose that Masonic *brightness* consists merely in a knowledge of the correct mode of working one's way into a Lodge, or whether he is one who has read and properly appreciated the various treatises on the "Royal Art," in which men of genius and learning have developed the true spirit and design of the Order.

Such is the effect of Masonic publications upon the Fraternity; and the result of all my experience is, that *enough has not been published.* Books on all Masonic subjects, easily accessible to the masses of the Order, are necessaries essential to the elevation and extension of the Institution. Too many of them confine their acquirements to a knowledge of the signs and the ceremonies of initiation. There they cease their researches. They make no study of the philosophy and the antiquities of the Order. They do not seem to know that the modes of recognition are simply intended as means of security against imposition, and that the ceremonial rites are worth nothing without the symbolism of which they are only the external exponents. Freemasonry for them is nerveless—senseless—lifeless; it is an empty voice without meaning—a tree of splendid foliage, but without a single fruit.

The monitorial instructions of the Order, as they are technically called, contain many things which probably, at one time, it would have been deemed improper to print; and there are some Freemasons, even at this day, who think that Webb and Cross were too free in their publications. And yet we have never heard of any evil effects arising from the reading of our Monitors, even upon those who have not been initiated. On the contrary, meager as are the explanations given in those works, and unsatisfactory as they must be to one seeking for the full light of Freemasonry, they have been the means, in many instances, of inducing the profane, who have read them, to admire our Institution, and to knock at the door of Freemasonry for admission—while we regret to say that they sometimes comprise the whole instruction that a candidate gets from an ignorant Master. Without these published Monitors, even that little beam of light would be wanting to illuminate his path.

But if the publication and general diffusion of our elementary text-books have been of acknowledged advantage to the character of the Institution, and have, by the information, little as it is, which they communicate, been of essential benefit to the Fraternity, we cannot see why a more extensive system of instruction on the legends, traditions, and symbols of the Order should not be productive of still greater good. Years ago, Doctor Mackey, as in the foregoing paragraphs, uttered on this subject sentiments which we now take occasion to repeat:

Without an adequate course of reading, no Freemason can now take a position of any distinction in the ranks of the Fraternity. Without extending his studies beyond what is taught in the brief lectures of the Lodge, he can never properly appreciate the end and nature of Freemasonry as a speculative science. The lectures constitute but the skeleton of Masonic science. The muscles and nerves and blood-vessels, which are to give vitality, and beauty, and health, and vigor to that lifeless skeleton, must be found in the commentaries on them which the learning and research of Masonic writers have given to the Masonic student.

The objections to treatises and disquisitions on Masonic subjects, that there is danger, through them, of giving too much light to the world without, has not the slightest support from experience. In England, in France, and in Germany, scarcely any restriction has been observed by Masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profane world is wiser in those countries than in our own in respect to the secrets of Freemasonry. In the face of these publications, the world without has remained as ignorant of the aporrheta or mysteries of our art, as if no work had ever been written on the subject; while the world within—the Craft themselves—have been enlightened and instructed, and their views of Freemasonry—not as a social or charitable society, but as a philosophy, a science, a religion—have been elevated and enlarged.

The truth is, that men who are not Freemasons never read authentic Masonic works. They have no

interest in the topics discussed, and could not understand them, from a want of the preparatory education which the Lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered as being really the *arcana* or inner secrets of Freemasonry, there is no danger of his thus making an improper revelation to improper persons.

PUBLIC CEREMONIES. Most of the ceremonies of Freemasonry are strictly private, and can be conducted only in the presence of the initiated. But some of them, from their nature, are necessarily performed in public. Such are the burials of deceased Brethren, the laying of corner-stones of public edifices, and the dedications of Masonic halls. The installation of the officers of a Lodge, or Grand Lodge, are also sometimes conducted in public in the United States. But the ceremonies in this case differ slightly from those of a private installation in the Lodge room, portions of the ceremony having to be omitted. The reputation of the Order requires that these ceremonies should be conducted with the utmost propriety, and the Manuals and Monitors furnish the fullest details of the order of exercises. Preston, in his *Illustrations*, was the first writer who gave a printed account of the mode of conducting these public ceremonies, and to him we are most probably indebted for their ritual. Anderson, however, gave in the first edition of the *Constitutions* the prescribed form for constituting new Lodges, and installing their officers, which is the model upon which Preston, and other writers, have subsequently framed their more enlarged formulas.

PUBLIC SCHOOLS. Brother DeWitt Clinton founded the New York Free School Society, which later became the Public School Society of New York, generously heading the subscription list and promising $200 a year for the support of the organization. He was Chairman of the Board of Trustees and very active until his death in 1828. In Cubberley's *History of Education* (page 661) there is a description of the Society promoted by Brother DeWitt Clinton:

> This Society was chartered by the Legislature "to provide schooling for all children who are the proper objects of a gratuitous education." It organized free public education in the city, secured funds, built schoolhouses, provided and trained teachers, and ably supplemented the work of the private and church schools. By its energy and its persistence it secured for itself a large share of public confidence, and aroused a constantly increasing interest in the cause of popular education. In 1853, after it had educated over 600,000 children and trained over 1200 teachers, this Society, its work done, surrendered its charter and turned over its buildings and equipment to the public school department of the city, which had been created by the Legislature in 1842.

The *New York Mercury*, December 31, 1753, refers to a meeting of the Grand Lodge on the previous Thursday, the Festival of Saint John the Evangelist. The report goes on to say that the Brethren donated fifteen pounds to be spent in clothing for the poor children belonging to the Charity School and that a contribution was also made for the relief of indigent prisoners. This interest in the schools is characteristic of Freemasons and at a quarterly meeting of the Grand Lodge of New York, December 7, 1808, a Committee was appointed to "devise and report to this Grand Lodge a plan for the education of children of poor Masons." This Committee reported in 1809, recommending that a fund be raised "sufficient to defray the expense of an establishment to consist of fifty children." The Committee had several conferences with the Trustees of the Free School in order to ascertain the probable expense of tuition, including all books and supplies necessary for the purpose. We are told that the Trustees "agreed to educate in their seminary fifty children constantly for $300 annually, which is more than one-half less than would be required for their education in a separate school." The Grand Lodge was accordingly asked to contribute $80 a year to make up the $300 required to carry the plan into effect. Each of the Lodges contributing to the Fund was given the right of "naming two children to receive the benefit of this charity." Six places were assigned to the Grand Lodge School Committee, which was also given authority to fill "all vacancies as they occur from the individual Lodge declining or neglecting to recommend as aforesaid."

In that year, 1809, the first school building was opened and Brother DeWitt Clinton delivered an address at the time. He was instrumental in establishing the educational system of the State and served the Grand Lodge from 1806 to 1820 as Grand Master and was for eight years Governor of New York State.

The Masonic School Committee on June 3, 1812, suggested for the consideration of the Grand Lodge the propriety of establishing a school to be under the entire management of the Grand Lodge, but this suggestion was not adopted. We find that the number of children that the Brethren had decided to educate amounted to fifty and that they were provided with comfortable clothing. From time to time the School Committee provided for purchases of shoes and stockings, overcoats and hats for the children.

The Free School was from the start supported by voluntary donations, but as the legislature began to recognize the value of the work that was accomplished, sums of money were granted. About the end of 1817 the Free School was formally established under the supervision of the State and further support from the Masonic Fraternity was no longer required. For an account of the relations between the Public School project and the Grand Lodge see a chapter in the *History of Freemasonry in the State of New York* by Brother Ossian Lang (pages 91–5) to which we are indebted for information.

Education generally, as it has been fostered by Freemasons everywhere, is not confined to the promotion of Public Schools and therefore requires no extended mention here. But note should be taken of the active interest in common-school education by the Brethren, the Freemasons in Latin lands being especially worthy of remembrance in this connection. There is also the promotion by the Supreme Council, Southern Jurisdiction, United States of America, Ancient and Accepted Scottish Rite, which in 1920 openly declared itself in favor of the creation of a Department of Education with a Secretary in the President's Cabinet, and the passage of what was then known as the Smith-Towner Educational Bill embodying the principle of Federal Aid to the Public Schools in order to provide funds for the equalization of educational opportunities to the children of the nation. The Brethren declared their belief in the compulsory attendance of all children upon the Public

Schools and that it was the duty of all parents to see that school facilities are both adequate and efficient, "to strengthen the Public Schools by promoting their efficiency, so that their superiority over all other schools shall be so obvious that every parent will have to send his children to them if they are to progress and keep step with the Public School students in life's race" (see *Transactions*, 1924–5, pages 218–9, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite).

The former Grand Secretary of Scotland, Brother William A. Laurie (*History of Free Masonry*, 1849, page 70) gives briefly several interesting instances:

> In Germany, Denmark, and Sweden, charity-schools were erected by the Lodges for educating the children of Free Masons whose poverty debarred them from this advantage. In that which was formed at Brunswick they were instructed in classical learning and various branches of mathematics, and were regularly examined by the Duke of Brunswick, who rewarded the most deserving with suitable premiums. At Eisenach, several seminaries of this kind were established, the teachers were endowed with fixed salaries, and in a short time after their institution they sent into the world 700 children instructed in the principles of science and the doctrines of Christianity. In 1771 an establishment of a similar kind was formed at Cassel, in which the children were maintained and educated till they could provide for themselves. In 1773 the united Lodges of Dresden, Leipsic, and Gorlitz, erected at Frederickstadt a seminary for children of every denomination in the Electorate of Saxony; the Masonic subscriptions were so numerous that the funds of the institution were sufficient for its maintenance, and in the space of five years, above 1100 children received a liberal education. In the same year an extensive workhouse was erected at Prague, in which the children were not only instructed in the rudimentary principles of education, but in those branches also of the useful and fine arts which might qualify them for commercial and agricultural situations. It deserves to be remarked that the founders of these institutions, amid their anxiety for the public prosperity, never neglected the spiritual interests of the children; they saw that early piety is the foundation of all that is useful and honourable in life, and that without this, speculative knowledge and practical skill are of little avail.

Fully in line with the subject under discussion is another item also mentioned in the above work (page 193), "At the Quarterly Communication on 4th February, 1822, a letter was read from Leonard Horner, Esquire, Secretary to the Edinburgh School of Arts, thanking the Grand Lodge for the very liberal manner in which they had granted the use of the Hall for the accommodation of that Institution, thereby enabling it to extend its usefulness to a degree that would not have been practicable without this cordial co-operation." Brother Laurie says "This was the first School of Arts instituted in Scotland, if not in Great Britain, and the parents of the numerous Mechanics' Institutes since established" (see also *Sunday Schools*).

PUERILITY OF FREEMASONRY. "The absurdities and puerilities of Freemasonry are fit only for children, and are unworthy of the time or attention of wise men." Such is the language of its adversaries, and the apothegm is delivered with all that self-sufficiency which shows that the speaker is well satisfied with his own wisdom, and is very ready to place himself in the category of those wise men whose opinion he invokes. This charge of a puerility of design and object of Freemasonry is worth examination.

Is it then possible, that those scholars of unquestioned strength of intellect and depth of science, who have devoted themselves to the study of Freemasonry, and who have in thousands of volumes given the result of their researches, have been altogether mistaken in the direction of their labors, and have been seeking to develop, not the principles of a philosophy, but the mechanism of a toy? Or is the assertion that such is the fact a mere sophism, such as ignorance is every day uttering, and a conclusion to which men are most likely to arrive when they talk of that of which they know nothing, like the critic who reviews a book that he has never read, or the skeptic who attacks a creed that he does not comprehend?

Such claims to an inspired infallibility are not uncommon among men of unsound judgment. Thus, when Gall and Spurzheim first gave to the world their wonderful discoveries in reference to the organization and the functions of the brain—discoveries which have since wrought a marked revolution in the sciences of anatomy, physiology, and ethics—the Edinburgh reviewers attempted to demolish these philosophers and their new system, but succeeded only in exposing their own ignorance of the science they were discussing. Time, which is continually evolving truth out of every intellectual conflict, has long since shown that the German philosophers were right and that their Scottish critics were wrong.

How common is it, even at this day, to hear men deriding Alchemy as a system of folly and imposture, cultivated only by madmen and knaves, when the researches of those who have investigated the subject without prejudice, but with patient learning, have shown, without any possibility of doubt, that these old Alchemists, so long the objects of derision to the ignorant, were religious philosophers, and that their science had really nothing to do with the discovery of an elixir of life or the transmutation of the baser metals into gold, but that they, like the Freemasons, with whom they have a strong affinity, concealed under profound symbols, intelligible only to themselves, the search after Divine Truth and the doctrine of immortal life Truth was the gold which they eliminated from all mundane things, and the immortality of the soul was the elixir of everlasting life which perpetually renewed youth, and took away the power of death. So it is with Freemasonry. Those who abuse it know nothing of its inner spirit, of its profound philosophy, of the pure religious life that it inculcates.

To one who is at all acquainted with its organization, Freemasonry presents itself under two different aspects:

First, as a secret society distinguished by a peculiar ritual;

Second, as a society having a philosophy on which it is founded, and which it proposes to teach to its disciples.

These by way of distinction may be called the *ritualistic* and the *philosophical* elements of Freemasonry.

The *ritualistic* element of Freemasonry is that which relates to the due performance of the rites and ceremonies of the Order. Like the rubrics of the church, which indicate when the priest and congregation shall kneel and when they shall stand, it refers

to questions such as these: What words shall be used in such a place, and what ceremony shall be observed on such an occasion? It belongs entirely to the inner organization of the Institution, or to the manner in which its services shall be conducted, and is interesting or important only to its own members. The language of its ritual or the form of its ceremonies has nothing more to do with the philosophic designs of Freemasonry than the rubrics of a church have to do with the religious creed professed by that church. It might at any time be changed in its most material points, without in the slightest degree affecting the essential character of the Institution.

Of course, this ritualistic element is in one sense important to the members of the Society, because, by a due observance of the ritual, a general uniformity is preserved. But beyond this, the Masonic Ritual makes no claim to the consideration of scholars, and never has been made, and, indeed, from the very nature of its secret character, never can be made, a topic of discussion with those who are outside of the Fraternity.

But the other, the *philosophical* element of Freemasonry, is one of much importance. For it, and through it, we do make the plea that the Institution is entitled to the respect, and even veneration, of all good men, and is well worth the careful consideration of scholars. A great many theories have been advanced by Masonic writers as to the real origin of the Institution, as to the time when and the place where it first had its birth. It has been traced to the Mysteries of the ancient Pagan world, to the Temple of King Solomon, to the Roman Colleges of Artificers, to the Crusades for the recovery of the Holy Land, to the Gilds of the Middle Ages, to the Stone-Masons of Strasburg and Cologne, and even to the revolutionary struggle in England in the time of the Commonwealth, and to the secret efforts of the adherents of the House of Stuart to recover the throne. But whatever theory may be selected, and wheresoever and whensoever it may be supposed to have received its birth, one thing is certain, namely, that for generations past, and yet within the records of history, it has, unlike other mundane things, presented to the world an unchanged organization.

Take, for instance, the theory which traces it back to one of the most recent periods, that, namely, which places the organization of the Order of Freemasons at the building of the Cathedral of Strasburg, in the year 1275. During all the time that has since elapsed, full six hundred years, how has Freemasonry presented itself? Why, as a Brotherhood organized and controlled by a secret discipline, engaged in important architectural labors, and combining with its operative tasks speculations of great religious import. If we see any change, it is simply this, that when the necessity no longer existed, the operative element was laid aside, and the speculative only was retained, but with a scrupulous preservation—as if it were for purposes of identification—of the technical language, the rules and regulations, the working-tools, and the discipline of the Operative Art. The material only on which they wrought was changed.

The disciples and followers of Erwin of Steinbach, Master Builder of Strasburg, were engaged, under the active influence of a profoundly religious sentiment, in the construction of a material edifice to the glory of God. The more modern workers in Freemasonry are under the same religious influence, engaged in the construction of a spiritual temple. Does not this long continuance of a Brotherhood employed in the same pursuit, or changing it only from a material to a spiritual character, but retaining its identity of organization, demand for itself some respect, and, if for nothing else, at least for its antiquity, some share of veneration? But this is not all. This Society or Brotherhood, or Confraternity as it might more appropriately be called, is distinguished from all other associations by the possession of certain symbols, myths, and, above all else, a *Golden Legend*, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality.

Now the question where and when these symbols, myths, and legends arose is one that is well worth the investigation of scholars, because it is intimately connected with the history of the human intellect. Did the Stone-Masons and Building Corporations of the Middle Ages invent them? Certainly not, for they are found in organizations that existed ages previously. The Greeks at Eleusis taught the same dogma of immortal life in the same symbolic mode, and their legend, if it differed from the Masonic in its accidents, was precisely identical in its substance. For Hiram there was Dionysus, for the Acacia the Myrtle, but there were the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and then the same ineffable light, and the same sacred teaching of the name of God and the soul's immortality. So an ancient orator, who had passed through one of these old Greek Lodges—for such, without much violence of language, they may well be called—declared that those who have endured the initiation into the Mysteries entertain better hopes both of the end of life and of the eternal future. Is not this the very object and design of the legend of the Master's Degree? And this same peculiar form of symbolic initiation is to be found among the old Egyptians and in the island of Samothracia, thousands of years before the light of Christianity dawned upon the world to give the seal of its Master and Founder to the Divine Truth of the Resurrection.

This will not, it is true, prove the descent of Freemasonry, as now organized, from the religious Mysteries of antiquity; although this is one of the theories of its origin entertained and defended by scholars of no mean pretension. But it will prove an identity of design in the moral and intellectual organization of all these institutions, and it will give the Masonic student subjects for profound study when he asks the interesting questions—Whence came these symbols, myths and legends? Who invented them? How and why have they been preserved? Looking back into the remotest days of recorded history, we find a priesthood in an island of Greece and another on the banks of the Nile, teaching the existence of a future life by symbols and legends, which convey the lesson in a peculiar mode. Now, after thousands of years have elapsed, we find the same symbolic and legendary method of instruction, for the same purpose, preserved in the depository of what is com-

Grand Commandery of Maine.

Office of The Chairman of Committee on Correspondence,

Portland, November 25, 1891.

Dear Sir Knight:

Will you join the Templar Correspondents, on Christmas, December 25th, at noon Eastern Standard time, (equivalent to 5 P. M. Greenwich,) in a libation pledging Grand Master John P. S. Gobin, the sentiment to be

"A Merry Christmas to our Grand Master,
With loyal greetings of each broad State
From Quoddy Head to the Golden Gate."

The Grand Master sends the following response:—

"May Christmas Day, encircling our limited world like a magic ring, find in each Templar's heart the full measure of kindness and love. May all evil be excluded, and the God of peace and happiness reign everywhere and bless every home."

Will you also extend the invitation to your friends.

Courteously and fraternally yours,

STEPHEN BERRY,

Templar Correspondent Maine.

R. S. V. P.

Please cooperate.
All friends are welcome, Craft + K T
WJH

ANNOUNCEMENT OF CHRISTMAS OBSERVANCE

Sent out by the originator, Brother Stephen Berry, with written comment by Brother W. J. Hughan, their combined success in America and Europe resulting in the adoption of the custom by the Grand Encampment of the United States.

paratively a modern institution. Between these two extremes of the long past and the present now, we find the intervening period occupied by similar associations, succeeding each other from time to time, and spreading over different countries, but all engaged in the same symbolic instruction, with substantially the same symbols and the same mythical history.

Does not all this present a problem in moral and intellectual philosophy, and in the archeology of ethics, which is well worthy of an attempted solution? How unutterably puerile seem the objections and the objurgations of a few contracted minds, guided only by prejudice, when we consider the vast questions of deep interest that are connected with Freemasonry as a part of those great Brotherhoods that have filled the world for so many ages. So far back, indeed, that some philosophic historians have supposed that they must have derived their knowledge of the doctrines which they taught in their mystic assemblies from direct revelation through an ancient priesthood that gives no other evidence of its former existence but the results which it produced. Man needs something more than the gratification of his animal wants. The mind requires food as well as the body, and nothing can better give that mental nutriment than the investigation of subjects which relate to the progress of the intellect and the growth of the religious sentiment.

Again, man was not made for himself alone. The old Stoic lived only for and within himself. But modern philosophy and modern religion teach no such selfish doctrine. Man is but part of the great brotherhood of man, and each one must be ready to exclaim with the old poet,

Homo sum; humani nihil à me alienum puto. This means in the Latin, *I am a man, and I deem nothing relating to mankind to be foreign to my feelings.*

Men study ancient history simply that they may learn what their Brother men have done in former times, and they read the philosophers and poets of Greece and Rome that they may know what were the speculations of those old thinkers. They strive to measure the intellect of man as it was then and as it is now, because the study of the growth of intellectual philosophy and the investigation of the mental and moral powers come home to us all as subjects of common interest. Looking then, upon Freemasonry as one of those associations which furnish the evidence and the example of the progress of man in intellectual, moral, and religious development, Doctor Mackey concludes by saying we may well claim for it that its design, its history, and its philosophy, so far from being puerile, are well entitled to the respect of the world, and are worth the careful research of scholars.

PUISSANT. A title given to the presiding officer in several of the advanced Degrees.

PUISSANT IRISH MASTER. The Eighth Degree of what has been claimed as Ramsay's Irish Colleges.

PULLEN, WILLIAM HYDE. An eminent and accomplished Craftsman of England, who was renowned among English and American Workmen for his excellence in the conduct of the forms and varied ceremonies of Freemasonry.

PULPIT. From the Latin word *Pulpitum*, meaning a *stage* or *scaffold*, applied originally to the space where the actors played their parts in the Roman theater.

PULSANTI OPERIETUR. Latin, meaning *to him who knocks it shall be opened.* An inscription sometimes placed over the front door of Masonic temples or Lodge-rooms.

PUNISHMENTS, MASONIC. Punishment in Freemasonry is inflicted that the character of the Institution may remain unsullied, and that the unpunished crimes of its members may not injuriously reflect upon the reputation of the whole society. The nature of the punishment to be inflicted is restricted by the peculiar character of the Institution, which is averse to some forms of penalty, and by the laws of the land, which do not give to private corporations the right to impose certain species of punishment.

The infliction of fines or pecuniary penalties has, in modern times at least, been considered as contrary to the genius of Freemasonry, because the sanctions of Masonic law are of a higher nature than any that could be furnished by a pecuniary penalty.

Imprisonment and corporal punishment are equally adverse to the spirit of the Institution, and are also prohibited by the laws of the land, which reserve the infliction of such penalties for their own tribunals.

Masonic punishments are therefore restricted to an expression of disapprobation or the deprivation of Masonic rights, and they are: 1. Censure; 2. Reprimand; 3. Exclusion; 4. Suspension, Definite or Indefinite; and 5. Expulsion—all of which see under their respective titles.

PUNJAUB. Freemasonry was founded in Punjaub, India, in 1872, by an ardent Freemason, Worshipful Brother Major Henry Basevi, whose failing health caused him to forsake his post shortly thereafter, leaving as his successor Major M. Ramsay, who became R. W. Deputy Grand Master. Many years ago, the Institution began the maintenance, the clothing, and education of the young, in 1879 having twenty-one children in its care.

PURANAS. A Hindu word meaning *knowledge.* The text-books of the worshipers of Vishnu and of Siva, forming, with the Tantras, the basis of the popular creed of the Brahmanical Hindus. There are about eighteen Puranas, and as many more minor works, called Upapuranas, all written in Sanskrit, and founded to some extent upon the *Mahabharata* and the *Ramâyana.* Otherwise, their date is very uncertain.

PURCHASE. In the *Cooke Manuscript* (line 630) it is said that the son of Athelstan "purchased a free Patent of the kyng that they—the Freemasons—shulde make a sembly." This does not mean that he bought the Patent, but that he obtained or procured it. Such was the use of purchase in old English. The booty of a thief was called his *purchase*, because he had acquired it. Colloquially, the word is still used to designate the getting of a hold on anything.

PURE FREEMASONRY. See *Primitive Freemasonry.*

PURGING THE LODGE. An old expression for the ceremony of ascertaining the Masonic right to be present when a Lodge is opened (see also *Fencing the Lodge*).

PURIFICATION. As the Aspirant in the Ancient Mysteries was not permitted to pass through any of the forms of initiation, or to enter the sacred vestibule of the Temple, until, by water or fire, he had been symbolically purified from the corruptions of the world which he was about to leave behind, so in Freemasonry there is in the First Degree a symbolical purification by the presentation to the candidate of the common gavel, an implement whose emblematic use teaches a purification of the heart (see *Lustration*).

PURITY. In the Ancient Mysteries purity of heart and life was an essential prerequisite to initiation, because by initiation the aspirant was brought to a knowledge of God, to know whom was not permitted to the impure. For, says Origen (*Against Celsus* vi), "a defiled heart cannot see God, but he must be pure who desires to obtain a proper view of a pure Being." In the same spirit the Divine Master says: "Blessed are the pure in heart, for they shall see God." But "to see God" is a Hebraism, signifying to possess Him, to be spiritually in communion with Him, to know His true character. Now to acquire this knowledge of God, symbolized by the knowledge of His Name, is the great object of Masonic, as it was of all ancient initiation; and hence the candidate in Freemasonry is required to be pure, for "he only can stand in the holy place who hath clean hands and a pure heart" (see *White*).

PURITY, BROTHERS OF. An association of Arabic philosophers, founded at Bosra, in Syria, in the tenth century. Many of their writings, which were much studied by the Jews of Spain in the twelfth century, were very mystical. Steinschneider (*Jewish Literature*, 174, 295) calls them the *Freemasons of Bosra*, and says that they were "a celebrated Society of a kind of Freemasons."

PURPLE. *Purple* is the appropriate color of those Degrees which, in the American Rite, have been interpolated between the Royal Arch and Ancient Craft Masonry, namely, the Mark, Past, and Most Excellent Masters. It is in Freemasonry a symbol of fraternal union, because, being compounded of blue, the color of the Ancient Craft, and red, which is that of the Royal Arch, it is intended to signify the close connection and harmony which should ever exist between those two portions of the Masonic system. It may be observed that this allusion to the union and harmony between blue and red Masonry is singularly carried out in the Hebrew word which signifies purple. This word, which is ארגמן, *argaman*, is derived from רגם, *ragam* or *regem*, one of whose significations is "a friend." But Portal (*Comparison of Egyptian Symbols with Those of the Hebrews*) says that purple, in the profane language of colors, signifies constancy in spiritual combats, because blue denotes fidelity, and red, war.

In the religious services of the Jews we find purple employed on various occasions. It was one of the colors of the curtains of the Tabernacle, where, Josephus says, it was symbolic of the element of water, of the veils, and of the curtain over the great entrance; it was also used in the construction of the ephod and girdle of the High Priest, and the cloths for Divine Service.

Among the Gentile nations of antiquity purple was considered rather as a color of dignity than of veneration, and was deemed an emblem of exalted office. Hence Homer mentions it as peculiarly appropriated to royalty, and Vergil speaks of *purpura regum*, or the *purple of kings*. Pliny says it was the color of the vestments worn by the early kings of Rome; and it has ever since, even to the present time, been considered as the becoming insignia of regal or supreme authority.

In American Freemasonry, the purple color seems to be confined to the intermediate Degrees between the Master and the Royal Arch, except that it is sometimes employed in the vestments of officers representing either kings or men of eminent authority —such, for instance, as the Scribe in a Chapter of Royal Arch Masons.

In the Grand Lodge of England, Grand Officers and Provincial Grand Officers wear purple collars and aprons. As the symbolic color of the Past Master's Degree, to which all Grand Officers should have attained, it is also considered in the United States as the appropriate color for the collars of officers of a Grand Lodge.

PURPLE BRETHREN. In English Freemasonry, the Grand Officers of the Grand Lodge and the Past Grand and Deputy Grand Masters and Past and Present Provincial Grand Masters are called *purple brethren*, because of the color of their decorations, and at meetings of the Grand Lodge are privileged to sit on the dais.

PURPLE LODGES. Grand and Provincial Grand Lodges are thus designated by Doctor Oliver in his *Institutes of Masonic Jurisprudence*. The term is not used in the United States.

PURRAH. A society of Sussu negroes exercising similar powers to, and for a somewhat similar purpose as, the Vehmgerichte. The Vehmgerichte were Tribunals once flourishing in Germany, and particularly in Westphalia, during the Middle Ages. Their privileges were curtailed in the sixteenth century and the institution came to an end about 1811. These were courts receiving from the Emperor power over life and death. Their proceedings were in the hands of a society to which freemen were eligible and their jurisdiction was administered much as in an ordinary court. There was a process of initiation, with secret signs and pass-words suggestive of Freemasonry and a certain Degree in the Ancient and Accepted Scottish Rite utilizes a court proceeding of this kind very effectively. The Vehmgerichte had a secret system of investigation and its methods were of an autocratic character.

PURSUIVANT. The third and lowest order of heraldic officers. In Freemasonry the lowest officer in rank except the Tiler, if he may be termed an officer.

PUTNAM, GENERAL ISRAEL. A hero of the American Revolutionary War. Born at Salem, Massachusetts, January 7, 1718; died May 29, 1790. A member of Hiram Lodge No. 1, New Haven, Connecticut, according to the *New Age*, January, 1924, but his name is not listed among the members of that Lodge (see *Hiram Lodge No. 1, Ancient Free and Accepted Masons, 1750–1916*). It has also been stated that he was Raised in a Military Lodge at Crown Point while in the British Army (*Masonry in the Formation of Our Government*, Philip A. Roth, 1927,

pages 35–6). Brother McClenachan records the following anecdote: "In 1758 Putnam was captured by the Indians near Crown Point. While he was being tied to an oak tree to be burned, Putnam, as a last resort, gave the Masonic sign of distress, which was observed by a French officer named Molang, who immediately, at his own risk, ordered Putnam released. This tree was called Putnam's Oak, and grew near Putts Creek, Indian Ridge" (*History of Freemasonry, New York*, C. T. McClenachan, page 204; see further mention of him in *History of Freemasonry in the State of New York*, Ossian Lang, 1922, page 52).

PUTNAM, GENERAL RUFUS. A general in the American Revolutionary War. Born at Sutton, Massachusetts, April 9, 1738; died May 1, 1824, at Marietta, Ohio (see *New Age*, April, 1925). Raised a Freemason in American Union Lodge No. 3, at Philadelphia, April 13, 1779. When the Grand Lodge of Ohio was organized in 1808 he was unanimously chosen Grand Master, although by that time he deemed himself too aged for active service and felt forced to decline.

PYRON, JEAN BAPTISTE PIERRE JULIEN. A distinguished French Freemason of the latter part of the eighteenth and beginning of the last century, who died at Paris in September, 1821. He was the author of many Masonic discourses, but his most important work was a profound and exhaustive *History of the Organization of the Ancient and Accepted Rite in France*, published in 1814. He was one of the founders of the Grand Orient, and having received the Thirty-third Degree from the Count de Grasse Tilly, he afterward assisted in the organization of the Supreme Council of Italy, at Milan, and the Supreme Council of France. In 1805, his name was struck from the register of the Grand Orient in consequence of his opposition to that Body, but he remained the Secretary-General of the Supreme Council until his death. Ragon calls him an intriguer and bold innovator, but Thory speaks more highly of his Masonic character. He was undoubtedly a man of talent, learning, and Masonic research. He made a manuscript collection of many curious Degrees, which Thory has liberally used in his *Nomenclature of Rites and Degrees*.

PYTHAGORAS. One of the most celebrated of the Grecian philosophers, and the founder of what has been called the *Italic School*, was born at Samos in the period of 586–69 B.C., the year 582 being favored as the probable one of his birth. Educated as an athlete, he subsequently abandoned that profession and devoted himself to the study of philosophy. He traveled through Egypt, Chaldea, and Asia Minor, and is said to have submitted to the initiations in those countries for the purpose of acquiring knowledge. On his return to Europe, he established his celebrated school at Crotona, a Dorian Colony in the south of Italy, about 529 B.C., much resembling that subsequently adopted by the Freemasons. His school soon acquired such a reputation that disciples flocked to him from all parts of Greece and Italy. Pythagoras taught as the principal dogma of his philosophy the system of metempsychosis, or the transmigration of souls. He taught the mystical power of numbers, and much of the symbolism on that subject which we now possses is derived from what has been left to us by his disciples, for of his own writings there is nothing extant. He was also a geometrician, and is regarded as having been the inventor of several problems, the most important of which is that now known as the forty-seventh problem of Euclid. He was also a proficient in music, and is said to have demonstrated the mathematical relations of musical intervals, and to have invented a number of musical instruments. Disdaining the vanity and dogmatism of the ancient sages, he contented himself with proclaiming that he was simply a seeker after knowledge, not its possessor, and to him is attributed the introduction of the word *philosopher*, or *lover of wisdom*, as the only title which he would assume. After the lawless destruction of his school at Crotona, he fled to the Locrians, who refused to receive him, when he repaired to Metapontum, and sought an asylum from his enemies in the temple of the Muses, where tradition says that he died of starvation at near the end of the sixth or the beginning of the fifth century. Some claim the date to be 506 B.C., when he was about seventy-six years old.

PYTHAGORAS, SCHOOL OF. The schools established by Pythagoras at Crotona and other cities, have been considered by many writers as the models after which Masonic Lodges were subsequently constructed. They undoubtedly served the Christian ascetics of the first century as a pattern for their monastic institutions, with which institutions the Freemasonry of the Middle Ages, in its operative character, was intimately connected. A brief description of the school of Crotona will not therefore be inappropriate. The disciples of this school wore the simplest kind of clothing, and having on their entrance surrendered all their property to the common fund, they then submitted for three years to voluntary poverty, during which time they were also compelled to a rigorous silence. The doctrines of Pythagoras were always delivered as infallible propositions which admitted of no argument, and hence the Greek expression *autós ἔφη, he said it*, was considered as a sufficient answer to anyone who demanded a reason. Aristotle, by the way, in his accounts of Pythagorean doctrines, refers with what appears to be a studied and cautious vagueness to the Pythagoreans, not to Pythagoras. The teaching was probably, according to recent investigation, as a rule credited to the founder.

The scholars were divided into *Exoterics* and *Esoterics*. This distinction was borrowed by Pythagoras from the Egyptian priests, who practised a similar mode of instruction. The exoteric scholars were those who attended the public assemblies, where general ethical instructions were delivered by the sage. But only the esoterics constituted the true school, and these alone Pythagoras called, says Jamblichus, his companions and friends. Before admission to the privileges of this school, the previous life and character of the candidate were rigidly scrutinized, and in the preparatory initiation secrecy was enjoined by an oath, and he was made to submit to the severest trials of his fortitude and self-command. He who after his admission was alarmed at the obstacles he had to encounter, was permitted to return

to the world, and the disciples, considering him as dead, performed his funeral obsequies, and erected a monument to his memory.

The mode of living in the school of Crotona was like that of the modern Communists. The Brethren, about six hundred in number, with their wives and children, resided in one large building. Every morning the business and duties of the day were arranged, and at night an account was rendered of the day's transactions. They arose before day to pay their devotions to the sun, and recited verses from Homer, Hesiod, or some other poet. Several hours were spent in study, after which there was an interval before dinner, which was occupied in walking and in gymnastic exercises. The meals consisted principally of bread, honey, and water, for though the table was often covered with delicacies, no one was permitted to partake of them. It was in this secret school that Pythagoras gave his instructions on his interior doctrine, and explained the hidden meaning of his symbols. There were three Degrees: the first or Mathematici, being engaged in the study of the exact sciences; and the second, or Theoretici, in the knowledge of God and the future state of man; but the third, or highest Degree, was communicated only to a few whose intellects were capable of grasping the full fruition of the Pythagorean philosophy.

This school, after existing for thirty years, was finally dissolved through the machinations of Kylo, a wealthy inhabitant of Crotona, who, having been refused admission, in revenge excited the citizens against it, when a lawless mob attacked the scholars while assembled in the house of Milo, set fire to the building and dispersed the disciples, forty of them being burned to death. The school was never resumed, but after the death of the philosopher, summaries of his doctrines were made by some of his disciples. Still many of his symbols and his esoteric teachings have to this day remained uninterpreted and unexplained.

After this account of the Pythagorean school, the Freemason will find no difficulty in understanding that part of the so-called *Leland Manuscript* which is said to have so much puzzled the great metaphysician John Locke.

This manuscript—the question of its authenticity is not here entered upon—has the following interesting paragraphs:

How comede ytt—Fremasonry—yn Engellonde?

Peter Gower, a Grecian, journeyeded for kunnynge yn Egypte and in Syria, and yn everyche londe whereat the Venetians hadde plauntedde Maconrye, and wynnynge entraunce yn al Lodges of Maconnes, he lerned muche, and retournedde and worked yn Grecia Magna wachsynge and becommynge a myghtye wysacre and gratelyche renowned, and here he framed a grate Lodge at Groton, and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye Maconnes wherefromme, yn process of tyme, the arte passed yn Engelonde.

Locke confesses that he was at first puzzled with those strange names, *Peter Gower*, *Groton*, and the *Venetians;* but a little thinking taught him that they were only corruptions of *Pythagoras*, *Crotona*, and the *Phenicians*. It is not singular that the old Freemasons should have called Pythagoras their "ancient friend and Brother," and should have dedicated to him one of their geometrical symbols, the forty-seventh problem of Euclid; an epithet and a custom that have, by the force of habit, been retained in all the modern instructions of the Craft.

Recent conclusions ascribe to Pythagoras and his followers equal esteem to that accorded them by the old Freemasons. In their mathematical work the leading characteristic was a combination of arithmetic and geometry. The studies containing the germ of algebra were developed in the Pythagorean School into a true scientific method in its theory of proportion and in fact Pythagoras has been not only credited with a method common in value to all branches of mathematics but to be personally comparable himself with Descartes who decisively combined geometry and algebra.

Q. The Hebrew letter ף, *Q* or *K*, pronounced *Koph*. The seventeenth letter in the English and modern Latin alphabets. In the Phenician or Ancient Hebrew its form was one circle within another. Its numerical value is 100. The Canaanite signification is *ear*.

QUADRIVIUM. In classical Latin the word *quadrivium* meant a place where four roads met, and *trivium*, a place where three roads met. The scholastics of the Middle Ages, looking to the metaphorical meaning of the phrase the *Paths of Learning*, divided what were called the *Seven Liberal Arts and Sciences*, but which comprised the whole cycle of instruction in those days, into two classes, calling grammar, rhetoric, and logic the *trivium*, and arithmetic, geometry, music, and astronomy the *quadrivium*. These two roads to the Temple of Wisdom, including seven distinct sciences, were, in the Middle Ages, supposed to include universal knowledge (see *Liberal Arts and Sciences*).

QUADRIVIUM AND TRIVIUM. The seven liberal arts and sciences. The *Quadrivium*, in the language of the schools, were the four lesser arts, arithmetic, music, geometry, and astronomy; while the *Trivium* were the triple way to eloquence by the study of grammar, logic, and rhetoric.

QUAKERS. The question of the admissibility of a Quaker's affirmation in Freemasonry is discussed under the word *Affirmation*, which see.

QUALIFICATIONS OF CANDIDATES. Every candidate for initiation into the mysteries of Freemasonry must be qualified by certain essential conditions. These qualifications are of two kinds, *Internal* and *External*. The internal qualifications are those which lie within his own bosom, the external are

Raising of Christ, with Adoration of Saints, design by Albrecht Dürer, 1511, Vienna, representing Father, Son, and Holy Ghost

Raising of Christ, Trinity Boss carved in stone about 1375, Peterborough Cathedral, England, representing Father, Son, and Holy Ghost

Raising of Christ, Altar-Piece at Trinity Church, Holyrood, Scotland,
By Hugo Van Der Goes, representing Father, Son, and Holy Ghost

those which refer to his outward and apparent fitness. The external qualifications are again divided into *Moral, Religious, Physical, Mental,* and *Political.*

First. The Internal Qualifications are:

1. The applicant must come of his own free will and accord. His application must be purely voluntary, to which he has not been induced by persuasion of friends.
2. He must not be influenced by mercenary motives.
3. He must be prompted to make the application in consequence of a favorable opinion that he entertains of the Institution.
4. He must be resolved to conform with cheerfulness to the established usages and customs of the Fraternity.

Second. The External Qualifications are, as has already been said, divided into five kinds:

1. *Moral.* That candidate only is qualified for initiation who faithfully observes the precepts of the moral law, and leads a virtuous life, so conducting himself as to receive the reward of his own conscience as well as the respect and approbation of the world.
2. *Religious.* Freemasonry is exceedingly tolerant in respect to creeds, but it does require that every candidate for initiation shall believe in the existence of God as a superintending and protecting power, and in a future life. No inquiry will be made into modifications of religious belief, provided it includes these two tenets.
3. *Physical.* These refer to sex, age, and bodily conformation. The candidate must be a man, not a woman; of mature age, that is, having arrived at his majority, and not so old as to have sunk into dotage; and he must be in possession of all his limbs, not maimed or dismembered, but, to use the language of one of the old Charges, "have his right limbs as a man ought to have."
4. *Mental.* This division excludes all men who are not intellectually qualified to comprehend the character of the Institution, and to partake of its responsibilities. Hence fools or idiots and madmen are excluded. Although the landmarks do not make illiteracy a disqualification, and although it is undeniable that a large portion of the Craft in olden times was uneducated, yet there seems to be a general opinion that an incapacity to read and write will, in this day, disqualify a candidate.
5. *Political.* These relate to the condition of the candidate in society. The old rule required that none but those who were free born could be initiated, which, of course, excluded slaves and those born in servitude; and although the Grand Lodge of England substituted *free man* for *free born,* it is undeniable that that action was the change of a landmark; and the old rule still exists at least in the United States.

QUARRELS. Contention or quarreling in the Lodge, as well as without, is discountenanced by the spirit of all the *Old Constitutions* of Freemasonry. In the Charges compiled from them, approved by the Grand Lodge of England in 1722, and published by Doctor Anderson, it is said, "No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy" (*Constitutions,* 1723, page 54).

QUARRIES. It is an error to speak, as Doctor Oliver does, misguided by some Masonic traditions, of the quarries of Tyre in connection with the Temple of Solomon. Modern researches have shown without question that the stones used in the construction of the Temple were taken out of quarries in the immediate vicinity; and the best traditions, as well as Scripture, claim only that the wood from the forests of Lebanon was supplied by King Hiram. The great quarries of Jerusalem are situated in the northeast portion of the city, near the Damascus gate. The entrance to them was first discovered by Barclay. A writer, quoted by Barclay, thus describes them, *City of the Great King* (page 466):

> Here were blocks of stones but half quarried, and still attached by one side to the rock. The work of quarrying was apparently effected by an instrument resembling a pickaxe, with a broad chisel-shaped end, as the spaces between the blocks were not more than four inches wide, in which it would be impossible for a man to work with a chisel and mallet. The spaces were, many of them, four feet deep and ten feet in height, and the distance between them was about four feet. After being cut away at each side and at the bottom, a lever was inserted, and the combined force of three or four men could easily pry the block away from the rock behind. The stone was extremely soft and friable, nearly white, and very easily worked, but, like the stone of Malta and Paris, hardening by exposure. The marks of the cutting instrument were as plain and well-defined as if the workman had just ceased from his labor. The heaps of chippings which were found in these quarries showed that the stone had been dressed there, and confirm the Bible statement that the stone of which the Temple was built was made ready before it was brought thither.

Barclay remarks (*City of the Great King,* page 118) that

> Those extra cyclopean stones in the south-east and south-west corners of the Temple wall were doubtless taken from this great quarry—and carried to their present position down the gently inclined plain on rollers—a conjecture which at once solves the mystery that has greatly puzzled travellers in relation to the difficulty of transporting and *handling* such immense masses of rock, and enables us to understand why they were called "stones of rolling" by Ezra.

Prime also visited these quarries, and in his *Tent Life in the Holy Land* (page 114) speaks of them thus:

> One thing to me is very manifest: there has been solid stone taken from the excavation sufficient to build the walls of Jerusalem and the Temple of Solomon. The size of many of the stones taken from here appears to be very great. I know of no place to which the stone can have been carried but to these works, and I know no other quarries in the neighborhood from which the great stone of the walls would seem to have come. These two connected ideas compelled me strongly toward the belief that this was the ancient quarry whence the city was built; and when the magnitude of the excavation between the two opposing hills and of this cavern is considered, it is, to say the least of it, a difficult question to answer, what has become of the stone once here, on any other theory than that I have suggested. Who can say that the cavern which we explored was not the place where the hammers rang on the stone which were forbidden to sound in the silent growth of the great Temple of Solomon?

The researches of subsequent travelers, and especially the labors of the Palestine Exploration Fund, have substantiated these statements, and confirmed the fact that the quarries where the workmen labored at the building of the Solomonic Temple were not in the dominions of the King of Tyre, but in the immediate vicinity of the Temple. In 1868, Rob Morris held what he called a *Moot Lodge* in these quarries, which event he describes in his *Freemasonry in the Holy Land,* a work of great interest to all Masonic scholars.

QUARTERLY COMMUNICATION. The *Old Records* of the Institution state that the Fraternity met annually in their General Assembly. The *Halliwell* or *Regius Manuscript* (line 475) says it is true that the Assembly may be held triennially, "Eche year or third year it should be hold" but wherever spoken of in subsequent records, it is always as an Annual Meeting. It is not until 1717 that we find anything said of Quarterly Communications; and the first allusion to these subordinate meetings in any printed work to which we now have access is in 1738, in the edition of the *Constitutions* published in that

year. The expression there used is that the Quarterly Communications were "forthwith revived." This of course implies that they had previously existed; but as no mention is made of them in the Regulations of 1663, which speak only of an "Annual General Assembly," we infer that quarterly communications were first introduced into the Masonic system after the middle of the seventeenth century. They are still retained by the Grand Lodges of England, Scotland, and Ireland, but in the United States only by those of Massachusetts and Pennsylvania.

QUATERNION. From the Latin *quatuor*, the number *Four*, which see. Doctor Oliver calls it the *quaternary*, but *quaternion* is the better usage.

QUATUOR CORONATI. See *Four Crowned Martyrs*.

QUATUOR CORONATI LODGE. This Lodge, No. 2076 on the Roll of the Grand Lodge of England, was established in 1886, for the purpose of studying the History, Symbols, and Legends of Freemasonry, and it is in fact a Masonic Literary and Archeological Society, meeting as a tiled Lodge. Attached to the Lodge proper, which is limited to forty full members, is a Correspondence Circle established in 1887, and later numbering several thousand members drawn from all parts of the world. The *Transactions* of the Lodge are published under the title of *Ars Quatuor Coronatorum*. The Lodge is named after the Four Crowned Martyrs, which see elsewhere in this work. All Master Masons in good standing are eligible to membership in the Correspondence Circle. The dues are $2.50 a year, for which the valuable *Transactions of the Lodge* are sent to each member.

QUEBEC. Although tradition states that a Lodge existed as early as 1755 in Quebec, Freemasonry was probably first introduced by regiments taking part in the capture of the city in September, 1759. Seven of these had Traveling Warrants, of which the oldest, that of an Irish Lodge, No. 35, attached to the Twenty-eighth Regiment, was dated 1734. In 1759, according to a document possessed by the Grand Lodge Library of England, the Masters and Wardens of the Regimental Lodges in Quebec chose an acting Grand Master to form a Grand Lodge. June 24, 1760, Brother Simon Fraser, Colonel of the Highland Regiment, was elected and installed Grand Master. This Provincial Grand Lodge existed for 32 years. In 1751 a rival Grand Lodge of Irish Brethren was established. Other Provincial Grand Bodies were at work during the next few years, and not until October, 1855, did the Grand Lodge of Canada, governing Canada East and West, that is, Ontario and Quebec, emerge from the confusion. When the Dominion was established it was decided to form the Grand Lodge of Quebec on October 20, 1869, and Brother John Hamilton Graham was chosen Grand Master.

QUEENSLAND. The northeastern state of the Commonwealth of Australia. The Grand Lodge of England warranted North Australian Lodge at Brisbane in 1859. Constituted, August 17, but Warrant dated July 13.

In 1885 England, Ireland, and Scotland had each established a Provincial or District Grand Lodge. In 1903, however, the question arose of separation from the Mother Grand Lodges and in the same year the Grand Lodge of Queensland was established.

QUESTIONS OF HENRY VI. Questions said to have been proposed by King Henry VI of England to the Freemasons of the kingdom, which, with their answers, are in the *Leland Manuscript*, which see.

QUETZIALCOATL. The Mexican idea of the Deity of Enlightenment. The spirit-man from whom they received their civilization, and for whose second coming they wait. Him for whom they mistook Cortez, and therefore welcomed him with joy.

QUORUM. The parliamentary law provides that a deliberative Body shall not proceed to business until a *quorum* of its members is present. This law is applicable to Freemasonry, except that, in constituting a quorum for opening and working a Lodge, it is not necessary that the quorum shall be made up of actual members of the Lodge; for the proper officers of the Lodge being present, the quorum may be completed by any Brethren of the Craft. As to the number of Brethren necessary to make a quorum for the transaction of business, the *Old Constitutions* and Regulations are silent, and the authorities consequently differ. In reply to an inquiry directed to him in 1857, the editor of the London *Freemasons Magazine* affirmed that *five* Freemasons are sufficient to open a Lodge and carry on business other than initiation; for which latter purpose *seven* are necessary. This opinion appears to be the general English one, and is acquiesced in by Doctor Oliver; but there is no authority of law for it.

When, in the year 1818, the suggestion was made that some regulation was necessary relative to the number of Brethren requisite to constitute a legal Lodge, with competent powers to perform the rite of initiation, and transact all other business, the Board of General Purposes of the Grand Lodge of England, to whom the suggestion had been referred, replied, with something like Dogberrian astuteness, "that it is a matter of so much delicacy and difficulty, that it is thought advisable not to depart from the silence on the subject which had been observed in all the *Books of Constitutions*."

In the absence, then, of all written laws upon the subject, and without any constitutional provision to guide us, we are compelled to recur to the ritual for authority. There the answer to the question in each Degree, "How many compose a Lodge?" will supply us with the rule by which we are to establish the quorum in that Degree. For whatever number composes a Lodge, that is the number which will authorize the Lodge to proceed to business. The ritual has thus established the number which constitutes a "perfect Lodge," and without which number a Lodge could not be legally opened, and therefore, necessarily, could not proceed to work or business; for there is no distinction, in respect to a quorum, between a Lodge when at work or when engaged in business.

According to the ritualistic rule referred to, seven constitute a quorum, for work or business, in an Entered Apprentice's Lodge, five in a Fellow Craft's, and three in a Master Mason's. Without this requisite number no Lodge can be opened in either of these Degrees. In a Chapter of Royal Arch Masons nine Companions constitute a quorum, and in a Commandery of Knights Templar eleven Knights; but, under certain circumstances, three Knights are competent to transact business.

R. The Hebrew letter is ר, pronounced *Resh*. The eighteenth letter in the English and other Western alphabets. The word *Resh* signifies *forehead* and in the Phenician and hieroglyphic character is presented as in the illustration. Compare this with the Hebrew letter. Its numerical value is 200, and the equivalent as a name of God is רחום, *Rahum*, signifying clemency.

RABBANAIM. The word רב־בנאים, is Rabbinical Hebrew, and signifies the *Chief of the Architects*. A significant word in the advanced Degrees.

RABBINISM. The system of philosophy taught by the Jewish Rabbis subsequent to the dispersion, which is engaged in mystical explanations of the oral law. With the reveries of the Jewish teachers was mingled the Egyptian, the Arabic, and the Grecian doctrines. From the Egyptians, especially, Rabbinism derived its allegorical and symbolic mode of instruction. Out of it sprang the Therapeutists and the Essenians; and it gave rise to the composition of the *Talmud*, many of whose legends have been incorporated into the mythical philosophy of Speculative Freemasonry. This it is that makes Rabbinism an interesting subject of research to the Masonic student.

RABBONI. רבוני. Literally, *My Master*, equivalent to the pure Hebrew, *Adoni*. As a significant word in the advanced Degrees, it has been translated *a most excellent Master*, and its usage by the later Jews will justify that interpretation. Buxtorf (*Talmudic Lexicon*) tells us that about the time of Christ this title arose in the School of Hillel, and was given to only seven of their wise men who were preeminent for their learning. Jahn (*Biblical Archeology*, page 106) says that Gamaliel, the preceptor of Saint Paul, was one of these. They styled themselves the children of wisdom, which is an expression very nearly corresponding to the Greek φιλοσυφοι. The word occurs once, as applied to Christ, in the New Testament (John xx, 16), "Jesus said unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master." The Masonic myth in the Most Excellent Master's Degree, that it was the title addressed by the Queen of Sheba to King Solomon on beholding the magnificence and splendor of the Temple, lacks the element of plausibility, inasmuch as the word was not in use in the time of Solomon.

RAGON, J. M. One of the most distinguished Masonic writers of France. His contemporaries did not hesitate to call him "the most learned Freemason of the nineteenth century." He was born in the last quarter of the eighteenth century, most probably at Bruges, in Belgium, where in 1803 he was initiated in the Lodge Réunion des Amis du Nord, and subsequently assisted in the foundation of the Lodge and Chapter of Vrais Amis in the same city. On his removal to Paris he continued his devotion to Freemasonry, and was the founder in 1805 of the celebrated Lodge of Les Trinosophes. In that Lodge he delivered, in 1818, a course of lectures on ancient and modern initiations, which twenty years afterward were repeated at the request of the Lodge, and published in 1841, under the title of *Cours Philosophique et Interpratif des Initiations Anciennes et Modernes*. This work was printed with the express permission of the Grand Orient of France, but three years after that Body denounced its second edition for containing some additional matter. Rebold charges this act to the petty passions of the day, and twenty-five years after the Grand Orient made ample reparation in the honor that it paid to the memory of Ragon. In 1818 and 1819, he was editor-in-chief of the periodical published during those years under the title of *Hermès, ou Archives Maçonniques*. In 1853, he published *Orthodoxie Maçonnique*, a work abounding in historical information, although some of his statements are inaccurate. In 1861, he published the *Tuileur Général de la Franc-Maçonnerie, ou Manuel de l'Initié;* a book not merely confined to the details of Degrees, but which is enriched with many valuable and interesting notes. Ragon died at Paris about the year 1866.

SUGGESTED ORIGIN OF HEBREW R

In the preface to his *Orthodoxie*, he had announced his intention to crown his Masonic labors by writing a work to be entitled *Les Fastes Initiatiques*, in which he proposed to give an exhaustive view of the Ancient Mysteries, of the Roman Colleges of Architects and their successors, the building corporations of the Middle Ages, and of the institution of Modern or Philosophic Freemasonry at the beginning of the eighteenth century. This was to constitute the first volume. The three following volumes were to embrace a history of the Order and of all its Rites in every country. The fifth volume was to be appropriated to the investigation of other secret associations, more or less connected with Freemasonry; and the sixth and last volume was to contain a General Tiler or Manual of all the known rites and Degrees. Such a work would have been an inestimable boon to the Masonic student, but Ragon unfortunately began it too late in life. He did not live to complete it, and in 1868 the unfinished manuscript was purchased, by the Grand Orient of France, from his heirs for a thousand francs. It was destined to be quietly deposited in the archives of that Body, because, as it was confessed, no Freemason could be found in France who had ability enough to supply its lacunae or missing material and prepare it for the press. Ragon's theory of the origin of Freemasonry was that its primitive idea is to be found in the initiations of the Ancient Mysteries, but that for its present form it is indebted to Elias Ashmole, who fabricated it in the seventeenth century.

RAGOTZKY, CARL AUGUST. A German who was distinguished for his labors in Freemasonry, and for the production of several works of high character,

the principal of which were *Der Freidenker in der Maurerei oder Freimüthige Briefe über wichtige Gegenstände in der Frei-Maurerei*, that is, *The Free-thinker in Freemasonry, or Candid Letters on important subjects in Freemasonry*, published at Berlin, in 1793, in an octavo volume of three hundred and eleven pages, of which a second edition appeared in 1811; and a smaller work entitled *Ueber Maurerische Freiheit, für eingeweihte und uneingeweihte*, that is, *An Essay on Masonic Liberty, for Initiated and Uninitiated Readers*, published in 1792. He died on January 5, 1823.

RAINBOW FOR GIRLS, ORDER OF. An organization planned to sow the seeds of love, law, religion, patriotism, and service in the hearts of the girlhood of America for harvest in the coming years. These sentiments prompted a Brother, the Rev. William Mark Sexson, McAlester, Oklahoma, then the Grand Chaplain of his State, to write the ritual and lay the foundations of the Order of the Rainbow for Girls. The first exemplification of the ritual was on April 6, 1922, when a class of more than seventy-five girls was initiated. In the four following years the Order was extended to thirty-one States of the Union and grew to a membership of forty thousand. The Order of the Rainbow is not Freemasonry nor is it Eastern Star, but it is very dear to each one of these fraternities. Local Lodges or Bodies are called Assemblies, and before an Assembly can be instituted it must be sponsored by a Masonic or an Eastern Star organization that will promise to look after its welfare. Its members, girls from 13 to 18, must be children of Masonic or Eastern Star families, or the friends and chums of such children. This is the only relationship it has to Freemasonry though it has no secrets from Freemasons or Stars and they are free to attend the meetings of any Assembly.

RAINBOW, THE MOST ANCIENT ORDER OF THE. A secret association existing in Moorfields in 1760.

RAINS. It was a custom among the English Freemasons of the middle of the eighteenth century, when conversing together on Freemasonry, to announce the appearance of a profane by the warning expression *It rains*. The custom was adopted by the German and French Freemasons, with the equivalent expression, *Es regnet* and *Il pluie*. Baron Tschoudy, who condemns the usage, says that the latter refined upon it by designating the approach of a female by *Il neige*, the French for *It snows*. Doctor Oliver says (*Revelations of a Square*, page 142) that the phrase *It rains*, to indicate that a Cowan is present and the proceedings must be suspended, is derived from the ancient punishment of an eavesdropper, which was to place him under the eaves of a house in rainy weather, and to retain him there till the droppings of water ran in at the collar of his coat and out at his shoes.

RAISED. When a candidate has received the Third Degree, he is said to have been *raised* to the sublime Degree of a Master Mason. The expression refers, *materially*, to a portion of the ceremony of initiation, but *symbolically*, to the resurrection, which it is the object of the Degree to exemplify.

A curious sidelight upon the use of the expression is that obtained by considering the word as also meaning the acceptance or adoption of the candidate officially by the Fraternity. There is an ancient and striking parallel for this understanding. Among the Roman customs connected with the birth of children, that was the most remarkable which left it to the arbitrary will of the father whether his new-born child should be preserved or left to perish. The midwife always placed the child on the ground. If the father wished to preserve its life he raised it from the ground and this was said to be *tollere infantem*, the raising of the child. This was an intimation of his purpose to acknowledge and educate it as his own. If the father did not choose to do this, he left the child on the ground, and thus expressed his wish to expose or abandon it, *exponere*. This exposing of a new-born child was an unnatural custom borrowed from the Greeks by which children were left in the streets and abandoned to their fate (see Fiske's *Classical Antiquities*, page 287).

Some highly significant pictorial instances of resurrection are found in old churches. The altar picture from Holyrood at Edinburgh, Scotland (see illustration), is a good example. Here the First Person of the Trinity supports or raises the Son. Usually the Third Person of the Trinity, the Holy Ghost, is also represented symbolically in such cases, the dove being as a rule selected to indicate the complete threefold unity of the Godhead. The altar symbolism from Holyrood is therefore a typical specimen of the Trinity portrayal and of the resurrection occurrence.

Brother J. E. Barton discusses the symbolism of the other illustration, the Trinity Boss in the West Porch of Peterborough Cathedral in England. This porch is from architectural details dated about 1375. Old writers would call the porch a "Galilee," a ritualistic provision for such occasions as Palm Sunday, and for processions generally on the Sabbath. The promise to the disciples, that the risen Christ should go before them into Galilee, is no doubt the origin of the name; for the chief ecclesiastical dignitary, who brought up the rear of the procession, here went first, and entered the porch through the ranks of his subordinates, as a Master in taking his seat in the Lodge. Three probabilities are to be taken into account in considering this boss. It is the central ornament of a porch having special reference to the feast of the Resurrection. It was designed by a Gild—itself probably dedicated to the Holy Trinity, as at the Newark Parish Church, which would naturally wish the porch dedicated to the Holy Trinity. Its designers were inspired by a desire to connect, in a manner not unnatural to Freemasons with their own grades and ritual, the two ideas of the Holy Trinity and of the Resurrection.

Presumably the Masonic Gild, perhaps the chief Gild in Peterborough, was about to vault the porch it had given, and looked about for a suitable composition for its main boss. The first and inevitable suggestion was a Trinity subject, so common in sculpture, stained glass, and on monumental brasses. The usual Trinity is a design of God the Father supporting the Son upon the Cross, with the Holy Spirit added in the form of a Dove. Next it was suggested that the Trinity should here be modified in form, so as to depict a Risen, not a Crucified Lord, as being suitable to a Galilee Porch.

Last came the unifying suggestion that by the use of a Masonic symbol the Resurrection of Christ, in the Trinity subject, should be marked at the point where Our Lord is about to be raised to Heaven by the hands of the Father; one hand gripping, and the other blessing. Hence the Second Person in the Trinity, who has already passed from the earthly Incarnation, is here at a singular position. His pierced hands show Him already crucified and rising from the grave, with the attitude common to medieval paintings of the Resurrection and the loin cloths still about Him. He is about to be raised to the sublime Degree, and God the Father, in order more expressly to note the Masonic idea, is figured like the Sun at its meridian.

What more appropriate than two figures typical of the Elect, redeemed by Christ, and raised and crowned with Him? Hence the two crowned figures, one apparently an ecclesiastic with an amice, whose diadems have the Trinity symbol of the trefoil, like the Father's crown in the Chester boss. In this Peterborough boss, indeed, each foil of the trefoil is itself trefoiled, as if to insist on the threefold notion.

RAISING SHEET. A term sometimes given to one of the common properties known to all Master Masons.

RAMAYANA. The great epic of ancient India, deemed a sacred writing by its people, narrating the history of Rama, or Vishnu incarnate, and his wife Siva. It contains about twenty-four thousand verses, in seven books, written in Sanskrit, and is ascribed to Valmiki, who lived about the beginning of the Christian era.

RAMSAY, ANDREW MICHAEL. Commonly called the Chevalier Ramsay. He was born at Ayr, in Scotland. There is some uncertainty about the date of his birth, but according to his own account he must have been born in 1680 or 81, because in 1741 he told Herr von Gensau that he was 60 years old. His father was a baker, but being the possessor of considerable property was enabled to give his son a liberal education. He was accordingly sent to school in his native city, and afterward to the University of Edinburgh, where he was distinguished for his abilities and diligence. In 1709 he was entrusted with the education of the two sons of the Earl of Wemyss. Subsequently, becoming unsettled in his religious opinions, he resigned that employment and went to Holland, residing for some time at Leyden. There he became acquainted with Pierre Poiret, one of the most celebrated teachers of the mystic theology which then prevailed on the Continent. From him Ramsay learned the principal tenets of that system; and it was not unreasonable in the opinion of Doctor Mackey to suppose that he was thus indoctrinated with that love of mystical speculation which it has so often been claimed he subsequently developed as the inventor of Masonic Degrees, and as the founder of a Masonic Rite.

In 1710, he visited the celebrated Fenelon, Archbishop of Cambrai, of whose mystical tendencies he had heard, and met with a cordial reception. The Archbishop invited Ramsay to become his guest, and in six months he was converted to the Catholic faith. Fenelon procured for him the preceptorship of the Duc de Chateau-Thierry and the Prince de Turenne. As a reward for his services in that capacity, he was made a Knight of the Order of Saint Lazarus, whence he received the title of *Chevalier* by which he was usually known. He was subsequently selected by James III, the Pretender, as the tutor of his two sons, Charles Edward and Henry, the former of whom became afterward the Young Pretender, and the latter the Cardinal York. For this purpose he repaired, in 1724, to Rome. But the political and religious intrigues of that court became distasteful to him, and in a short time he obtained permission to return to France.

In 1728, he visited England, and became an inmate of the family of the Duke of Argyle. Chambers says (*Biographical Dictionary*) that while there he wrote his *Principles of Natural and Revealed Religion*, and his *Travels of Cyrus*. This statement is evidently incorrect. The former did not appear until after his death, and was probably one of the last productions of his pen. The latter had already been published at Paris in 1727. But he had already acquired so great a literary reputation, that the University of Oxford conferred on him the degree of Doctor of Civil Law. He then returned to France, and resided for many years at Pointoise, a seat of the Prince of Turenne, where he wrote his *Life of Fenelon*, and a *History of the Viscount Turenne*. During the remainder of his life he was Intendant in the Prince's family, and died on May 6, 1743, in the sixty-second year of his age.

Brother Hawkins says here of Ramsay, he was a Freemason and Grand Chancellor of the Grand Lodge of Paris, but it is not known where and when he became a Freemason; it was probably during his visit to England about 1730.

Doctor Mackey now continues, Ramsay, although born of humble parentage, was by subsequent association an aristocrat in disposition. Hence, in proposing his theory of the origin of Freemasonry, he repudiated its connection with an operative art, and sought to find its birthplace in Palestine, among those kings and knights who had gone forth to battle as Crusaders for the conquest of Jerusalem. In 1737, Ramsay, as Grand Orator, pronounced a discourse before the Grand Lodge of France, in which he set forth his theory in explicit terms.

We here insert the famous address with such other information as has been obtained since the comments by Brothers Mackey and Hawkins were written. The address of Ramsay is printed in the *Almanack des Cocus*, 1741, with the title *Discourse delivered at a Reception of Freemasons by Monsieur de R——, Grand Orator of the Order*, and was reprinted at Frankfort in 1742 by Brother De la Tierce in a *History, Obligations and Laws of the Very Venerable Confraternity of Freemasons*, a translation of the *Constitutions* of 1721 with the new articles of 1738. This was in 1745 published in a second edition, and Brother Gould's *History* (volume iii, page 83) traces the address by Ramsay to publications in French at London, 1757 and 1795, and at The Hague, 1773, in the appendix to the second edition of 1743, and the third edition of 1762, of the first translation into German, at Frankfort, 1741, of Anderson's *Constitutions*, and elsewhere. He calls attention also to the circumstance that the Almanack credits the speech to a Mr. R——, but gives no date; that Tierce ascribes the address to the Grand Master of the

Freemasons of France, while Kloss, *Geschichte der Freimaurerei in Frankreicht, History of Freemasonry in France* (volume i, page 44), notes that the German translations merely state that the Grand Orator delivered the speech. An earlier appearance of the address in print, at The Hague in 1738, is asserted by A. G. Jouast, *History of the Grand Orient of France*, published at Paris, 1865 (page 63).

The date of the actual delivery of the address seems to be determined definitely by a couple of letters from Ramsay to Cardinal Fleury, the principal adviser of the King, and then seventy-four years old. The letter of March 20, 1737, reads,

> Condescend, my Lord, to support the Society of Freemasons in the broad views they entertain, and your Excellency will render your name more illustrious by this protection than Richelieu did of his by founding the French Academy. The object of the one is much greater than the other. To encourage a Society which lends only to reunite all nations by a love of truth, and of the fine arts, is an action worthy of a great Minister, of a Father of the Church, and of a holy Pontiff. As I am to read my discourse tomorrow in a General Assembly of the Order, and on Monday to hand it to the Examiners (Press Censors) of the Chancellery, I pray your Excellency to return it to me tomorrow before noon by special messenger. You will infinitely oblige a man whose heart is devoted to you.

The second letter is dated March 22, 1737, and is translated thus:

> I learn that the Assemblies of Freemasons displease your Excellency. I have never frequented them except with a view of spreading maxims which would render by degrees unbelief ridiculous, vice odious, and ignorance shameful. I am persuaded that if wise men of your Excellency's choice were introduced to head these Assemblies, they would become very useful to religion, the State, and literature. Of this I hope to convince your Excellency if you will accord me a short interview at Issy. Awaiting that happy moment, I pray you to inform me whether I should return to these Assemblies, and I will conform to your Excellency's wishes with a boundless docility.

But the Cardinal did not agree and he wrote on the margin of the letter in pencil the words, "Le roi ne le veut pas," meaning *The King does not wish it.*

Several variations of the famous address are in existence but preference is usually given to the one published by Tierce or to direct translations of it such as those prepared under the supervision of Brothers Mackey and Gould, the extension by the latter being added to the former.

The printed address usually has no translation of the quotations from the Latin nor any precise reference to their sources. These are given in the present reprint of the address. The several quotations, following the text generally of Doctor Gow in the *Corpus Poetarum Latinorum*, are also somewhat more full than in the usual reproductions of the address, the one beginning *O noctes, cenaeque deum*, stops there, skips some five and a half lines, and then picks up the theme at *Sermo oritur* and after this omits the reference to Lepos. This by the way is from the *Satires* of Horace (Book II, vi). In the next quotation from the Latin, the address begins the lines at *Est et fideli* and ends at *Solvat phaselon* (the *Odes* of Horace, Book III, ii), but we prefer to start at *Virtus* and go as far as *claudo*. Professor Conington's racy metrical rendering has an alluring freedom here that gives all the more point to the spirited words of Horace.

Whatever we may think of the many claims made and remade about Ramsay's ritualistic labors, this address is the principal source from which the arguments for the one side or the other draw their authority. Therefore it is well to give here all that can be found of it and readers are then the better qualified to form their own conclusions. Ramsay, and he was in all probability led to this course by the blunt notation of the Cardinal upon his letter of March 22, 1737, seems to have done what is really evident he would do if Fleury expressed an unfavorable reply, and that is he would not return to the meetings of the Brethren. So much seems clear. Was it but a mere coincidence that a year later the Church should have issued over the signature of Pope Clement XII an attack upon the Masonic Institution? However that may be here is the address in full:

> The noble ardor which you, gentlemen, evince to enter into the most noble and very illustrious Order of Freemasons, is a certain proof that you already possess all the qualities necessary to become members, that is, humanity, pure morals, inviolable secrecy, and a taste for the fine arts.
>
> Lycurgus, Solon, Numa, and all political legislators have failed to make their institutions lasting. However wise their laws may have been, they have not been able to spread through all countries and ages. As they only kept in view victories and conquests, military violence, and the elevation of one people at the expense of another, they have not had the power to become universal, nor to make themselves acceptable to the taste, spirit, and interest of all nations. Philanthropy was not their basis. Patriotism badly understood and pushed to excess, often destroyed in these warrior republics love and humanity in general. Mankind is not essentially distinguished by the tongues spoken, the clothes worn, the lands occupied, or the dignities with which it is invested. The world is nothing but a huge republic, of which every nation is a family, and every individual a child. Our Society was at the outset established to revive and spread these essential maxims borrowed from the nature of man. We desire to reunite all men of enlightened minds, gentle manners, and agreeable wit, not only by a love for the fine arts, but much more by the grand principles of virtue, science, and religion, where the interests of the Fraternity shall become those of the whole human race, whence all nations shall be enabled to draw useful knowledge, and where the subjects of all kingdoms shall learn to cherish one another without renouncing their own country. Our ancestors, the Crusaders, gathered together from all parts of Christendom in the Holy Land, desired thus to reunite into one sole Fraternity the individuals of all nations. What obligations do we not owe to these superior men who, without gross selfish interests, without even listening to the inborn tendency to dominate, imagined such an Institution, the sole aim of which is to unite minds and hearts in order to make them better, and form in the course of ages a spiritual empire where, without derogating from the various duties which different States exact, a new people shall be created, which, composed of many nations, shall in some sort cement them all into one by the ties of virtue and science.
>
> The second requisite of our Society is sound morals. The religious orders were established to make perfect Christians, military orders to inspire a love of true glory, and the Order of Freemasons, to make men lovable, good citizens, good subjects, inviolable in their promises, faithful adorers of the God of Love, lovers rather of virtue than of reward.
>
> Nevertheless, we do not confine ourselves to purely civic virtues. We have amongst us three kinds of Brothers: Novices or Apprentices, Fellows or Professed Brothers, Masters or Perfected Brothers. To the first are explained the moral virtues; to the second the heroic virtues; to the last the Christian virtues; so that our Institution embraces the whole philosophy of sentiment and the complete theology of the heart. This is why one of our worshipful Brothers has said:

Freemason, illustrious Grand Master,
Receive my first transports,
In my heart the Order has given them birth,
Happy I, if noble efforts cause me to merit
Your esteem by elevating me to the sublime,
The primaeval Truth,
To the Essence pure and divine,
The celestial Origin of the soul,
The Source of life and love.

Because a sad, savage, and misanthropic philosophy disgusts virtuous men, our ancestors, the Crusaders, wished to render it lovable by the attractions of innocent pleasures, agreeable music, pure joy, and moderate gaiety. Our festivals are not what the profane world and the ignorant vulgar imagine. All the vices of heart and soul are banished there, and irreligion, libertinage, incredulity, and debauch are proscribed. Our banquets resemble those virtuous *symposia* of Horace, where the conversation only touched what could enlighten the soul, discipline the heart, and inspire a taste for the true, the good, and the beautiful.

O noctes cenaeque deum, quibus ipse meique
Ante Larem proprium vescor vernasque procaces
Pasco libatis dapibus. Prout cuique libido est,
Siccat inaequalis calices conviva solutus
Legibus insanis, seu quis capit acria fortis
Pocula seu modicis uvescit laetius. Ergo
Sermo oritur, non de villis domibusve alienis,
Nec male necne Lepos saltet, sed, quod magis ad nos
Pertinet et nescire malum est, agitamus, utrumne
Divitiis homines an sint virtute beati,
Quidve ad amicitias, usus rectumne, trabat nos,
Et quae sit natura boni summumque quid eius.

O happy nights and suppers half divine,
When, at the home-gods' altar, I and mine
Enjoy a frugal meal, and leave the treat
Unfinished for my merry slaves to eat!
Not bound by mad-cap rules, but free to choose
Big cups or small, each follows his own views:
You toss your wine off boldly, if you please,
Or gently sip, and mellow by degrees.
We talk of—not our neighbor's house or field,
Nor the last feat of Lepos, the light-heeled—
But matters which to know concerns us more,
Which none but at his peril can ignore;
Whether 'tis wealth or virtue makes men blest,
What leads to friendship, worth or interest,
In what the good consists, and what the end
And chief of goods, on which the rest depend:

Thus the obligations imposed upon you by the Order, are to protect your Brothers by your authority, to enlighten them by your knowledge, to edify them by your virtues, to succour them in their necessities, to sacrifice all personal resentment, and to strive after all that may contribute to the peace and unity of society.

We have secrets; they are figurative signs and sacred words, composing a language sometimes mute, sometimes very eloquent, in order to communicate with one another at greatest distance, and to recognise our Brothers of whatsoever tongue. These were words of war which the Crusaders gave each other in order to guarantee them from the surprises of the Saracens, who often crept in amongst them to kill them. These signs and words recall the remembrance either of some part of our science, or of some moral virtue, or of some mystery of the faith. That has happened to us which never befell any former Society. Our Lodges have been established, and are spread in all civilized nations, and, nevertheless, among this numerous multitude of men never has a Brother betrayed our secrets. Those natures most trivial, most indiscreet, least schooled to silence, learn this great art on entering our Society. Such is the power over all natures and the idea of a fraternal bond! This inviolable secret contributes powerfully to unite the subjects of all nations, and to render the communication of benefits easy and mutual between us. We have many examples in the annals of our Order. Our Brothers, travelling in divers lands, have only needed to make themselves known in our Lodges in order to be their immediately overwhelmed by all kinds of succour, even in time of the most wars, and illustrious prisoners have found Brothers where they only expected to meet enemies.

Should any fail in the solemn promises which bind us, you know, gentlemen, that the penalties which we impose upon him are remorse of conscience, shame at his perfidy, and exclusion from our Society, according to those beautiful lines of Horace,

Virtus, recludens inmeritis mori
Caelum, negata temptat iter via,
Coetusque volgaris et udam
Spernit humum fugiente pinna.
Est et fideli tuta silentio
Merces: vetabo, qui Cereris sacrum
Volgarit arcanae, sub isdem
Sit trabibus fragilemque mecum
Solvat phaselon, saepe Diespiter
Neclectus incesto addidit integrum;
Raro antecedentem scelestum
Deseruit pede poena claudo.

True Virtue opens heaven to worth:
She makes the way she does not find:
The vulgar crowd, the humid earth,
Her soaring pinion leaves behind.
Seal'd her lips have blessings sure to come:
Who drags Eleusis' rite to day,
That man shall never share my home,
Or join my voyage: roofs give way
And boats are wreck'd: true men and thieves
Neglected Justice oft confounds:
Though Vengeance halt, she seldom leaves
The wretch whose flying steps she hounds.

Yes, sirs, the famous festivals of Ceres at Eleusis, of Isis in Egypt, of Minerva at Athens, or Urania amongst the Phenicians, and of Diana in Scythia were connected with ours. In those places mysteries were celebrated which concealed many vestiges of the ancient religion of Noah and the Patriarchs. They concluded with banquets and libations, and neither that intemperance nor excess were known into which the heathen gradually fell. The source of these infamies was the admission to the nocturnal assemblies of persons of both sexes in contravention of the primitive usages. It is in order to prevent similar abuses that women are excluded from our Order. We are not so unjust as to regard the fair sex as incapable of keeping a secret. But their presence might insensibly corrupt the purity of our maxims and manners.

The fourth quality required in our Order is the taste for useful sciences and the liberal arts. Thus, the Order exacts of each of you to contribute, by his protection, liberality, or labor, to a vast work for which no academy can suffice, because all these societies being composed of a very small number of men, their work cannot embrace an object so extended. All the Grand Masters in Germany, England, Italy, and elsewhere, exhort all the learned men and all the artisans of the Fraternity to unite to furnish the materials for a Universal Dictionary of the liberal arts and useful sciences, excepting only theology and politics.

The work has already been commenced in London, and by means of the union of our brothers it may be carried to a conclusion in a few years. Not only are technical words and their etymology explained, but the history of each art and science, its principles and operations, are described. By this means the lights of all nations will be united in one single work, which will be a universal library of all that is beautiful, great, luminous, solid, and useful in all the sciences and in all noble arts. This work will augment in each century, according to the increase of knowledge, and it will spread everywhere emulation and the taste for things of beauty and utility.

The word *Freemason* must therefore not be taken in a literal, gross, and material sense, as if our founders had been simple workers in stone, or merely curious geniuses who wished to perfect the arts. They were not only skilful architects, desirous of consecrating their talents and goods to the construction of material temples; but also religious and warrior princes who designed to enlighten, edify, and protect the living Temples of the Most High. This I will demonstrate by developing the history or rather the renewal of the Order.

Every family, every Republic, every Empire, of which the origin is lost in obscure antiquity, has its fable and its truth, its legend and its history. Some ascribe our

institution to Solomon, some to Moses, some to Abraham, some to Noah, and some to Enoch, who built the first city, or even to Adam. Without any pretence of denying these origins, I pass on to matters less ancient. This, then, is a part of what I have gathered in the annals of Great Britain, in the Acts of Parliament, which speak often of our privileges, and in the living traditions of the English people, which has been the centre of our Society since the eleventh century.

At the time of the Crusades in Palestine many princes, lords, and citizens associated themselves, and vowed to restore the Temple of the Christians in the Holy Land, and to employ themselves in bringing back their architecture to its first institution. They agreed upon several ancient signs and symbolic words drawn from the well of religion in order to recognise themselves amongst the heathen and Saracens. These signs and words were only communicated to those who promised solemnly, and even sometimes at the foot of the altar, never to reveal them. This sacred promise was therefore not an execrable oath, as it has been called, but a respectable bond to unite Christians of all nationalities in one confraternity. Sometime afterwards our Order formed an intimate union with the Knights of Saint John of Jerusalem. From that time our Lodges took the name of Lodges of Saint John. This union was made after the example set by the Israelites when they erected the second Temple, who whilst they handled the trowel and mortar with one hand, in the other held the sword and buckler.

Our Order therefore must not be considered a revival of the Bacchanals, votaries of Bacchus, drunken revelers, but as an Order founded in remote antiquity, and renewed in the Holy Land by our ancestors in order to recall the memory of the most sublime truths amidst the pleasures of society. The kings, princes, and lords returned from Palestine to their own lands, and there established divers Lodges. At the time of the last Crusades many Lodges were already erected in Germany, Italy, Spain, France, and from thence in Scotland, because of the close alliance between the French and the Scotch. James, Lord Steward of Scotland, was Grand Master of a Lodge established at Kilwinning, in the West of Scotland, MCCLXXXVI, shortly after the death of Alexander III, King of Scotland, and one year before John Baliol mounted the throne. This lord received as Freemasons into his Lodge the Earls of Gloucester and Ulster, the one English, the other Irish.

By degrees our Lodges and our rites were neglected in most places. This is why of so many historians only those of Great Britain speak of our Order. Nevertheless it preserved its splendor among those Scotsmen to whom the Kings of France confided during many centuries the safeguard of their royal persons.

After the deplorable mishaps in the Crusades, the perishing of the Christian armies, and the triumph of Bendocdar, Sultan of Egypt, during the eighth and last Crusade, that great Prince Edward, son of Henry III, King of England, seeing there was no longer any safety for his Brethren in the Holy Land, from whence the Christian troops were retiring, brought them all back, and this colony of Brothers was established in England. As this prince was endowed with all heroic qualities, he loved the fine arts, declared himself protector of our Order, conceded to it new privileges, and then the members of this fraternity took the name of Freemasons, after the example set by their ancestors.

Since that time Great Britain became the seat of our Order, the conservator of our laws, and the depository of our secrets. The fatal religious discords which embarrassed and tore Europe in the sixteenth century caused our Order to degenerate from the nobility of its origin. Many of our rites and usages which were contrary to the prejudices of the times were changed, disguised, suppressed. Thus it was that many of our Brothers forgot, like the ancient Jews, the spirit of our laws, and only retained the letter and shell. The beginnings of a remedy have already been made. It is only necessary to continue, and to at last bring everything back to its original institution. This work cannot be difficult in a State where religion and the Government can only be favourable to our laws.

From the British Isles the Royal Art is now repassing into France, under the reign of the most amiable of Kings, whose humanity animates all his virtues, and under the ministry of a Mentor, who has realised all that could be imagined most fabulous. In this happy age when love of peace has become the virtue of heroes, this nation (France) one of the most spiritual of Europe, will become the centre of the Order. She will clothe our work, our statutes, and our customs with grace, delicacy, and good taste, essential qualities of the Order, of which the basis is the wisdom, strength, and beauty of genius. It is in future in our Lodges, as it were in public schools, that Frenchmen shall learn, without travelling, the characters of all nations, and that strangers shall experience that France is the home of all peoples. *Patria gentis humanae.*

Such, continues Doctor Mackey, was the peculiar theory of Ramsay. Rejecting all reference to the Traveling Architects from Como, to the Stone Masons of Germany, and the Operative Freemasons of England, he had sought a noble and chivalric origin for Freemasonry, which with him was not a confraternity founded on a system of architecture, but solely on the military prowess and religious enthusiasm of knighthood. The theory was as clearly the result of his own inventive genius as was his fable of the travels of Cyrus. He offered no documentary or historical authority to support his assertions, but gave them as if they were already admitted facts. The theory was, however, readily accepted by the rich, the fashionable, and the noble, because it elevated the origin and the social position of the Order, and to it we are to attribute the sudden rise of so many high Degrees, which speedily overshadowed the humbler pretensions of primitive Craft Masonry.

Brother Hawkins introduces here this paragraph: After the delivery of this speech a number of Chivalric Degrees were invented in France and styled *Scottish Freemasonry*, and they have been attributed to Ramsay, acting as has been supposed in the interests of the exiled Stuarts; and he has also been considered the inventor of the Royal Arch Degree; but R. F. Gould in his *History of Freemasonry* has shown that there is no foundation for either of these theories; and that Ramsay's influence on Freemasonry was due to his speech alone.

All writers, continues Doctor Mackey, concur in giving the most favorable opinions of Ramsay's character. Chambers asserts that he was generous and kind to his relatives, and that on his temporary return to Great Britain, although he did not visit them in Scotland, he sent them liberal offers of money, which, however, incensed at his apostasy from the national religion, they indignantly refused to accept. Clavel (*Histoire Pittoresque*, page 165) describes him as "a man endowed with an ardent imagination, and a large amount of learning, wit, and urbanity." Robison (*Proofs of a Conspiracy*, page 39) says he was "as eminent for his piety as he was for his enthusiasm," and speaks of his "eminent learning, his elegant talents, and his amiable character."

His general literary reputation is secured by his *Life of Fenelon*, his *Travels of Cyrus*, and the elaborate work, published after his death, entitled *The Philosophical Principles of Natural and Revealed Religion, Unfolded in a Geometrical Order*. He is said to have been the author of an *Apologetic and Historical Relation of the Society of Freemasonry*, which was published in 1738, and had the honor to be burnt the next year at Rome by the public executioner, by order of the Sacred Congregation of the Inquisition.

RANDOLPH, PEYTON. First president of the Continental Congress and a signer of the Declaration of Independence. Born 1721; died October 22, 1775. He received a Warrant from Lord Petrie, Grand Master of England, on November 6, 1773, constituting him Master of Williamsburg Lodge No. 6, Williamsburg, Virginia. Provincial Grand Master of Virginia in 1774 and until his death (see *Washington the Man and the Mason*, Charles H. Callahan, page 254, etc.; *New Age*, November, 1924; *Masonry in the Formation of our Government—1761–1799*, Philip A. Roth, page 31).

RAPHAEL. The Hebrew interpretation is the Healing of God. The title of an officer in a Rose Croix Chapter. The name of the angel, under the Cabalistical system, that governed the Planet Mercury. A messinger.

RATISBON. A city of Bavaria, in which two Masonic Congresses have been held. The first was convoked in 1459, by Jost Dotzinger, the Master of the Works of the Strasburg cathedral. It established some new laws for the government of the Fraternity in Germany. The second was called in 1464, by the Grand Lodge of Strasburg, principally to define the relative rights of, and to settle existing difficulties between, the Grand Lodges of Strasburg, Cologne, Vienna, and Bern (see *Stone Masons of the Middle Ages*).

RAWLINSON MANUSCRIPT. In 1855, the Rev. J. S. Sidebotham, of New College, Oxford, published in the *Freemasons Monthly Magazine* a series of interesting extracts from a manuscript volume which he stated was in the Bodleian Library, and which he described as seeming "to be a kind of Masonic album, or commonplace book, belonging to Brother Richard Rawlinson, LL.D. and F.R.S., of the following Lodges: Sash and Cocoa-tree, Moorfields, 37; Saint Paul's Head, Ludgate Street, 40; Rose Tavern, Cheapside, and Oxford Arms, Ludgate Street, 94; in which he inserted anything that struck him either as useful or particularly amusing. It is partly in manuscript, partly in print, and comprises some ancient Masonic Charges, Constitutions, forms of summons, a list of all the Lodges of his time under the Grand Lodge of England, whether in London, the country, or abroad; together with some extracts from the *Grub Street Journal*, the *General Evening Post*, and other journals of the day. The dates range from 1724 to 1740" (*Freemasons Monthly Magazine*, 1855, page 81). A later inquiry as to his membership disclosed that Richard Rawlinson was a member of four Lodges, the one held at Sash and Cocoa-tree, the one at Saint Paul's Head, the Barbican, and the Oxford University Arms. He served as Grand Steward in 1734.

Among the materials thus collected is one which bears the following title: *The Freemasons Constitutions, Copied from an Old Manuscript in the possession of Doctor Rawlinson.* This copy of the *Old Constitutions* does not differ materially in its contents from the other old manuscripts, but its more modern spelling and phraseology would seem to give it a later date, which may be from 1725–50. In a note to the statement that King Athelstan "caused a roll or book to be made, which declared how this science was first invented, afterwards preserved and augmented, with the utility and true intent thereof, which roll or book he commanded to be read and plainly recited when a man was to be made a Freemason," Doctor Rawlinson says: "One of these rolls I have seen in the possession of Mr. Baker, a carpenter in Moorfields." The title of the manuscript in the scrap-book of Rawlinson is *The Freemasons' Constitution, Copied from an Old Manuscript in the possession of Doctor Rawlinson.* The original manuscript has not yet been traced, but possibly if found would be of about the end of the seventeenth century.

Richard Rawlinson, LL.D., was a celebrated antiquary, who was born in London about 1689, and died April 6, 1755. He was the author of a *Life of Anthony Wood*, published in 1711, and of *The English Topographer*, published in 1720. Doctor Rawlinson was consecrated a Bishop of the nonjuring communion of the Church of England, March 25, 1728. He was an assiduous collector of old manuscripts, invariably purchasing, sometimes at high prices, all that were offered him for sale. In his will, dated June 2, 1752, he bequeathed the whole collection to the University of Oxford. The manuscripts were placed in the Bodleian Library, and still remain there. In 1898, Dr. W. J. Chetwode Crawley published in the *Transactions*, Quatuor Coronati Lodge (volume xi), a full account of the Rawlinson manuscripts, in which he shows (page 15) that the collection was not really made by Doctor Rawlinson, but by one Thomas Towl.

RAWLINSON, RICHARD. An English scholar, Doctor of Civil Law and Fellow of the Royal Society, noted for his large and valuable collections of old manuscripts and books on Freemasonry and other subjects. Born at London in 1689, initiated about 1726 his name appearing in rosters of four London Lodges. Grand Steward in 1734. He was nonjuring bishop of the Church of England, consecrated March 25, 1728. His Masonic literature is now deposited in the Bodleian Library, Oxford, many interesting old documents being included, one a copy of the Old Constitutions said to be as old as 1700 and the original of which has never been found. Brother Rawlinson died April 6, 1755. There is an interesting letter from Doctor Rawlinson to Mr. Thomas Towl at Mr. Heath's near the Black Dog in Shoreditch. The letter is as follows:

Dear Sir: As you preserve all relating to the Subject of Masonry I send you this from Mr. Whitfields Continuation of his Journal, London, 1739, October, page 6.

Saavannah in Georgia Friday 24th June, 1738.

To the great surprize of myself and people was enabled to read Prayers and preach with power before the *Free Masons*, with whom I afterwards dined, and was used with the utmost Civility. *May God make them Servants of Christ, and then, and not till then will they be free indeed.*

What notions this Gent has of the craft you may guess by his surprize and wish. I am, sir, yours to command,

13 January, 1738/9. R. R.

Brother W. Wonnacott, late Grand Librarian of United Grand Lodge of England, has called our attention to the two dates given in this letter from Doctor Rawlinson to his friend. They do not harmonize and evidently some mistake has been made in the figures. Another error as to the actual day is commented upon by Brother Crawley:

Dr Sr.
of you receive all relating to the
Subject of Masonry I send you this from
Mr. Whitefield's Continuation of his Journal
Lond. 1739 - oct. pag. 6.

Saavannah in Georgia Friday 24 June 1738
To the great surprize of my self and people
I was enabled to read Prayers and preach
with power before the Free Masons with
whom I afterwards dined and was used with
the utmost civility. May God make them
Servants of Christ, and then and not till
then will they be free indeed

What nothing this Gent. has of the craft
You may guess by his surprize and wish.
Jan. 5.

Yours to comand
R.R.

13 Janry 1738/9

BROTHER RICHARD RAWLINSON'S LETTER TO A MASONIC FRIEND, THOMAS TOWL, WITH RECORD OF A SAINT JOHN'S DAY FESTIVAL OF 1738 IN AN AMERICAN COLONY, GEORGIA

Opportunity may here be taken to draw attention to the singular error in Dr. Richard Rawlinson's letter to Towle, in which the Freemasons' hospitality is quoted from George Whitfield's *Diary;* the 24th June, 1738, did not fall on a Friday but on a Saturday. The misdating of the entry is probably due to a clerical error, for there is not wanting contemporary evidence that the incident occurred on Saturday, June 24th, 1738.

(See foot-note, Brother W. J. Chetwode Crawley's article on *Reverend John Wesley and the Lodge at Downpatrick,* in the *Transactions,* Quatuor Coronati Lodge, volume xv, page 105.)

RAYMOND, EDWARD ASA. Born February 6, 1791, in Holden, Massachusetts, and died in Brookline, Massachusetts, on August 4, 1864. For more than forty years Brother Raymond was an active member of the Masonic Order, having become a Freemason January 15, 1816, in Amicable Lodge, Cambridge, and being admitted a member of Saint Johns Lodge, Boston, April 2, 1836. He affiliated with the Massachusetts Lodge in 1843 on November 24. In the course of his Masonic career, Brother Raymond, who was the possessor of a large fortune, acted as Grand High Priest of the Grand Chapter, Grand Master of the Grand Encampment of Massachusetts, and Grand Commander of the Supreme Council for the Northern Jurisdiction of the United States. The period during which he served as Grand Master of Massachusetts dated from December 27, 1848, and ended December 30, 1851. The *Memorial Volume* of the 125th Anniversary of the Massachusetts Lodge is dedicated in honor of Brother Raymond.

RECEIVED AND ACKNOWLEDGED. A term applied to the initiation of a candidate into the Sixth or Most Excellent Master's Degree of the American Rite (see *Acknowledged*).

RECEPTION. The ceremony of initiation into a Degree of Freemasonry is called a *reception.*

RECIPIENT. The French call the candidate in any Degree the *Recipiendaire,* or *Recipient.*

RECOGNITION, MODES OF. Smith says (*Use and Abuse of Masonry,* page 46) that at the institution of the Order, to each of the Degrees "a particular distinguished *test* was adapted, which *test,* together with the explication, was accordingly settled and communicated to the Fraternity previous to their dispersion, under a necessary and solemn injunction to secrecy; and they have been most cautiously preserved and transmitted down to posterity by faithful Brethren ever since their emigration." Hence, of all the landmarks, the modes of recognition are the most legitimate and unquestioned. They should admit of no variation, for in their universality consist their excellence and advantage. Yet such variations have unfortunately been admitted, the principal of which originated about the middle of the eighteenth century, and were intimately connected with the division of the Fraternity in England into the two conflicting societies of the Antients and the Moderns; and although by the reconciliation in 1813 uniformity was restored in the United Grand Lodge which was then formed, that uniformity did not extend to the subordinate Bodies in other countries which had derived their existence and their different modes of recognition from the two separated Grand Lodges; and this was, of course, equally applicable to the higher degrees which sprang out of them.

Thus, while the modes of recognition in the York and Scottish Rites are substantially the same, those of the French or Modern Rite differ in almost everything. In this there is a Password in the First Degree unrecognized by the two other Rites, and all afterwards are different.

Again, there are important differences in the York and American Rites, although there is sufficient similarity to relieve American and English Freemasons from any embarrassment in mutual recognition. Although nearly all the Lodges in the United States, before the Revolution of 1776, derived their existence from the Grand Lodges of England, the American Freemasons do not use the multitude of signs that prevail in the English system, while they have introduced, in the opinion of Brother Mackey, through the teachings of Webb, the Due Guard, which is totally unknown to English Freemasonry. Looking to these differences, the Masonic Congress of Paris, held in 1856, recommended, in the seventh proposition, that "Masters of Lodges, in conferring the degree of Master Mason, should invest the candidate with the words, signs, and grips of the Scottish and Modern Rites." This proposition, if it had been adopted, would have mitigated, if it did not abolish, the evil; but, unfortunately, it did not receive the general concurrence of the Craft.

As to the antiquity of modes of recognition in general, it may be said that, from the very nature of things, there was always a necessity for the members of every secret society to have some means for recognizing a Brother that should escape the detection of the uninitiated. We find evidence in several of the classic writings showing that such a custom prevailed among the initiated in the pagan mysteries. Livy tells us (xxxi, 14) of two Acarnanian youths who accidentally entered the temple of Ceres during the celebration of the mysteries, and, not having been initiated, were speedily detected as intruders, and put to death by the managers of the temple. They must, of course, have owed their detection to the fact that they were not in possession of those modes of recognition which were known only to the initiated.

That they existed in the Dionysiac rites of Bacchus we learn from Plautus, who, in his *Miles Gloriosus* (act iv, scene ii), makes Misphidippa say to Pyrgopolonices, *Cedo signum si harunc Baccharum es,* that is, *Give the sign, if you are one of these Bacchae.*

Jamblichus (*On the Pythagorean Life*) tells the story of a disciple of Pythagoras, who, having been taken sick, on a long journey, at an inn, and having exhausted his funds, gave, before he died, to the landlord, who had been very kind to him, a paper, on which he had written the account of his distress, and signed it with a symbol of Pythagoras. This the landlord affixed to the gate of a neighboring temple. Months afterward another Pythagorean, passing that way, recognized the secret symbol, and, inquiring into the tale, reimbursed the landlord for all his trouble and expense.

Apuleius, who was initiated into the Osirian and Isiac Mysteries, says, in his *Defensio,* "if any one is present who has been initiated into the same secret rites as myself, if he will give me the sign, he shall then be at liberty to hear what it is that I keep with such care." But in another place he is less cautious,

and even gives an inkling of what was one of the signs of the Osirian Initiation. For in his *Golden Ass* (book xi) he says that in a dream he beheld one of the disciples of Osiris, "who walked gently, with a hesitating step, the ankle of his left foot being slightly bent, in order, no doubt, that he might afford me some sign by which I could recognize him." The Osirian Initiates had then, it seems, like the Freemasons, mystical steps.

That the Gnostics had modes of recognition we learn from Saint Epiphanius, himself at one time in early life a Gnostic, who says in his *Panarium*, written against the Gnostics and other heretics, that "on the arrival of any stranger belonging to the same belief, they have a sign given by one to another. In holding out the hand, under pretence of saluting each other, they feel and tickle it in a peculiar manner underneath the palm, and so discover if the newcomer belongs to the same sect. Thereupon, however poor they may be, they serve up to him a sumptuous feast, with abundance of meats and wine."

We do not refer to the fanciful theories of Doctor Oliver—the first one is most probably a joke, and therefore out of place in his *Symbolical Dictionary*—founded on passages of Homer and Quintus Curtius, that Achilles and Alexander of Macedon recognized the one Priam and the other the High Priest by a sign. But there are abundant evidences of an authentic nature that a system of recognition by signs, and words, and grips has existed in the earliest times, and, therefore, that they were not invented by the Freemasons, who borrowed them, as they did much more of their mystical system, from antiquity.

RECOMMENDATION. The petition of a candidate for initiation must be recommended by at least two members of the Lodge.

Preston requires the signature to be witnessed by one person; he does not say whether the witness must be a member of the Lodge or not, and that the candidate must be proposed in open Lodge by a member.

Webb says that "the candidate must be proposed in form, by a member of the Lodge, and the proposition seconded by another member."

Cross says that the recommendation "is to be signed by two members of the Lodge," and he dispenses with the formal proposition.

These gradual changes, none of them, however, substantially affecting the principle, have at last resulted in the present simpler usage, which is, for two members of the Lodge to affix their names to the petition, as recommenders of the applicant.

The petition for a Dispensation for a new Lodge, as preliminary to the application for a Warrant of Constitution, must be recommended by the nearest Lodge. Preston says that it must be recommended "by the Masters of three regular Lodges adjacent to the place where the new Lodge is to be held." This is also the language of the Constitution of the Grand Lodge of Ireland. The Grand Lodge of Scotland requires the recommendation to be signed "by the Masters and officers of two of the nearest Lodges." The modern Constitution of the Grand Lodge of England requires a recommendation "by the officers of some regular Lodge," without saying anything of its vicinity to the new Lodge. The rule now universally adopted is, that it must be recommended by the nearest Lodge (see Doctor Mackey's revised *Jurisprudence of Freemasonry*).

RECONCILIATION, LODGE OF. When the two contending Grand Lodges of England, known as the Antients and the Moderns, resolved, in 1813, under the respective Grand Masterships of the Dukes of Kent and Sussex, to put an end to all differences, and to form a United Grand Lodge, it was provided, in the fifth Article of Union, that each of the two Grand Masters should appoint nine Master Masons to meet at some convenient place; and each party having opened a just and perfect Lodge in a separate apartment, they should give and receive mutually and reciprocally the obligations of both Fraternities; and being thus duly and equally enlightened in both forms, they should be empowered and directed to hold a Lodge, under the Warrant or Dispensation to be entrusted to them, and to be entitled the *Lodge of Reconciliation*. The duty of this Lodge was to visit the several Lodges under both Grand Lodges, and to instruct the officers and members of the same in the forms of initiation, obligation, etc., in both, so that uniformity of working might be established. The Lodge of Reconciliation was constituted on the 27th of December, 1813, the day on which the Union was perfected. This Lodge was only a temporary one, and the duties for which it had been organized having been performed, it ceased to exist by its own limitation in 1816. (For a full account of this Lodge and its work see *Transactions*, Quatuor Coronati Lodge, volume xxiii, 1910.)

RECONSIDERATION, MOTION FOR. A motion for reconsideration can only be made in a Grand Lodge, Grand Chapter, or other Grand Body, on the same day or the day after the adoption of the motion which it is proposed to reconsider. In a Lodge or other subordinate body, it can only be made at the same meeting. It cannot be moved by one who has voted in the minority. It cannot be made when the matter to be reconsidered has passed out of the control of the body, as when the original motion was for an appropriation which has been expended since the motion for it was passed. A motion for reconsideration is not debatable if the question proposed to be reconsidered is not. It cannot always be adopted by a simple majority vote. It may be postponed or laid upon the table. If postponed to a time definite, and when that time arrives is not acted upon, it cannot be renewed. If laid upon the table, it cannot be taken up out of its order, and no second motion for reconsideration can be offered while it lies upon the table, hence to lay a motion for reconsideration on the table is considered as equivalent to rejecting it. When a motion for reconsideration is adopted, the original motion comes up immediately for consideration, as if it had been for the first time brought before the body, in the form which it presented when it was adopted.

RECONSIDERATION OF THE BALLOT. When the petition of a candidate for initiation has been rejected, it is not permissible for any member to move for a reconsideration of the ballot. The following four principles set forth in a summary way the doctrine of Masonic parliamentary law on this subject:

THE

Constitutiones ; ~.
of Masonrye'

Wherein is breifely declared, the first foundation of divers sciences. And principally the Science of

Masonrye

With divers good Rules, orders and precepts Necessarye' to be observed of all

Masons

Psalme. 127.

Except the Lord doe build the house' his Labourē is but loste' that buildes it

Newlye Translated by J Whytestones for John Sargensonne.

1610.

TITLE PAGE OF MANUSCRIPT CONSTITUTIONS OF THE YEAR 1610

THE CONSTITVTIONES
of Masonrye

folio . i.

THE mighte of the father of heaven, with the wisdome of the glorious Sonne, throughe the grace of the holie ghoste three persons and one god be with vs at our beginninge, and giue vs grace to governe vs here in this life, that we may come to his blisse that never shall haue end. Good brethern and fellowes, our purpose is to declare to you, how and in what manner this worthie Science of Masonrie was begun, and afterwards how it was founded by worthie kinges and princes & divers other worshipfull men. Masonry first founded.

And also to them that be heare we will declare the charges that belongeth to every true Mason to keepe. Therefore take good heede; it is well worthie to be well kept for a good Craft and curious Science, for there be 7 liberall Scyences, of the which this is one of them. And theis be theire names hereafter followinge.

The 7 liberal Scyences

Gramer — The first is Gramer which teacheth a man to speake trulie, and to write trulie.

Rethorick — The second is Rethoricke, which teacheth a man to speake faire in subtill termes.

Logicke — The third is Logicke which teacheth a man to discerne or know trueth from falsehood.

Arithmetick — The fourth is Arithmetick which teacheth a man to Reccon and accoumpt all manner of numbers.

Geometrye — The fifte is called Geometrye which teacheth a man to Meate and Measure the Earth, and all other thinges the which Science is also called Masonrie.

Musick — The sixte Science is called Musick which teacheth a man the craft of Songe and voyce of tongue, organ, Harpe and Trumpett.

Astronomie — The seaventh Science is called Astronomie which teacheth a man to know the course of the Sonn and Moone, and

INSTRUCTIONS IN THE SEVEN LIBERAL ARTS AND SCIENCES IN MANUSCRIPT CONSTITUTIONS OF THE YEAR 1610

1. It is never in order for a member to move for the reconsideration of a ballot on the petition of a candidate, or for a presiding officer to entertain such a motion.
2. The Master or presiding officer alone can, for reasons satisfactory to himself, order such a reconsideration.
3. The presiding officer cannot order a reconsideration on any subsequent night, nor on the same night, after any member who was present and voted has departed.
4. The Grand Master cannot grant a Dispensation for a reconsideration, nor in any other way interfere with the ballot. The same restriction applies to the Grand Lodge.

RECORDER. In some of the advanced Degrees, as in a Council of Select Masters and a Commandery of Knights Templar, the title of *Recorder* is given to the Secretary. The recording officer of the Grand Encampment of Knights Templar of the United States, of State Grand Commanderies, and of Grand Councils of Royal and Select Masters, is styled a *Grand Recorder*.

RECORDS, OLD. The early history of Freemasonry, as written by Anderson, Preston, Smith, Calcott, and writers of that generation, was little more than a collection of fables, so absurd as to excite the smile of every reader, or bare statements of incidents, without any authority to substantiate their genuineness. The recent writers on the same subject have treated it in a very different manner, and one that gives to the investigation of the early annals of Freemasonry a respectable position in the circle of historic studies.

Much of the increased value that is given in the present day to Masonic history is derivable from the fact that, ceasing to repeat the gratuitous statements of the older writers, some of whom have not hesitated to make Adam a Grand Master, and Eden the site of a Lodge, our students of this day are drawing their conclusions from, and establishing their theories on, the old records, which Masonic archeology is in this generation bringing to light. Hence, one of these students, Brother Woodford, of England, has said that, when we begin to investigate the real facts of Masonic history, "not only have we to discard at once much that we have held tenaciously and taught habitually, simply resting on the reiterated assertions of others, but we shall also find that we have to get rid of what, I fear, we must call 'accumulated rubbish,' before we can see clearly how the great edifice of Masonic history, raised at last on sure and good foundations, stands out clearer to the sight, and even more honorable to the builders, from those needful, if preparatory, labors."

Anderson tells us that in the year 1719, at some of the private Lodges, "several very valuable manuscripts concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands" (*Constitutions*, 1738, page 111).

In the last century the archeologists of Freemasonry have labored very diligently and successfully to disinter from the old Lodges, libraries, and museums many of these ancient manuscripts, and much light has thus been thrown upon the early history of Freemasonry. The following is a list of the most important of these old records which the industry of Masonic antiquaries has brought to light. They are generally called *Manuscripts*, because their originals, for the most part, exist in manuscript rolls, or there is competent evidence that the original manuscripts, although now lost, once existed. There are, however, a few instances in which this evidence is wanting, and the authenticity of the manuscript rests only on probability. Each of them is noted in this work under its respective title. The following are of especial interest:

1. Halliwell or Regius Manuscript.
2. Book of the Fraternity of Stone Masons.
3. Paris Regulations.
4. Strasburg Constitutions.
5. Cooke's Manuscript.
6. Lansdowne Manuscript.
7. Schaw Manuscript.
8. Saint Clair Charters.
9. Eglinton Manuscript.
10. York Manuscripts (six in number).
11. Grand Lodge Manuscript.
12. Sloane Manuscripts (two in number).
13. Aitcheson-Haven Manuscript.
14. Kilwinning Manuscript.
15. Harleian Manuscript.
16. Hope Manuscript.
17. Alnwick Manuscript.
18. Papworth Manuscript.
19. Roberts' Manuscript.
20. Edward III Manuscript.
21. Saint Albans' Regulations.
22. Anderson Manuscript.
23. Stone Manuscripts.
24. Constitutions of Strasburg.
25. Constitutions of Torgan.
26. Dowland Manuscript.
27. Wilson Manuscript.
28. Spencer Manuscript.
29. Cole Manuscript.
30. Plot Manuscript.
31. Inigo Jones Manuscript.
32. Rawlinson Manuscript.
33. Woodford Manuscript.
34. Krause Manuscript.
35. Antiquity Manuscript.
36. Leland or Locke Manuscript.
37. Charter of Cologne.

There may be some other manuscript records, especially in France and Germany, not here noticed, but the list above contains the most important of those now known to the Fraternity. Some of them have never yet been published, and the collection forms a mass of material absolutely necessary for the proper investigation of Masonic history. Every Freemason who desires to know the true condition of the Fraternity during the last three or four centuries, and who would learn the connection between the Stone-Masons of the Middle Ages and the Free and Accepted Masons of the present day, so as perfectly to understand the process by which the Institution became changed from an operative art to a speculative science, should attentively read and thoroughly digest these ancient records of the Brotherhood (see also *Manuscripts, Old*).

RECTIFICATION. The German Freemasons use this word to designate that process of removing an irregularity of initiation which, in American Freemasonry, is called *healing*, which see.

RECTIFIED RITE. In French, the title is *Rite Rectifié*. See *Martinism*.

RECTIFIED ROSE CROIX, RITE OF. See *Rose Croix, Rectified*.

RECUSANT. A term applied in English history to one who refused to acknowledge the supremacy of

the King as head of the Church. In Masonic law, the word is sometimes used to designate a Lodge or a Freemason that refuses to obey an Edict of the Grand Lodge. The arrest of the Charter, or the suspension or expulsion of the offender, would be the necessary punishment of such an offense.

RED. Red, scarlet, or crimson, for it is indifferently called by each of these names, is the appropriate color of the Royal Arch Degree, and is said symbolically to represent the ardor and zeal which should actuate all who are in possession of that sublime portion of Freemasonry. Portal (*Symbolic Colors*, page 116) refers the color red to fire, which was the symbol of the regeneration and purification of souls. Hence there seems to be a congruity in adopting it as the color of the Royal Arch, which refers historically to the regeneration or rebuilding of the Temple, and symbolically to the regeneration of life.

In the religious services of the Hebrews, red, or scarlet, was used as one of the colors of the veils of the tabernacle, in which, according to Josephus, it was an emblem of the element of fire; it was also used in the ephod of the high priest, in the girdle, and in the breastplate. Red was, among the Jews, a color of dignity, appropriated to the most opulent or honorable, and hence the Prophet Jeremiah, in describing the rich men of his country, speaks of them as those who "were brought up in scarlet."

In the Middle Ages, those knights who engaged in the wars of the Crusades, and especially the Templars, wore a red cross, as a symbol of their willingness to undergo martyrdom for the sake of religion; and the priests of the Roman Church still wear red vestments when they officiate on the festivals of those saints who were martyred.

Red is in the higher Degrees of Freemasonry as predominating a color as blue is in the lower. Its symbolic significations differ, but they may generally be considered as alluding either to the virtue of fervency when the symbolism is moral, or to the shedding of blood when it is historical. Thus in the Degree of Provost and Judge, it is historically emblematic of the violent death of one of the founders of the Institution; while in the Degree of Perfection it is said to be a moral symbol of zeal for the glory of God, and for our own advancement toward perfection in Freemasonry and virtue. In the Degree of Rose Croix, red is the predominating color, and symbolizes the ardent zeal which should inspire all who are in search of that which is lost.

Where red is not used historically, and adopted as a memento of certain tragical circumstances in the history of Freemasonry, it is always, under some modification, a symbol of zeal and fervency. These three colors, blue, purple, and red, were called in the former English lectures the *old colors of Freemasonry*, and were said to have been selected "because they are royal, and such as the ancient kings and princes used to wear; and sacred history informs us that the veil of the Temple was composed of these colors."

RED APRON LODGES. Under the English Constitution nineteen Lodges are privileged to recommend one of their subscribing members each year to serve as Grand Steward. These are known as *Red Apron Lodges* because the English Grand Stewards' aprons are lined and edged with crimson and the collars are of the same color. The Lodge numbers and names are as follows:

1. Grand Master's Lodge.
2. Lodge of Antiquity.
4. Royal Somerset House and Inverness Lodge.
5. Saint George's and Corner Stone Lodge.
6. Lodge of Friendship.
8. British Lodge.
14. Tuscan Lodge.
21. Lodge of Emulation.
23. Globe Lodge.
26. Castle Lodge of Harmony.
28. Old King's Arms Lodge.
29. Saint Alban's Lodge.
46. Old Union Lodge.
58. Lodge of Felicity.
60. Lodge of Peace and Harmony.
91. Lodge of Regularity.
99. Shakespeare Lodge.
197. Jerusalem Lodge.
259. Prince of Wales Lodge.

The first mention in the English records of any particular method of selecting the Grand Stewards is in 1775 when a statement is made that the twelve Stewards, that being then the number, came from eight Lodges. In 1813 there were nine *Red Apron Lodges*. The Grand Master in 1815 nominated eighteen Lodges to return one Grand Steward each. In 1904 the Old King's Arms Lodge, which had lost its privilege in 1852 and whose place had been taken by the Old Union Lodge, was restored to the list, from which time the number has been nineteen.

RED BROTHER. The Sixth and last Degree of the Swedenborgian system.

RED CROSS KNIGHT. When, in the tenth century, Pope Urban II, won by the enthusiasm of Peter the Hermit, addressed the people who had assembled at the City of Clermont during the sitting of the Council, and exhorted them to join in the expedition to conquer the Holy Land, he said, in reply to their cry that God wills it, *Dieu le volt*, "it is indeed the will of God; let this memorable word, the inspiration, surely, of our Holy Spirit, be forever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ. His cross is the symbol of your salvation; wear it, a red, a bloody cross, as an external mark on your breasts or shoulders, as a pledge of your sacred and irrevocable engagement." The proposal was eagerly accepted, and the Bishop of Puy was the first who solicited the Pope to affix the cross in red cloth on his shoulder. The example was at once followed, and thenceforth the red cross on the breast was recognized as the sign of him who was engaged in the Holy Wars, and Crusader and Red Cross Knight became convertible terms. Spenser, in the *Faerie Queene* (canto i), thus describes one of these knights:

> And on his breast a bloody cross he bore,
> The dear remembrance of his dying Lord,
> For whose sweet sake that glorious badge he wore,
> And dead, as living, ever Him ador'd:
> Upon his shield the like was also scor'd.

The application of this title, as is sometimes done in the ritual of the Degree, to a Masonic Degree of Knight of the Red Cross, is altogether wrong, and it is now called *Companion of the Red Cross*. A Red Cross Knight and a Knight of the Red Cross have two entirely different meanings.

RED CROSS LEGEND. The Embassy of Zerubbabel to the court of Darius constitutes what has been

alled the *Legend of the Red Cross Degree* (see *Embassy*, and *Companion of the Red Cross*).

RED CROSS OF BABYLON. See *Babylonish Pass.*

RED CROSS OF CONSTANTINE. A Degree ounded on the circumstance of the vision of a cross, vith the inscription *εν τουτω νικη* in Greek, or in atin *In hoc signo vinces*, meaning *By this sign, conuer*, which appeared in the heavens to the Emperor Constantine. It formed originally a part of the Rosaic Rite, and is now practised in England, Ireland, Scotland, and some of the English Colonies, as a disinct Order, the meetings being called *Conclaves*, and he presiding officer of the Grand Imperial Council f the whole Order, *Grand Sovereign*. Its existence in England as a Masonic Degree has been traced, accordng to Brother R. W. Little (*Freemasons Magazine*) o the year 1780, when it was given by Brother Charles Shirreff. It was reorganized in 1804 by Walter Rodwell Wright, who supplied its present itual. The lectures of the Order contains the followng legend:

> After the memorable battle fought at Saxa Rubra, on he 28th October, 312 A.D., the Emperor sent for the hiefs of the Christian Legion, and—we now quote the vords of an old ritual—'in presence of his other officers onstituted them into an Order of Knighthood, and apointed them to wear the form of the Cross he had seen n the heavens upon their shields, with the motto *In hoc igno vinces* round it, surrounded with clouds; and peace eing soon after made, he became the Sovereign Patron f the Christian Order of the Red Cross.' It is also said hat this Cross, together with a device called the *Labarum* vas ordered to be embroidered upon all the imperial tandards. The Christian warriors were selected to compose the body-guard of Constantine, and the command f these privileged soldiers was confided to Eusebius, Bishop of Nicomedia, who was thus considered the econd officer of the Order.

Let us add this further information to the above by Doctor Mackey. Before the close of the seventeenth or the beginning of the eighteenth centuries there really seems nothing authentic concerning the Order. There are traces of organization judged to be of a Constantinian origin and these appear under various names and find some mention in the chronicles of the times.

About 1699 Andrew Angelus Flavius Comnenus, a Macedonian prince, claimed to be Grand Master for some years and it is further said that he transferred the Order to one Francis Farnese, Duke of Parma, and that this was approved by Pope Innocent XII and formally confirmed by him on October 29, 1699. The same year an Edict was issued, August 5, by Leopold I, Emperor of Germany, also ratifying the transfer. The succession devolved in 1735 on Elizabeth Farnese, sole heiress of the family, who married Don Carlos, oldest son of Philippe V of Spain. This prince became King of Naples and he declared the Order of Saint Constantine to be a royal Order and attached it to the crown of Naples forever. This account so far is given in the *Historic Orders of Knighthood*, Joachim & Brydges (volume i, page 108).

There is another account in Robson's *System of Knighthood* (page 30), which says that the Order of the Golden Eagle, or Saint George in Italy, instituted by Constantine in 312 A.D., was afterwards conferred by the Imperial House of Comnenus, of which it is said that thirty-four were successively Grand Masters of the Order. Then it fell into disuse but was revived by Charles V, who declared himself Grand Master and appointed his natural son, Don John of Austria, his Deputy. After the treaty of Paris in 1814 the Duchies of Parma and Placentia were given to the Archduchess of Austria, Maria Louisa, formerly the Empress of France, whereupon this princess, in 1816, declared herself Grand Mistress of the Order, founding her claim on the fact that it had belonged to the Duchy of Parma.

Brother George W. Warvelle cites these several references to show how extensively the Order was hawked about and how little authority was required for this purpose, but, as this occurred after the institution of the Masonic Branch, it need not be considered in the list of possible sources.

There is a tradition to the effect that before the time when Andrew Comnenus is said to have assigned the Grand Mastership of the Order to Francis Farnese, Duke of Parma, there was living at London an officer of the Venetian Embassy, known as Abbé Giuistiniani, who apparently was a Grand Cross of the Order. Among the ancient privileges of Grand Crosses was the right to admit candidates to the lesser or Novitiate Red Cross. This prerogative was exercised by the Abbé and thus it has been surmised the English branch of the Order may have come down to us. This account is given by R. W. Little in his sketch of 1868.

Another source is mentioned in the case of Major Charles Shirreff, Whitechurch, Salop, England, who in 1788 seems to have admitted to the Order a number of prominent Freemasons. The presumption is that the Major received the Degrees himself from some person on the Continent. Evidently an Order of Chivalry was established in London during the latter part of the eighteenth century and continued to exist with recurring periods of depression until 1865, when it was revived on a more thoroughly established foundation by some Knight Companions in London and by them transmitted to us under the name of Knights of the *Red Cross of Rome and Constantine*. In 1870 the Order had been but recently revived and some question regarding its true history and Grand Mastership were discussed in a book published that year by a Macedonian prince, a naturalized British subject living in London, Demetrius Rhodocanakis. This work, entitled the *Imperial Constantinian Order of Saint George, a Review of Modern Impostures and a Sketch of Its True History*, denies any pretension in the Masonic Red Cross Order to be derived from the Imperial Constantinian Order of Saint George and also denies the sale of the Grand Mastership to the Duke of Parma, and the author claims to be himself the Grand Master because of his descent from the ancient Dynasty of Byzantium. The claims thus made had the effect of evoking an announcement by the officers of the Grand Imperial Council of England disclaiming any interference in the organization of Prince Rhodocanakis and, on May 29, 1871, issued the following proclamation:

> To all members of the Masonic Order, known as the Order of the Red Cross of Constantine, and to all others whom it may concern.
>
> *Whereas*, The Masonic Order, now known as the Order of the Red Cross of Constantine, hereafter concisely called the *Red Cross Order*, has been recently revived in

England, and occupies a prominent position as a chivalric branch of the great fraternity of Freemasons; and,

Whereas, Discussions have arisen whether the Red Cross Order has or has not any alliance with the ancient Chivalric Order known as the Constantine Order of Saint George, and as it is expedient that such discussions shall be terminated by a declaration of the claims of the Red Cross Order:

Now, Therefore, I, Thomas Taylour, commonly called Earl of Bective (Lord Kenlis), the Grand Sovereign of the Red Cross Order, do hereby, for myself and on behalf of the Council of the said Order, signify and declare as follows:

That the Order of the Red Cross does not claim, or propose to have, any connection with the ancient public Order of Knighthood known as the Imperial Constantinian Order of St. George.

That the Red Cross Order claims to be a revived branch of the Masonic Brotherhood which formed part of the system of the Baron Hünde in or about the year 1750 and which has since been working in England under various auspices until the establishment of a Grand Council of the Order in or about the year 1796.

That the Order as now conferred is, with certain modifications, the same as that over which the late Duke of Sussex presided from 1813 to 1843.

That the Red Cross Order claims to be a Chivalric Institution of Freemasonry for reception into which the degree of a Master Mason is a necessary qualification.

That the above articles were approved at a meeting of the Council of the Order holden at Freemasons Tavern, London, on Friday, the 19th May, 1871.

However, a change was made in the official title of the Order, which had been in England, as it has been in the United States, the Imperial Ecclesiastical and Military Order of the Red Cross. This was discarded in England and for it was substituted *Military and Masonic*. The reference made in the Proclamation to the connection of Baron Hünde is still generally accepted but in the series of Degrees connected with this Brother's name the title *Red Cross* does not appear, though in 1767 a new branch was introduced by a Brother Stark, who seems to have lived for a time in England. The branch established by him had seven Degrees, the sixth being called the Provincial Capitular of the Red Cross (see Findel's *History of Freemasonry*, page 280). Brother Stark was active for many years in Continental Freemasonry and died in 1816. The general term *Red Cross* has been used in various Orders and it is difficult to show a connecting link between the English Order of that name and the ceremonies of either Hünde or Stark.

The sketch of the history and records published in 1868 shows that the earliest Minute Book preserved begins at May 4, 1808, and reads like a revival of the Order. Meetings were then held at the Freemasons Tavern in London and the membership, while restricted in numbers, was yet of men of the highest standing in the Ancient Craft. On the date above mentioned the "Constitution and laws were read and confirmed," and seven Knight Companions were elected members of the High Council. The names of the officers are interesting and among these elected were a Grand Master, a Grand Chancellor and a Grand Marshal, who were installed for the next three years. The Grand Master then nominated two Brethren as Grand Heralds. At this meeting we also find that a Brother, having been created a Knight Novitiate of the Order two years previously, was elected and installed a Sovereign or Knight of the Grand Cross. At the same meeting also, provision was made that Novitiates should receive a certificate under the hand and seal of the Knight who so made them and that a report should be made of the ceremony to the Grand Chapter through the Grand Registrar or his Deputy. On March 13, 1809, a Brother was elected and installed a Knight of the Grand Cross. This Brother, William Henry White, was then Grand Secretary of the Grand Lodge of England and Brother Little states that his father became a member of the Order in 1788.

There were then evidently two ranks in the Order, the Novitiates and the Knights, the former being created by the Grand Crosses. Sir Joseph White, a Knight of the Holy Sepulchre, was admitted to the Order at a meeting in June, 1810, and at a later meeting the presiding officer is styled *Grand Commander*. It was unanimously agreed on December 15, 1810, that the first Friday in every month should be considered as a day of general Masonic instruction to the Order, the meeting to begin at seven in the evening and to close at ten precisely. At the following meeting the title of the Order is given as *Grand Chapter of the Illustrious Order of the Red Cross*. July 13, 1813, the Grand Master reported that he had conferred the Novitiate Cross upon the Duke of Sussex and this distinguished Brother was then introduced and admitted to the Grand Cross and made his offering according to the ancient custom, being also elected Grand Master of the Order during his natural life.

There is in the possession of the Supreme Council of the Ancient and Accepted Scottish Rite at Washington, District of Columbia, a certificate issued to Mordecai Myers in 1797. This certificate reads as follows:

BY THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE

And now, companions, behold what Glory, and see the people that come from the East, We, the Sovreighne, etc., do hereby certify and attest that our true and well-beloved Brother, Mordecai Myers was by us initiated in the high and honorable degree of Sir Knights of the Red Cross, having given us sufficient proofs of his courage and skill to obtain this instrument as a proof of his fidelity to the Order. As such we recommend him to all Sir Knights on the face of the Globe. Given under our hand and seal at New York the twentieth day of February, A. L. 5797.

Asher Hart, *Sovn.*

Brother George W. Warvelle says that there are certain features in this certificate suggestive of the Order of the Red Cross of Constantine. Thus the responsible officer who signs the certificate is called *Sovreighne* and again *Sovn.* The Degree is called simply the *Red Cross* but this was the official title of the Order at that time. The addition of the name of Constantine is a very late development and is not found in the old records of the early part of the nineteenth century.

Brother Edward R. Van Rensselaer wrote a little biography of his father, Killian H. Van Rensselaer, which was printed in the *Masonic Review*, beginning at page 124, March, 1881, and in writing of the period from 1824 up to the time of the Morgan affair, he says this:

Brother Yates and Allen also obtained powers to establish and organize the Knights of Constantine and several other Orders, which they did in Amber, Skaneateles, and several other places in New York.

Brother Yates is of course the well-known Giles Fonda Yates, who was active in the early progress of the Scottish Rite. Brother James M. Allen was the Brother who in 1823 instructed Van Rensselaer and other Brethren at Amber in the Scottish Rite Degrees. Just how Brother Yates and Allen were instructed in the Ritual of the Knights of Constantine is not quite clear to us, though we think it fair to assume they may have received this instruction from Brother Holbrook of the Southern Jurisdiction. However, there is nothing certain about this presumption and we only mention it to show the fact of the early popularity of the Knights of Constantine in Northern New York State.

Brother George W. Warvelle, to whom we sent this information, comments on the above (*Proceedings*, 1924, Grand Imperial Council):

> That period was prolific in the exploitation of Degrees, Orders and Rites. For the most part, however, this work was performed by the so-called *Lecturers* who, with little or no authority, peddled Degrees and sold dignities to the credulous and ambitious. About this time, also, the Order of the Red Cross was much in public notice, from the fact of its recognition as one of the Chivalric Orders of Freemasonry by the United Grand Lodge of England, but there is no authentic evidence that the Grand Imperial Council of England ever authorized any person in this country to confer the same. It is an established fact, however, that during the first half of the nineteenth century there was an Order called *Knights of Constantine* which, for a time, was recognized and conferred in some of the Eastern cities and particularly in the cities of New York State. But how, or from what source, the authority for its promulgation was derived, no one seems able to say.

From a historical sketch, by Brother Charles A. DeLaney of New York, printed in the *Proceedings*, Sovereign Grand Council, 1893, we note (pages 66–8) that Brother Alfred Creigh of Pennsylvania was appointed a Divisional Inspector-General for his State by Col. W. J. B. McLeod Moore, Chief Inspector-General of Canada. This commission, January 1, 1871, was extended to all the States of the Union. Intendent-Generals were appointed by Brother Creigh, February 3, 1872, Calvin I. Stowell, Pennsylvania; J. J. French, Illinois; Albert J. Goodhall, New York; D. Burnham Tracy, Michigan, and Nathaniel G. Tucker, Massachusetts. According to Brother Stowell, a Convention of the several Grand Councils met June 1, 1875, New York City, to organize a Sovereign Grand Council of the United States of America. But this action was not then acceptable to the parent Body until 1879 when a treaty was arranged. Forty-seven Conclaves are recorded as being chartered in the United States by English authority 1870–5. The Grand Council of Pennsylvania was organized, June 14, 1872; Illinois, August 30, 1872; New York, February 5, 1873; Massachusetts and Rhode Island, December 22, 1873; Michigan, April 10, 1874; Kentucky, March 17, 1875; Indiana, April 21, 1875; Vermont, May 1, 1875; Maine, May 5, 1875; and New Jersey, May 29, 1875. A Grand Council of the Dominion of Canada was organized, August 10, 1875.

A Grand Imperial Council of the State of Illinois was organized at Chicago on August 30, 1872, by five Conclaves, chartered by the Grand Imperial Council of England, and a Grand Imperial Council of the Western Masonic Jurisdiction of the United States was organized at Jacksonville, Illinois, October 13, 1899, by all of the Conclaves in the Obedience of the Grand Council of Illinois. All of the Conclaves in the Obedience of the Grand Council of the Western Masonic Jurisdiction met and organized at Duluth, Minnesota, on August 14, 1907, a Grand Imperial Council for the United States of America.

Contributions to the fund of information on this subject appear in several instructive items in the several *Proceedings*, Grand Imperial Council, and in other pamphlets, by Grand Recorder George W. Warvelle, Chicago; essays by Grand Recorder A. A. Arbuthnot Murray, Edinburgh, Scotland; a reprint with additional notes by Brother A. V. Lane, Dallas Texas, 1917, of the sketch of the early history by Brother Robert Wentworth Little that was published serially, 1866–8, *Freemasons Magazine and Masonic Mirror*, London, and in the *Proceedings*, Sovereign Grand Council, 1880, 1891, 1892, 1893, and Doctor Mackey's revised *History of Freemasonry*.

RED CROSS SWORD OF BABYLON. A Degree worked in the Royal Arch Chapters of Scotland, and also in some parts of England. It is very similar to the Knight of the Red Cross conferred in the United States, which is now called the *Companion of the Red Cross*.

RED LETTERS. In the Ancient and Accepted Scottish Rite, Edicts, Summonses or other documents, written or printed in red letters, are suppoesd to be of more binding obligation, and to require more implicit obedience, than any others. Hence, in the same Rite, to publish the name of one who has been expelled in red letters is considered an especial mark of disgrace. It is derived from the custom of the Middle Ages, when, as Muratori shows (*Italien Medieval Antiquities*) red letters were used to give greater weight to documents; and he quotes an old Charter of 1020, which is said to be confirmed *per literas rubeas*, or by red letters.

REFLECTION, CHAMBER OF. See *Chamber of Reflection*.

REFORMED HELVETIC RITE. The Reformed Rite of Wilhelmsbad was introduced into Poland, in 1784, by Brother Glayre, of Lausanne, the minister of King Stanislaus, and who was also the Provincial Grand Master of this Rite in the French part of Switzerland. But, in introducing it into Poland, he subjected it to several modifications, and called it the *Reformed Helvetic Rite*. The system was adopted by the Grand Orient of Poland.

REFORMED MASONIC ORDER OF MEMPHIS, OR RITE OF THE GRAND LODGE OF PHILADELPHES. See *Memphis, Rite of*.

REFORMED RITE. This Rite was established, in 1872, by a Congress of Freemasons assembled at Wilhelmsbad, in Germany, over whose deliberations Ferdinand, Duke of Brunswick, presided as Grand Master. It was at this Convention that the Reformed Rite was first established, its members assuming the title of the *Beneficent Knights of the Holy City*, because they derived their system from the French Rite of that name. It was called the *Reformed Rite*, because it professed to be a reformation of a Rite which had been established in Germany about a quarter of a century before under the name of the *Rite of Strict Observance*. This latter Rite had

advanced a theory in relation to the connection between Freemasonry and the Order of Knights Templar, and traced the origin of our institution to those Knights at the Crusades. This hypothesis the Convention at Wilhelmsbad rejected as unfounded in history or correct tradition. By the adoption of this Rite, the Congress gave a death-blow to the Rite of Strict Observance.

The Reformed Rite is exceedingly simple in its organization, consisting only of five Degrees, namely: 1. Entered Apprentice; 2. Fellow Craft; 3. Master Mason; 4. Scottish Master; 5. Knight of the Holy City. The last Degree is, however, divided into three sections, those of Novice, Professed Brother, and Knight, which really gives seven Degrees to the Rite.

REFRESHMENT. In Masonic language, *refreshment* is opposed in a peculiar sense to *labor*.

While a Lodge is in activity it must be either at labor or at refreshment. If a Lodge is permanently closed until its next communication, the intervening period is one of abeyance, its activity for Masonic duty having for the time been suspended; although its powers and privileges as a Lodge still exist, and may be at any time resumed. But where it is only temporarily closed, with the intention of soon again resuming labor, the intermediate period is called a time of refreshment, and the Lodge is said not to be closed, but to be called from labor to refreshment. The phrase is an old one, and is found in the early rituals of the eighteenth century. *Calling from labor to refreshment* differs from closing in this, that the ceremony is a very brief one, and that the Junior Warden then assumes the control of the Craft, in token of which he erects his column on his stand or pedestal, while the Senior Warden lays his down. This is reversed in *calling on*, in which the ceremony is equally brief.

The word *refreshment* no longer bears the meaning among Freemasons that it formerly did. It signifies not necessarily eating and drinking, but simply cessation from labor. A Lodge at refreshment may thus be compared to any other society when in a recess. During the whole of the eighteenth century, and part of the next, a different meaning was given to the word arising from a now obsolete usage, which Doctor Oliver (*Masonic Jurisprudence*, page 210) thus describes:

> The Lodges in ancient times were not arranged according to the practise in use amongst ourselves at the present day. The Worshipful Master, indeed, stood in the East, but both the Wardens were placed in the West. The South was occupied by the senior Entered Apprentice, whose business it was to obey the instructions of the Master, and to welcome the visiting Brethren, after having duly ascertained that they were Freemasons. The junior Entered Apprentice was placed in the north to prevent the intrusion of cowans and eavesdroppers; and a long table, and sometimes two, where the Lodge was numerous, were extended in parallel lines from the pedestal to the place where the Wardens sat, on which appeared not only the emblems of Freemasonry, but also materials for refreshments—for in those days every section of the lecture had its peculiar toast or sentiment—and at its conclusion the Lodge was called from labour to refreshment by certain ceremonies, and a toast, technically called "the Charge," was drunk in a bumper, with the honours, and not unfrequently accompanied by an appropriate song. After which the Lodge was called from refreshment to labour, and another section was delivered with the like result.

At the present day, the banquets of Lodges, when they take place, are always held after the Lodge is closed; although they are still supposed to be under the charge of the Junior Warden. When modern Lodges are called to refreshment, it is either as a part of the ceremony of the Third Degree, or for a brief period; sometimes extending to more than a day, when labor, which had not been finished, is to be resumed and concluded.

The mythical history of Freemasonry says that high twelve or noon was the hour at Solomon's Temple when the Craft were permitted to suspend their labor, which was resumed an hour after. In reference to this myth, a Lodge is at all times supposed to be called from labor to refreshment at "high twelve," and to be called on again "one hour after high twelve."

REGALIA. Strictly speaking the word *regalia*, from the Latin, *regalia*, meaning *royal things*, signifies the ornaments of a king or queen, and is applied to the apparatus used at a coronation, such as the crown, scepter, cross, mound, etc. But it has in modern times been loosely employed to signify almost any kind of ornaments. Hence the collar and jewel, and sometimes even the apron, are called by many Freemasons the regalia. The word has the early authority of Preston. In the second edition of his *Illustrations* (1775), when on the subject of funerals, he uses the expression, "the body, with the regalia placed thereon, and two swords crossed." And at the end of the service he directs that "the *regalia* and ornaments of the deceased, if an officer of a Lodge, are returned to the Master in due form, and with the usual ceremonies." *Regalia* cannot here mean the Bible and *Book of Constitutions*, for there is a place in another part of the procession appropriated to them. It might have been supposed that, by regalia, Preston referred to some particular decorations of the Lodge, had not his subsequent editors, Jones and Oliver, both interpolated the word "other" before ornaments, so as to make the sentence read "regalia and *other* ornaments," thus clearly indicating that they deemed the regalia a part of the ornaments of the deceased. The word is thus used in one of the headings of the modern Constitutions of the Grand Lodge of England. But in the text the more correct words "clothing and insignia" (Rule 282) are employed. There is, however, so great an error in the use of the word *regalia* to denote Masonic clothing, that it would be better to avoid it.

REGENERATION. In the Ancient Mysteries the doctrine of regeneration was taught by symbols: not the theological dogma of regeneration peculiar to the Christian church, but the philosophical dogma, as a change from death to life—a new birth to immortal existence. Hence the last day of the Eleusinian Mysteries, when the initiation was completed, was called, says Court de Gebelin (*Monde Primitif analysé et comparé avec le Monde Moderne, the Primitive World analysed and compared with the Modern World* iv, page 322) *the day of regeneration*. This is the doctrine in the Masonic mysteries, and more especially in the symbolism of the Third Degree. We must not say that the Freemason is regenerated when he is initiated, but that he has been indoctrinated into the philosophy of the regeneration, or the new birth of all things—of light out of darkness, or life out of death, of eternal life out of temporal death.

REGENT. The Fourth Degree of the Lesser Mysteries of the Illuminati.

REGHELLINI, M. A learned Masonic writer, who was born of Venetian parents on the Island of Scio, whence he was usually styled *Reghellini de Scio.* The date of 1750, at which his birth has been placed, is certainly an error. Michaud supposes that it is twenty or thirty years too soon. The date of the publication of his earliest works would indicate that he could not have been born much before 1780. After receiving a good education, and becoming especially proficient in mathematics and chemistry, he settled at Brussels, where he appears to have spent the remaining years of his life, and wrote various works, which indicate extensive research and a lively and, perhaps, a rather ill-directed imagination.

In 1834 he published a work entitled *Examen du Mosaisme et du Christianisme, Examination of Mosaicism and of Christianity,* whose bold opinions were not considered as very orthodox. He had previously become attached to the study of Masonic antiquities, and in 1826 published a work in one volume, entitled *Esprit du dogme de la Franc-Maçonnerie: recherches sur son origine et celle de ses différents rites, Spirit of the Dogma of Freemasonry, Studies on its origin and theses of its various Rites.* He subsequently still further developed his ideas on this subject, and published at Paris, in 1833, a much larger work, in three volumes, entitled, *La Maçonnerie, considérée comme le résultat des Religions Egyptienne, Juive et Chrétienne, Freemasonry considered as the result of Egyptian, Jewish, and Christian Religions.* In this work he seeks to trace both Freemasonry and the Mosaic religion to the worship that was practised on the banks of the Nile in the time of the Pharaohs. Whatever may be thought of his theory, it must be confessed that he has collected a mass of learned and interesting facts that must be attractive to the Masonic scholar. From 1822 to 1829 Reghellini devoted his labors to editing the *Annales Chronologiques, Litteraires et Historiques de la Maçonnerie des Pays-Bas, Literary and Historical Chronological Record of Freemasonry in the Low Countries,* a work that contains much valuable information. However, Brother Woodford was not as assured as was Doctor Mackey that this work may as certainly be accredited to Reghellini, the evidence as to his editorship being less positive than the other particulars here cited.

Outside of Freemasonry, the life of Reghellini is not well known. It is said that in 1848 he became implicated with the political troubles which broke out that year in Vienna, and, in consequence, experienced some trouble. His great age at the time precluded the likelihood that the statement is true. In his later days he was reduced to great penury, and in August, 1855, was compelled to take refuge in the House of Mendicity at Brussels, where he shortly afterward died.

REGIMENTAL LODGE. An expression used by Doctor Oliver in his *Jurisprudence,* to designate a Lodge attached to a regiment in the British Army. The title is not recognized in the English Constitutions, where such a Lodge is always styled a *Military Lodge,* which see.

REGISTER. A list of the officers and members of a Grand or Subordinate Lodge. The registers of Grand Lodges are generally published in this country annually, attached to their Proceedings. The custom of publishing annual registers of subordinate Lodges is almost exclusively confined to the Freemasonry of the Continent of Europe. Sometimes it is called a *Registry.*

REGISTRAR, GRAND. The term has two meanings:

1. An officer of the Grand Lodge of England, whose principal duty it is to take charge of the seal, and attach it, or cause it to be attached by the Grand Secretary, to documents issued by the Grand Lodge or Grand Master. He also superintends the records of the Grand Lodge, and to take care that the several documents issued be in due form (*Constitutions,* Rules 31–2).

2. An officer in a Grand Consistory of the Ancient and Accepted Scottish Rite, whose duties are those of Grand Secretary.

REGISTRATION. The modern *Constitutions* of the Grand Lodge of England require that every Lodge must be particularly careful in registering the names of the Brethren initiated therein, and also in making the returns of its members; as no person is entitled to partake of the general charity, unless his name be duly registered, and he shall have been at least five years a contributing member of a Lodge, except in the following cases, to which the limitation of five years is not meant to extend, namely, shipwreck, or capture at sea, loss by fire, or blindness or serious accident fully attested and proved (see Rule 234). To prevent injury to individuals, by their being excluded the privileges of Freemasonry through the neglect of their Lodges in not registering their names, any Brother so circumstanced, on producing sufficient proof that he has paid the full fees to his Lodge, including the register fee, shall be capable of enjoying the privileges of the Craft. But the offending Lodge shall be reported to the Board of General Purposes, and rigorously proceeded against for withholding moneys which are the property of the Grand Lodge (see Rule 237). An unregistered member in England is therefore equivalent, so far as the exercise of his rights is concerned, to an unaffiliated Freemason. In the United States of America the same rule exists of registration in the Lodge books and an annual return of the same to the Grand Lodge, but the penalties for neglect or disobedience are neither so severe nor so well defined.

REGISTRY. The Roll or list of Lodges and their members under the obedience of a Grand Lodge. Such registries are in some cases published annually by the Grand Lodges of the United States at the end of their printed *Proceedings.*

REGIUS MANUSCRIPT. See *Halliwell Manuscript.*

REGULAR. A Lodge working under the legal authority of a Warrant of Constitution is said to be *regular.* The word was first used in 1723, in the first edition of Anderson's *Constitutions.* In the eighth General Regulation published in that work it is said: "If any set or number of Freemasons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the *regular Lodges* are not to countenance them." Ragon says (*Orthodoxie Maçonnique,* page 72) that the word was first heard of

in French Freemasonry in 1773, when an Edict of the Grand Orient thus defined it: "A regular Lodge is a Lodge attached to the Grand Orient, and a regular Freemason is a member of a regular Lodge."

REGULATIONS. See *Old Regulations.*

REHUM. Called by Ezra the *Chancellor.* He was probably a Lieutenant-Governor of the Province of Judea, who, with Shimshai the Scribe, wrote to Artaxerxes to prevail upon him to stop the building of the second Temple. His name is introduced into some of the advanced Degrees that are connected in their instructions with the second Temple.

REINHOLD, KARL LEONHARD. A German philosopher, who was born at Vienna in 1758, and died in 1823. He was associated with Wieland, whose daughter he married, in the editorship of the *Deutschen Merkur, German Mercury.* He afterward became a professor of philosophy at Kiel, and published *Letters on the Philosophy of Kant.* He was much interested in the study of Freemasonry, and published, under the pseudonym of *Decius*, at Leipsic, in 1788, two lectures entitled *Die Hebraïschen Mysterien oder die älteste religiöse Freimaurerei*, that is, *The Hebrew Mysteries, or the Oldest Religious Freemasonry.* The fundamental idea of this work is, that Moses derived his system from the Egyptian Priesthood. Eichhorn attacked his theory in his *Universal Repository of Biblical Literature.* Reinhold delivered and published, in 1809, *An Address on the Design of Freemasonry*, and another in 1820, on the occasion of the reopening of a Lodge at Kiel. This was probably his last Masonic labor, as he died in 1823, at the age of sixty-five years. In 1828, a *Life* of him was published by his son, a Professor of Philosophy at Jena.

REINSTATEMENT. See *Restoration.*

REJECTION. Under the English Constitutions (Rule 190) three black balls must exclude a candidate; but the by-laws of a Lodge may enact that one or two shall do so. In the United States of America one black ball will reject a candidate for initiation. If a candidate be rejected, he can apply in no other Lodge for admission. If admitted at all, it must be in the Lodge where he first applied. But the time when a new application may be made never having been determined by the general or Common Law of Freemasonry, the rule has been left to the special enactment of Grand Lodges, some of which have placed it at six months, and some at from one to two years. Where the Constitution of a Grand Lodge is silent on the subject, it is held that a new application has never been specified, so that it is held that a rejected candidate may apply for a reconsideration of his case at any time. The unfavorable report of the Committee to whom the letter was referred, or a withdrawal of the letter by the candidate or his friends, is considered equivalent to a rejection (see *Unanimous Consent*).

REJOICING. The initiation of the Ancient Mysteries, like that of the Third Degree of Freemasonry, began in sorrow and terminated in rejoicing. The sorrow was for the death of the hero-god, which was represented in the sacred rites, and the rejoicing was for his resuscitation to eternal life. "Thrice happy," says Sophocles, "are those who descend to the shades below when they have beheld these rites of initiation." "The lesson there taught was," says Pindar, "the Divine origin of life, and hence the rejoicing at the discovery of this eternal truth."

RELIEF. One of the three principal tenets of a Freemason's profession, and thus defined in the lecture of the First Degree:

> To relieve the distressed is a duty incumbent on all men, but particularly on Freemasons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

Of the three tenets of a Freemason's profession, which are Brotherly Love, Relief, and Truth, it may be said that *Truth* is the Column of Wisdom, whose rays penetrate and enlighten the inmost recesses of our Lodge; *Brotherly Love*, the Column of Strength, which binds us as one family in the indissoluble bond of fraternal affection; and *Relief*, the Column of Beauty, whose ornaments, more precious than the lilies and pomegranates that adorned the pillars of the porch, are the widow's tear of joy and the orphan's prayer of gratitude.

RELIEF ASSOCIATION OF THE UNITED STATES AND CANADA, MASONIC. See *Masonic Relief Association of the United States and Canada.*

RELIEF, BOARD OF. The liability to imposition on the charity of the Order, by the application of imposters, has led to the establishment in the larger cities of the United States of America of *Boards of Relief.* These consist of representatives of all the Lodges, to whom all applications for temporary relief are referred. The members of the Board, by frequent consultations, are better enabled to distinguish the worthy from the unworthy, and to detect attempts at imposition. A similar organization, but under a different name, was long ago established by the Grand Lodge of England, for the distribution of the Fund of Benevolence (see *Fund of Benevolence*). In New Orleans, Louisiana, the Board of Relief, after twenty-five years of successful operation, was chartered in July, 1854, by the Grand Lodge as Relief Lodge, No. 1, to be composed of the Masters and Wardens of all the Lodges who were united in the objects of the Board (see *Masonic Relief Association of the United States and Canada*).

RELIGION OF FREEMASONRY. There has been a needless expenditure of ingenuity and talent, by a large number of Masonic orators and essayists, in the endeavor to prove that Freemasonry is not a religion. This has usually arisen from a well-intended but erroneous view that has been assumed of the connection between religion and Freemasonry, and from a fear that if the complete disseverance of the two was not made manifest, the opponents of Freemasonry would be enabled successfully to establish a theory which they have been fond of advancing, that the Freemasons were disposed to substitute the teachings of their Order for the truths of Christianity. Now we have never for a moment believed that any such unwarrantable assumption, as that Freemasonry is intended to be a substitute for Christianity, could ever obtain admission into any well-regulated mind, and, therefore, we are not disposed to yield on the subject of the religious character of Freemasonry, quite so much as has been yielded by more timid

Brethren. On the contrary, we contend, without any sort of hesitation, that Freemasonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element it contains for its origin as well as its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good. But, that we may be truly understood, it will be well first to agree upon the true definition of religion. There is nothing more illogical than to reason upon undefined terms. Webster has given four distinct definitions of religion:

1. Religion, in a comprehensive sense, includes, he says, a belief in the being and perfections of God—in the revelation of His will to man—in man's obligation to obey His commands—in a state of reward and punishment, and in man's accountableness to God; and also true godliness or piety of life, with the practise of all moral duties.

2. His second definition is, that religion, as distinct from theology, is godliness or real piety in practise, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command, or from love to God and His law.

3. Again, he says that religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to His will.

4. Lastly, he defines religion to be any system of faith or worship; and in this sense, he says, religion comprehends the belief and worship of Pagans and Mohammedans as well as of Christians—any religion consisting in the belief of a superior power, or powers, governing the world, and in the worship of such power or powers. It is in this sense that we speak of the Turkish religion, or the Jewish religion, as well as of the Christian.

Now, it is plain that, in either of the first three senses in which we may take the word religion, and they do not very materially differ from each other, Freemasonry may rightfully claim to be called a religious institution. Closely and accurately examined, it will be found to answer to any one of the requirements of either of these three definitions. So much does it "include a belief in the being and perfections of God," that the public profession of such a faith is essentially necessary to gain admission into the Order. No disbeliever in the existence of a God can be made a Freemason. The "revelation of his will to man" is technically called the "spiritual, moral, and Masonic Trestle-Board" of every Freemason, according to the rules and designs of which he is to erect the spiritual edifice of his eternal life. A "state of reward and punishment" is necessarily included in the very idea of an obligation, which, without the belief in such a state, could be of no binding force or efficacy. And "true godliness or piety of life" is inculcated as the invariable duty of every Freemason, from the inception of the first to the end of the very last Degree that he takes. So, again, in reference to the second and third definitions, all this practical piety and performance of the duties we owe to God and to our fellow men arise from and are founded on a principle of obedience to the divine will. Else whence, or from what other will, could they have arisen? It is the voice of the G. A. O. T. U. symbolized to us in every ceremony of our ritual and from every portion of the furniture of our Lodge, that speaks to the true Freemason, commanding him to fear God and to love the Brethren. It is idle to say that the Freemason does good simply in obedience to the Statutes of the Order. These very Statutes owe their sanction to the Masonic idea of the nature and perfections of God, a belief that has come down to us from the earliest history of the Institution, and the promulgation of which idea was the very object and design of its origin.

But it must be confessed that the fourth definition does not appear to be strictly applicable to Freemasonry. It has no pretension to assume a place among the religions of the world as a sectarian "system of faith and worship," in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism. In this meaning of the word we do not and can not speak of the Masonic religion, nor say of a man that he is not a Christian, but a Freemason. Here it is that the opponents of Freemasonry have assumed mistaken ground in confounding the idea of a religious Institution with that of the Christian religion as a peculiar form of worship, and in supposing, because Freemasonry teaches religious truth, that it is offered as a substitute for Christian truth and Christian obligation. Its warmest and most enlightened friends have never advanced nor supported such a claim. Freemasonry is not Christianity, nor a substitute for it. It is not intended to supersede it nor any other form of worship or system of faith. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth—not enough to do away with the necessity of the Christian scheme of salvation, but more than enough to show, to demonstrate, that it is, in every philosophical sense of the word, a religious Institution, and one, too, in which the true Christian Freemason will find, if he earnestly seeks for them, abundant types and shadows of his own exalted and divinely inspired faith.

The tendency of all true Freemasonry is toward religion. If it make any progress, its progress is to that holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories—all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious Institution? But, besides, Freemasonry is, in all its forms, thoroughly tinctured with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most High upon all our labors; we demand of our neophytes a profession of trusting belief in the existence and the superintending care of God; and we teach them to bow with humility and reverence at His awful name, while His Holy Law is widely opened upon our altars. Freemasonry is thus identified with religion; and although a man may be eminently religious without being a Freemason, it is impossible that a Freemason can be "true and trusty" to his Order unless he is a respecter of religion and an observer of religious principle.

But the religion of Freemasonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and Patriarchal Priesthood—in which

all men may agree and in which no men can differ. It inculcates the practise of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be "the way, the truth, and the life." In so far, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward; and, as the handmaid of religion, it may, and often does, act as the porch that introduces its votaries into the temple of divine truth. Freemasonry, then, is indeed a religious institution; and on this ground mainly, if not alone, should the religious Freemason defend it.

To the above observations by Doctor Mackey we may add that the religion of Freemasonry was examined at some length in a book bearing that title by Brother Josiah Whymper, Past Deputy District Grand Master, Punjab, India. Brother Whymper's purpose was to draw the attention of Freemasons to the circumstance that the original religious principles of Freemasonry were based on Christian Catholicity. He believed that in a well-meant but, in his judgment, mistaken effort to let Freemasonry be all things to all men this principle had been forgotten. In fact, he had found that some Freemasons denied it altogether, asserting that all distinct profession of Christianity was abandoned in 1717 when the Grand Lodge was founded.

Colonel J. J. Boswell raised a question in the *Masonic Record* of India, 1878, under what authority the Koran was used in Lodges working under the English Constitution. Soon thereafter Brother J. J. Davies, the Worshipful Master of Lodge Ravee at Lahore, in the Punjab, addressed the following letter (see *Religion of Freemasonry*, page 1) to the Grand Secretary of that District:

Allow me to invite your attention to a correspondence which very lately appeared in a Masonic Journal, the *Record of Western India*, regarding the alleged practise in some Lodges of obligating persons on other than the Sacred Scriptures of the Christian Dispensation. From the correspondence you may observe that opinion on the subject is divided: one Brother who signs himself "P. M. 1215" alleging that the practise is in accordance with the spirit of Masonic law, whilst another Brother, a "W. M." on the contrary, considers that it is in direct violation of Masonic law: in letter, in spirit, and the practise of antiquity.

As it has hitherto been the practise of Lodge Ravee, 1215, English Constitution, to obligate Mohammedan and Hindu candidates respectively on the "Koran" and "Shastrass," and Christians on the "Bible," I beg to refer the question, and should feel greatly obliged if you would kindly obtain the opinion of the Right Worshipful the District Grand Master, whether, or not, in this respect the conduct of Lodge Ravee is consistent with Masonic principles and Masonic law. In inviting your attention to the subject, I would respectfully mention that in my opinion the meaning of the words, "Volume of the Sacred Law," is not confined to the Sacred Law of the Christian Dispensation; but have a bearing fuller and deeper: a meaning as broad as Masonry itself.

As Masonry is *universal*, and combines persons of every clime and creed, the "Volume of the Sacred Law" should be adapted to the different nations, and be the law held sacred by them, subject to the ancient landmarks of the Order: a belief in the G. A. O. T. U.—otherwise the binding influence of the oath would appear to be *nil*. I beg the favour of an early reply, as at our next meeting on the 21st current, it is intended to raise a Mohammedan Brother to the High and Sublime Degree of Master Mason, and it is very desirable that the obligation be administered in proper order, on the volume sanctioned by Masonic law. I may add, that in the 1st and 2nd degrees, this Mohammedan Brother was obligated on the Koran: the Sacred Scriptures of the Christain Dispensation lying open the whole time on the pedestal.

District Grand Secretary, George Davies, in answer to the above inquiry sent the following decision:

I beg to acknowledge the receipt of your letter dated 7th instant, requesting a ruling from the Right Worshipful District Grand Master on the following points:

1. Whether it is correct for a Worshipful Master to obligate a Mohammedan candidate on the Christian Bible or on the "Volume of the Sacred Law" as accepted by him, namely, the Koran.

2. In the case of a Hindu or other Theist, what should be considered the Sacred Law in their respective cases?

Your queries have been duly laid before the Right Worshipful District Grand Master, and I am directed to reply as follows:

1. Masonry being universal, men of every creed are eligible for membership, so long as they accept the Fatherhood of God and the Brotherhood of Man.

2. As all candidates for Masonry are obligated, to render that engagement a solemn and binding one, the candidate should be obligated on the "Volume of the Sacred Law" which he accepts as such; in the case of a Mohammedan gentleman, the Koran, in the case of a Hindu the Shastras, a Parsee the Zoroastrian code; in other words, it is the duty of the Worshipful Master to ascertain before obligating the candidate, which Revelation from God to Man he accepts as that most binding upon his conscience, and the obligation should be given accordingly.

In the case of lodges working under the English Constitution, and of which Europeans are members, the English Bible must remain open, and be used in the Lodge; the other books being used for the obligations of the candidates only.

To summarize the matter:—In the case of your Lodge, a Mohammedan gentleman being a candidate, your procedure should be as follows:

The English Bible will remain open, being removed for convenience sake to the Eastern part of the Lodge; the Koran will then be placed on the Altar and the candidate obligated, after which it will be removed and the Bible replaced.

As however the matter is of great importance, a reference on the subject will be made to England. Pending a reply the above must be accepted as the law on the subject.

District Grand Master, Major M. Ramsay in December of that year obtained the following comment from Grand Secretary John Hervey at the headquarters in London:

I am in receipt of your favor of the 9th October, with copies of correspondence with the Worshipful Master of the Lodge Ravee, No. 1215, on the subject of obligating candidates not professing the Christian faith, and beg to say that I fully coincide in your answers, which I do not think could have been better expressed.

Lodges in India working under the Grand Lodge of Scotland have recognized the Zendavesta, the Koran, and the Shastras by appointing official bearers of these volumes. Brother George W. Speth, who edited the book by Brother Whymper, received a letter from D. Murray Lyon, dated at Freemasons Hall, Edinburgh, December 21, 1887, in which he says:

The statement to which you refer is correct. I cannot say when the arrangement was originally authorized, but the By-laws of the District Grand Lodge of India, in which the duties of Bible Bearer, Zend Avesta Bearer, and Koran Bearer are given, were sanctioned and confirmed by Grand Committee in August, 1885, as per Certificate of Grand Secretary of date.

Brother Whymper favored separate Jewish, Parsee, Hindu, and Mohammedan Lodges. He says, "It is impossible for any man, no matter what his former religion may have been, to become a Fellow Craft

Mason in English Masonry and refuse to accept both the Old and New Testaments." But in Brother William James Hughan's Introduction to the *Religion of Freemasonry* (pages v to vii) he replies:

How then would these distinctive combinations provide for such a contingency? If we cannot do with these religionists in our Lodges, I do not see how we can do without them—that is, in separate Lodges. We meet on the *Level* or not at all, and therefore, if we cannot as votaries of various Faiths become members together in Lodge, and thus illustrate the "Brotherhood of Man," better far to refrain from all attempts at Universality, and revert to an exclusively Christian Constitution, as in the olden time. I am anxious to look at the question in all its aspects, and do not mention difficulties because of any fondness of them, but simply to suggest that if a return to the old system is to be recommended, and primarily because it prevailed prior to the inauguration of Grand Lodges, it is well we should understand what is involved in such a course. At all events, it seems to me that we are at the present time observing the old rule of 1723, in promoting the "*Religion in which all men agree, leaving their particular opinions to themselves*," as well as respecting some of the usages and customs of our Grand Lodge. Besides which, by thus extending the scope of our Ancient and Honourable Society, we are adding immensely to its beneficial influence and practical usefulness, especially abroad.

Holding this view, and bearing in mind the esteemed Brethren who hold and advocate otherwise, I am prepared to accept the opinion and advice of the revered Brother, the Reverend A. F. A. Woodford, M. A., Past Grand Chaplain, who maintained that "the Christian School and the Universal School can co-exist in Freemasonry. Though their views are necessarily antagonistic, yet they need not be made the subject of contention, they can be held in peace and consideration, and all fraternal goodwill. Indeed, we think, upon the whole, that Freemasonry has, curiously enough, a two-fold teaching in this respect." According to Brother Whymper's convictions, the spread of the Craft in India amongst Parsees, Hindoos, and Mohammedans calls for serious consideration, and increasingly so when Brethren of each of those Faiths become sufficiently numerous to support Lodges composed mainly of members of their own persuasion. Should difficulties arise in consequence, we may yet have to try the ingenious suggestion of chartering Lodges for each particular Faith, subject to the rights of mutual visitation; but I confess to the feeling that, should ever such be deemed requisite, an element of religious distinction and classification will be of necessity introduced, which will considerably modify or weaken the unsectarian character of the Institute.

The subject is also discussed by Brother Roscoe Pound, *Proceedings*, Grand Lodge of Massachusetts, 1916 (pages 821–3) and his *Masonic Jurisprudence*, 1920 (page 35), and in Doctor Mackey's revised *Jurisprudence of Freemasonry*, 1927.

RELIGIOUS QUALIFICATIONS. See *Qualifications*.

REMOVAL OF LODGES. On January 25, 1738, the Grand Lodge of England adopted a regulation providing that no Lodge should be removed without the Master's knowledge; that no motion for removing it should be made in his absence; and that if he was opposed to the removal, it should not be removed unless two-thirds of the members present voted in the affirmative (*Constitutions*, 1738, page 157). But as this rule was adopted subsequent to the General Regulations of 1722, it is not obligatory as a law of Freemasonry at present. The Grand Lodges of England and of New York have substantially the same rule. But unless there be a local regulation in the Constitution of any particular Grand Lodge to that effect, there would seem to be no principle of Masonic law set forth in the Ancient Landmarks or Regulations which forbids a Lodge, upon the mere vote of the majority, from removing from one house to another in the same town or city; and unless the Grand Lodge of any particular Jurisdiction has adopted a regulation forbidding the removal of a Lodge from one house to another without its consent, there is no law in Freemasonry of universal force which would prohibit such a removal at the mere option of the Lodge. This refers, of course, only to the removal from one house to another; but as the town or village in which the Lodge is situated is designated in its Warrant of Constitution, no such removal can be made except with the consent of the Grand Lodge, or, during the recess of that Body, by the Dispensation of the Grand Master, to be subsequently confirmed by the Grand Lodge.

RENOUNCING FREEMASONS. During the anti-Masonic excitement in the United States, which began in 1828, and lasted for a few years, many Freemasons left the Order, actuated by various motives, seldom good ones, and attached themselves to the Anti-Masonic Party. It is not singular that these deserters, who called themselves *Renouncing Freemasons*, were the bitterest in their hatred and the loudest in their vituperations of the Order. But, as may be seen in the article *Indelibility*, a renunciation of the name cannot absolve anyone from the obligations of a Freemason.

REPEAL. As a Lodge cannot enact a new by-law without the consent of the Grand Lodge, neither can it repeal an old one without the same consent; nor can anything done at a stated meeting be repealed at a subsequent extra or emergent one.

REPORT OF A COMMITTEE. When a Committee, to which a subject had been referred, has completed its investigation and come to an opinion, it directs its Chairman, or some other member, to prepare an expression of its views, to be submitted to the Lodge. The paper containing this expression of views is called its *Report*, which may be framed in three different forms: It may contain only an expression of opinion on the subject which had been referred; or it may contain, in addition to this, an express resolution or series of resolutions, the adoption of which by the assembly is recommended; or, lastly, it may contain one or more resolutions, without any preliminary expression of opinion.

The Report, when prepared, is read to the members of the Committee, and, if it meets with their final sanction, the Chairman, or one of the members, is directed to present it to the Lodge.

The reading of the Report is its reception, and the next question will be on its adoption. If it contains a recommendation of resolutions, the adoption of the Report will be equivalent to an adoption of the resolutions, but the Report may, on the question of adoption, be otherwise disposed of by being laid on the table, postponed, or recommitted.

REPORTORIAL CORPS. A name recently given in the United States to that useful and intelligent body of Freemasons who write, in their respective Grand Lodges, the reports on Foreign Correspondence. Through the exertions of Doctor Corson, the Chairman of the Committee on Foreign Correspondence of New Jersey, a convention of this Body was held at Baltimore in 1871, during the session of the General

Grand Chapter, and measures were then taken to establish a Triennial Convention. Such a Convention would assume no legislative powers, but would simply meet for the intercommunication of ideas and the interchange of fraternal greetings.

REPRESENTATIVE OF A GRAND LODGE. A Brother appointed by one Grand Lodge to represent its interest in another. The Representative is generally, although not necessarily, a member of the Grand Lodge to whom he is accredited, and receives his appointment on its nomination, but he is permitted to wear the clothing of the Grand Lodge which he represents. He is required to attend the meetings of the Grand Lodge to which he is accredited, and to communicate to his constituents an abstract of the proceedings, and other matters of Masonic interest. But it is doubtful whether these duties are generally performed. The office of Representative appears to be rather one of honor than of service. In the French system, a Representative is called a *gage d'amitié*, a pledge of friendship.

REPRESENTATIVES OF LODGES. In the General Regulations of 1721 it was enacted that "The Grand Lodge consists of and is formed by the Masters and Wardens of all the regular particular Lodges upon record"; and also that "The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens before the assembling of the Grand Chapter or Lodge, at the three quarterly communications hereafter mentioned and of the Annual Grand Lodge too; because their Master and Wardens are their Representatives and are supposed to speak their mind" (*Constitutions*, 1723, page 61). A few modern Grand Lodges have disfranchised the Wardens also, and confined the representation to the Masters only. But Brother Hawkins asserts further that this is evidently an innovation, having no color of authority in the Old Regulations.

REPRESENTATIVE SYSTEM. The system of appointing Representatives of Grand Lodges originated years ago with the Grand Lodge of New York. It at first met with much opposition, but has gradually gained favor. Although the original plan intended by the founders of the system does not appear to have been effectually carried out in all its details, it has at least been successful as a means of more closely cementing the bonds of union between the Bodies mutually represented.

REPRIMAND. A reproof formally communicated to the offender for some fault committed, and the lowest grade, above censure, of Masonic punishment. It can be inflicted only on charges made, and by a majority vote of the Lodge. It may be private or public. *Private reprimand* is generally communicated to the offender by a letter from the Master. *Public reprimand* is given orally in the Lodge and in the presence of the Brethren. A reprimand does not affect the Masonic standing of the person reprimanded.

REPUTATION. In the technical language of Freemasonry, a man of good reputation is said to be one who is "under the tongue of good report"; and this constitutes one of the indispensable qualifications of a candidate for initiation.

RESIDENCE. It is the general usage in the United States of America, and may be considered as the Masonic law of custom, that the application of a candidate for initiation must be made to the Lodge nearest his place of residence. There is, however, no express law upon this subject either in the ancient landmarks or the *Old Constitutions*, and its positive sanction as a law in any Jurisdiction must be found in the local enactments of the Grand Lodge of that Jurisdiction. Still there can be no doubt that expediency and justice to the Order make such a regulation necessary, and accordingly many Grand Lodges have incorporated such a regulation in their Constitutions; and of course, whenever this has been done, it becomes a positive law in that Jurisdiction.

It has also been contended by some American Masonic jurists that a nonresident of a State is not entitled, on a temporary visit to that State, to apply for initiation. There is, however, no landmark nor written law in the ancient Constitutions which forbids the initiation of nonresidents. Still, as there can be no question that the conferring of the Degrees of Freemasonry on a stranger is always inexpedient, and frequently productive of injury and injustice, by foisting on the Lodges near the candidate's residence unworthy and unacceptable persons, there has been a very general disposition among the Grand Lodges of the United States to discountenance the initiation of nonresidents. Many of them have adopted a specific regulation to this effect, and in all Jurisdictions where this has been done, the law becomes imperative; for, as the landmarks are entirely silent on the subject, the local regulation is left to the discretion of each Jurisdiction. But no such rule has ever existed among European Lodges.

RESIGNATION OF MEMBERSHIP. The spirit of the law of Freemasonry does not recognize the right of any member of a Lodge to resign his membership, unless it be for the purpose of uniting with another Lodge. This mode of resignation is called a *dimission* (see *Dimit*).

RESIGNATION OF OFFICE. Every officer of a Lodge, or rather Masonic organization, being required at the time of his installation into office to enter into an obligation that he will perform the duties of that office for a specified time and until his successor is installed, it has been repeatedly held by the Masonic jurists of this country that an officer once elected and installed cannot resign his office; and this may be considered as a well-established law of American Freemasonry.

RESOLUTION. In parliamentary law, a proposition, when first presented, is called a *motion;* if adopted, it becomes a *resolution.* Many Grand Lodges adopt, from time to time, in addition to the provisions of their Constitution, certain resolutions on important subjects, which, giving them an apparently greater weight of authority than ordinary enactments, are frequently appended to their Constitution, or their transaction, under the imposing title of *Standing Regulations.* But this weight of authority is only apparent. These standing resolutions having been adopted, like all other resolutions, by a mere majority vote, are subject, like them, to be repealed or rescinded by the same vote.

Even a steadfast resolution, expressive as the term may sound, may not mean exactly the same thing to everybody. A quaint example is recorded in the

Transactions, Quatuor Coronati Lodge (volume xi, page 85). A Lodge at Dublin, Ireland, had passed a resolution that only one jug of punch should be placed on the table after supper as some of the Brothers had not observed due moderation. Brother Richard Bayly, the Worshipful Master, did not approve of this proceeding and yet he wished to observe the law as strictly as he could and still not allow it to interfere with his desires. He had a gigantic pitcher made, a Masonic jug holding eighteen quarts, and presented this to the Lodge in his term of office in 1797.

RESPECTABLE. A title given by the French, as *Worshipful* is by the English, to a Lodge or Brother. Thus, *La Respectable Loge d la Candeur* is equivalent to *The Worshipful Lodge of Candor*. It is generally abbreviated as R.·. L.·. or R.·.□.·.

RESPONSE. In the liturgical services of the Church an answer made by the people speaking alternately with the clergyman. In the ceremonial observances of Freemasonry there are many responses, the Master and the Brethren taking alternate parts, especially in the funeral service as laid down first by Preston, and now very generally adopted. In all Masonic prayers the proper response, never to be omitted, is, "So mote it be."

RESTORATION. The restoration, or, as it is also called, the reinstatement of a Freemason who had been excluded, suspended, or expelled, may be the voluntary act of the Lodge, or that of the Grand Lodge on appeal, when the sentence of the Lodge has been reversed on account of illegality in the trial, or injustice, or undue severity in the sentence. It may also, as in the instance of definite suspension, be the result of the termination of the period of suspension, when the suspended member is, *ipso facto*, by the fact itself, restored without any further action of the Lodge.

The restoration from indefinite suspension must be equivalent to a reinstatement in membership, because the suspension being removed, the offender is at once invested with the rights and privileges of which he had never been divested, but only temporarily deprived.

But restoration from expulsion may be either to membership in the Lodge or simply to the privileges of the Order.

It may also be *ex gratia*, or an act of mercy, the past offense being condoned; or *ex debito justittae*, through faulty justice, by a reversal of the sentence for illegality of trial or injustice in the verdict.

The restoration *ex gratia*, or mercifully, may be either by the Lodge or the Grand Lodge on appeal. If by the Lodge, it may be to membership, or only to good standing in the Order. But if by the Grand Lodge, the restoration can only be to the rights and privileges of the Order. The Freemason having been justly and legally expelled from the Lodge, the Grand Lodge possesses no prerogative by which it could enforce a Lodge to admit one legally expelled any more than it could a profane who had never been initiated.

But if the restoration be *ex debito justitiae*, as an act of justice, because the trial or verdict had been illegal, then the Brother, never having been lawfully expelled from the Lodge or the Order, but being at the very time of his appeal a member of the Lodge, unjustly or illegally deprived of his rights, the restoration in this case by the Grand Lodge must be to membership in the Lodge. Any other course, such as to restore him to the Order but not to membership, would be manifestly unjust. The Grand Lodge having reversed the trial and sentence of the subordinate Lodge, that trial and sentence become null and void, and the Freemason who had been unjustly expelled is at once restored to his original status (see this subject fully discussed in Doctor Mackey's revised *Jurisprudence of Freemasonry*, 1927).

RESURRECTION. The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Freemasonry. It is not authoritatively inculcated as a point of dogmatic creed, but is impressively taught by the symbolism of the Third Degree. This dogma has existed among almost all nations from a very early period. The Egyptians, in their mysteries, taught a final resurrection of the soul. Although the Jews, in escaping from their Egyptian thraldom, did not carry this doctrine with them into the desert—for it formed no part of the Mosaic theology—yet they subsequently, after the captivity, borrowed it from the Zoroastrians.

The Brahmans and Buddhists of the East, the Etruscans of the South, and the Druids and the Scandinavian Skalds of the West, nursed the faith of a resurrection to future life. The Greeks and the Romans subscribed to it; and it was one of the great objects of their mysteries to teach it. It is, as we all know, an essential part of the Christian faith, and was exemplified, in His own resurrection, by Christ to His followers. In Freemasonry, a particular Degree, the Master's, has been appropriated to teach it by an impressive symbolism. "Thus," says Hutchinson (*Spirit of Masonry*, page 164), "our Order is a positive contradiction to Judaic blindness and infidelity, and testifies our faith concerning the resurrection of the body."

We may deny that there has been a regular descent of Freemasonry, as a secret organization, from the mystical association of the Eleusinians, the Samothracians, or the Dionysians. No one, however, who carefully examines the mode in which the resurrection or restoration to life was taught by a symbol and a ceremony in the Ancient Mysteries, and how the same dogma is now taught in the Masonic initiation, can, without absolutely rejecting the evident concatenation of circumstances which lies patent before him, refuse his assent to the proposition that the latter was derived from the former. The resemblance between the Dionysiac Legend, for instance, and the Hiramic cannot have been purely accidental. The chain that connects them is easily found in the fact that the Pagan Mysteries lasted until the fourth century of the Christian era, and, as the Fathers of the Church lamented, exercised an influence over the secret societies of the Middle Ages.

RETURNS OF LODGES. Every subordinate Lodge is required to make annually to the Grand Lodge a statement of the names of its members, and the number of admissions, demissions, and expulsions or rejections that have taken place within the year. This statement is called a *return*. A neglect to make

the annual return causes a forfeiture of the right of representation in the Grand Lodge. The sum due by the Lodge is based on the return, as a tax is levied for each member and each initiation. The Grand Lodge is also, by this means, made acquainted with the state of its subordinates and the condition of the Order in its Jurisdiction.

REUBEN. The eldest son of Jacob. Among the Royal Arch banners, that of *Reuben* is purple, and bears a man as the device. It is appropriated to the Grand Master of the Second Veil.

REUNION ISLAND. Formerly Ile de Bourbon, or Bourbon's Island, and is in the Indian Ocean, east of the Island of Madagascar. There is one Lodge here under the Grand Orient of France. It was established at St. Denis, the capital.

REVELATION. The following is an extract from Mackenzie's *Royal Masonic Cyclopaedia* upon this subject:

> With infinite learning and patience the author of *The Book of God*, who preserves strict anonymity, has endeavoured to show that the work, Apocalypse, was originally revealed to a primaeval John, otherwise Oannes, and identical with the first messenger of God to man. This theory is sufficiently remarkable to be mentioned here. The messengers, twelve in number, are supposed by the author to appear at intervals of 600 years. Thus: 1, Adam, 3000 A. M.; 2, Enoch, 3600 A. M.; 3, Fohi, 4200 A. M.; 4, Brigoo, 4800 A. M.; 5, Zaratusht, 5400 A. M.; 6, Thoth, 6000 A. M.; 7, Amosis or Moses, 6600 A. M.; 8, Laotseu, 7200 A. M.; 9, Jesus, 7800 A. M.; 10, Mohammed, 8400 A. M.; 11, Chengiz-Khan, 9000 A. M.; and 12, the twelfth messenger yet to be revealed, 9600 A. M. With the aid of this theory, the whole history of the world, down to our own days, is shown to be foretold in the Apocalypse, and although it is difficult to agree with the accomplished writer's conclusions, supported by him with an array of learning and a sincere belief in what is stated, no one with any taste for these studies should be without this wonderful series of books. The same author has published, in two volumes, a revised edition of the *Book of Enoch*, with a commentary, and he promises to continue, and, if possible, complete his design.

REVELATIONS OF FREEMASONRY. See *Expositions*.

REVELS, MASTER OF THE. An officer attached to the royal or other eminent household, whose function it was to preside when the members and guests were at refreshment, physical and intellectual, to have charge of the amusements of the court or of the nobleman to whose house he was attached during the twelve Christmas holidays. In Masonic language, the Junior Warden.

REVEREND. A title sometimes given to the Chaplain of a Masonic Body.

REVERENTIAL SIGN. The second sign in the English Royal Arch system, and thus explained: We are taught by the *Reverential Sign* to bend with submission and resignation beneath the chastening hand of the Almighty, and at the same time to engraft His law in our hearts. This expressive form, in which the Father of the human race first presented himself before the face of the Most High, to receive the denunciation and terrible judgment, was adopted by our Grand Master Moses, who, when the Lord appeared to him in the burning bush on Mount Horeb, covered his face from the brightness of the divine presence.

REVERE, PAUL. American patriot, noted for several daring exploits during the Revolutionary War, an engraver, and Grand Master of the Grand Lodge of Massachusetts, from December 12, 1794, to December 27, 1797. Revere, or Rivoire, as his ancestors wrote the name, born in Boston, January 1, 1735, became a goldsmith and silversmith in his father's shop and here developed his natural talents by designing and executing all sorts of engraving. In 1756 he took part in the expedition against Crown Point, his rank being Second Lieutenant of Artillery. Initiated in Saint Andrews Lodge, September 4, 1760. He was Raised January 27, 1761; elected Senior Warden in November, 1764, and Master, November 30, 1770.

During this time he conducted a copper-plate engraving shop, and, while a member of a club of young men formed to watch the movements of the British troops in Boston, engraved several anti-British caricatures. He was one of the grand jurors who refused to serve in Boston in 1774 because the justices had been made independent of the people by Parliament. He was a leader of the *Boston Tea Party* and in 1774 went to Portsmouth, New Hampshire, to urge that military stores there be seized by the Colonists, whom he encouraged in their attack and capture of Fort William and Mary, one of the first military acts of the Revolutionary War. Paul Revere, as the man whose midnight ride from Charlestown to Lexington, April 18–9, 1775, gave warning to the Colonists of the approach of the British troops from Boston, was immortalized by Longfellow's poem, the *Midnight Ride of Paul Revere*. He set up a powder mill at Canton which he operated successfully for the Colonists, although the only previous knowledge was when he was sent in 1775 by the Massachusetts Provincial Congress to Philadelphia to study the one powder mill in the Colonies and through it he was permitted to pass but once, but the information thus snatched proved invaluable. He was commissioned a Major of Infantry, April, 1776; and in November, same year, promoted as Lieutenant-Colonel of Artillery, stationed at Castle William to defend Boston Harbor and finally given command there. Served the Grand Lodge of Massachusetts as Junior Grand Warden from 1777 until 1779; from 1780 to 1783 as Senior Grand Warden; from 1784 to 1791 as Deputy Grand Master.

After the war he engaged in the manufacture of gold and silver ware; successfully erected and operated an air-furnace in which he cast bells and brass cannon; was a pioneer in America in making copper plate and did much to promote this industry. He was the first President of the Massachusetts Charitable Mechanics Association, founded in 1795. In this year he, as Grand Master, laid the cornerstone of the State House at Boston.

He was a Royal Arch Mason. Paul Revere's name appears on the records of Saint Andrew's Royal Arch Chapter at Boston, Massachusetts, on January 9, 1770. There is no doubt he was a member at this early period, for he was Junior Warden of the "Royal Arch Lodge" in the year 1770. He was Senior Grand Warden of the Grand Lodge of Massachusetts in 1782, and Grand Master in 1795, 1796 and 1797 (see *Bylaws of Saint Andrews Royal Arch Chapter*, Boston, 1866, page 82). *Proceedings*, Grand Lodge, Massachusetts, 1916, page 216, has sketch of career, and

page 218 contains references; first volume, *Proceedings*, has many references. Brother Paul Revere died at Boston, May 10, 1818.

Grand Master Paul Revere inspected a Lodge in his time with a care well worthy of our admiration. This record here given is taken from the rough notes made by Brother Paul Revere and an effort has been made to reproduce with precision the verbal peculiarities of the original handwriting preserved by the Grand Lodge of Massachusetts. The reader will please not overlook the probabilities that this document was never intended for print. Copies of addresses made by Paul Revere to his Brethren show that while, as has oft been said, "New occasions teach new duties," the problems confronting the Craftsmen of the past were like unto those of the present day. This address was made at a formal visit by Grand Master Paul Revere to Washington Lodge. The inspection was in the fall of 1796 or in 1797. The Grand Secretary of Massachusetts, Brother Frederick W. Hamilton, kindly verified the dates for us. Washington Lodge was chartered on March 17, 1796, and Brother Paul Revere went out of office at the end of 1797.

The formal salutation at the commencement of the address deserves critical attention. The famous *Diary* of Samuel Pepys furnishes a similar instance under date of August 4, 1661. A clergyman in Pepys' presence addressed his congregation as 'Right Worshipful and dearly beloved." This was in the Parish of "My cousin Roger," Member of Parliament for The town of Cambridge. The presence of these persons of distinction doubtless led to the adoption of the peculiar form of salutation. Notice will be taken of the method of addressing the Wardens. But the whole address is well worth careful reading.

Right Worshipfull Master, Worshipfull Wardens, & Respected Brethren.

The Grand Lodge ever Anxious for the prosperity of all the Lodges under the Jurisdiction, have set apart this Evening to Visit Washington Lodge.—You will permit us the favour of perusing your Bye Laws & Records, after which we will thank the Right Worshipful Master, or some Brethren by his appointment, to go thro the usual lectures.

Respected Brethren I am happy to find your Bye Laws so well digested. Your Records so well preserved, the Order & decorum of Your Lodge so well directed.

You will permit me Brethren to impress on your minds the necessity of a strict and careful examination of the Characters, of every person who offer themselves Candidates to be initiated into our Society; You ought carefully to examine whether they have ever been rejected in other Lodges; and if they have, what were the cause: For nothing is more discouraging to our laudable motives, nor is any thing more distructive of Harmony and Brotherly Love than our being imposed upon by wicked and unfaithful Brothers.

The Worshipful Master will permit me to remind him that this Lodge is placed under his immediate Care and under the direction of Him, & his Officers, where we have every reason to expect, that the true principles of Free Masonry, will be cultivated, & cherished; and that in due time we shall gather Laurels of Virtue, & Benevolence.

The wardens, & Brethren, will be careful to remember that the Honor, & reputation of the Craft, in a great measure depends on a Strict conformity to the Bye Laws. and regulations, and that it is highly necessary that an early and punctual attendance is paid to the duties, & business of the Lodge, that the Master may be enabled to Call the Labourers from their work to refreshment in due time,—that He may direct the paying them their wages, and Closing the Lodge at an early Hour.

The Master & wardens will permit me to remind them, that a Constant, & punctual attendance, on the quarterly Communications is absolutely necessary, they being the only legal representatives their absence cannot be dispensed with.

The Secretary will be careful to remember that it is his duty, to transmit to the Grand Lodge annually, a list of the officers; and quarterly, a list of the new initiated Brothers, that their names may be recorded in the Grand Lodge Books.

The following excellent Installation Charge was also the work of Most Worshipful Paul Revere, 1795, when Grand Master of the Grand Lodge of Massachusetts:

Worshipful Master,—This Worshipful Lodge having chosen you for their Master and Representative, it is now incumbent upon you, diligently and upon every proper occasion, to inquire into the knowledge of your fellows, and find them daily employment, that the Art which they profess may not be forgotten or neglected. You must avoid partiality, giving praise where it is due, and employing those in the most honorable part of the work who have made the greatest advancement of the Art. You must preserve union, and judge in all cases amicably and mildly, preferring peace.

That the Society may prosper, you must preserve the dignity of your office, requiring submission from the perverse and refractory—always acting and being guided by the principles on which your authority is founded. You must, to the extent of your power, pay a constant attendance on your Lodge, that you may see how your work flourishes and your instructions are obeyed. You must take care that neither your words nor actions shall render your authority to be less regarded, but that your prudent and careful behavior may set an example and give a sanction to your power.

And as Brotherly Love is the cement of our Society, so cherish and encourage it that the Brethren may be more willing to obey the dictates of Masons than you have occasion to command.

And you, the officers of this Worshipful Lodge, must carefully assist the Master in the discharge and execution of his office—diffusing light and imparting knowledge to all the fellows under your care, keeping the Brethren in just order and decorum, that nothing may disturb the peaceable serenity, or obstruct the glorious effects of harmony and concord. And that this may be the better preserved, you must carefully inquire into the character of all candidates to this Honorable Society, and recommend none to the Master who, in your opinion, are unworthy of the privileges and advantages of Masonry —keeping the CYNIC far from the Ancient Fraternity, where harmony is obstructed by the superstitious and morose. You must discharge the Lodge quietly, encouraging the Brethren assembled to work cheerfully, that none, when dismissed, may go away dissatisfied.

And you, Brethren of this Worshipful Lodge, learn to follow the advice and instructions of your officers, submitting cheerfully to their amicable decisions, throwing by all resentments and prejudices toward each other. Let your chief care be to the advancement of the Society you have the honor to be members of. Let there be a modest and friendly emulation among you in doing good to each other. Let complacency and benevolence flourish among you. Let your actions be squared by the rules of Masonry. Let friendship be cherished, and all advantages of that title by which we distinguish each other, that we may be Brothers not only in name, but in the full import, extent, and latitude of so glorious an appellation.

Finally, my Brethren, as this association has been carried on with so much unanimity and concord (in which we greatly rejoice), so may it continue to the latest ages. May your love be reciprocal and harmonious. While these principles are uniformly supported, this Lodge will be an honor to Masonry, an example to the world, and, therefore, a blessing to mankind.

From this happy prospect I rest assured of your steady perseverance, and conclude with wishing you all, my Brethren, joy of your Master, Wardens, and other officers, and of your Constitutional union as Brethren.

REVESTIARY. The wardrobe, or the place for keeping sacred vestments. Distinctive costumes in public worship formed a part not only of the Jewish, but of almost all the ancient religions. The *revestiary* was common to them all. The Master of the Wardrobe became a necessity.

REVIVAL. The occurrences which took place in the City of London, in the year 1717, when that important Body, which has since been known as the Grand Lodge of England, was organized, have been always known in Masonic history as the *Revival of Freemasonry*. Anderson, in the first edition of the *Constitutions*, published in 1723 (page 47), speaks of the freeborn British nations having revived the drooping Lodges of London; but he makes no other reference to the transaction. In his second edition, published in 1738, he is more diffuse, and the account there given is the only authority we possess of the organization made in 1717: Preston and all subsequent writers have of course derived their authority from Anderson. The transactions are thus detailed by Preston (*Illustrations*, 1792, page 246), whose account is preferred, as containing in a more succinct form all that Anderson has more profusely detailed.

> On the accession of George I, the Masons in London and its environs, finding themselves deprived of Sir Christopher Wren and their annual meetings discontinued, resolved to cement themselves under a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the Lodges at the Goose and Gridiron, in Saint Paul's Church-Yard; the Crown, in Parker's Lane, near Drury Lane; the Apple-Tree Tavern, in Charles Street, Covent Garden; and the Rummer and Grapes Tavern, in Channel Row, Westminster, the only four Lodges in being in the South of England at that time, with some other old brethren, met at the Apple-Tree Tavern, above mentioned, in February, 1717; and, having voted the oldest Master Mason then present into the chair, constituted themselves a Grand Lodge, *pro tempore*, in due form. At this meeting it was resolved to revive the Quarterly Communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June at the Goose and Gridiron, in Saint Paul's Church-Yard, in compliment to the oldest Lodge, which then met there, for the purpose of electing a Grand Master among themselves, till they should have the honor of a noble brother at their head. Accordingly, on Saint John the Baptist's day, 1717, in the third year of the reign of King George I, the Assembly and Feast were held at the said house; when the oldest Master Mason and the Master of a Lodge having taken the chair, a list of proper candidates for the office of Grand Master was produced; and the names being separately proposed, the Brethren, by a great majority of hands, elected Mr. Anthony Sayer Grand Master of Masons for the ensuing year; who was forthwith invested by the said oldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the assembly, who paid him homage. The Grand Master then entered on the duties of his office, appointed his Wardens, and commanded the Brethren of the four Lodges to meet him and his Wardens quarterly in Communication; enjoining them at the same time to recommend to all the Fraternity a punctual attendance on the next annual Assembly and Feast.

This claim, that Freemasonry was not for the first time organized, but only revived in 1717, has been attacked by some of those modern iconoclasts who refuse credence to anything traditional, or even to any record which is not supported by other contemporary authority. Chief among these is Brother W. P. Buchan, of England, who, in his numerous articles in the *London Freemason* (1871–2), has attacked the antiquity of Freemasonry, and refuses to give it an existence anterior to the year 1717. His exact theory is that "our system of degrees, words, grips, signs, etc., was not in existence until about 1717 A.D." He admits, however, that certain of the "elements or groundwork" of the Degrees existed before that year, but not confined to the Freemasons, being common to all the Gilds. He thinks that the present system was indebted to the inventive genius of Anderson and Desaguliers. And he supposes that it was simply "a reconstruction of an ancient society, namely, of some form of old Pagan philosophy." Hence, he contends that it was not a *revival*, but only a *renaissance*, and he explains his meaning in the following language:

> Before the eighteenth century we had a renaissance of Pagan architecture; then, to follow suit, in the eighteenth century we had a renaissance in a new dress of Pagan mysticism; but for neither are we indebted to the Operative Masons, although the Operative Masons were made use of in both cases (*London Freemason*, September 23, 1871).

Buchan's theory has been attacked by Brothers William J. Hughan and Chalmers I. Paton. That he is right in his theory, that the three Degrees of Master, Fellow Craft, and Apprentice were unknown to the Freemasons of the seventeenth century, and that these classes existed only as gradations of rank, will be very generally admitted. But there is unquestionable evidence that the modes of recognition, the method of government, the legends, and much of our ceremonial of initiation, were in existence among the Operative Masons of the Middle Ages, and were transmitted to the Speculative Freemasons of the eighteenth century. The work of Anderson, of Desaguliers, and their contemporaries, was to improve and to enlarge, but not to invent. The Masonic system of the present day has been the result of a slow but steady growth. Just as the lectures of Anderson, known to us from their publication in 1725, were probably modified and enlarged by the successive labors of Clare, of Dunckerley, of Preston, and of Hemming, did he and Desaguliers submit the simple ceremonial, which they found at the reorganization of the Grand Lodge in 1717, to a similar modification and enlargement.

REVOKE. When a Dispensation is issued by a Grand Master for the organization of a Lodge, it is granted "to continue of force until the Grand Lodge shall grant a Warrant, or until the Dispensation is revoked by the Grand Master or the Grand Lodge." A Dispensation may therefore be revoked at any time by the authority which issued it, or by a higher authority. Charters are *arrested*, *forfeited*, or *declared null and void;* Dispensations are *revoked*.

RHETORIC. The art of embellishing language with the ornaments of construction, so as to enable the speaker to persuade or affect his hearers. It supposes and requires a proper acquaintance with the rest of the liberal arts; for the first step toward adorning a discourse is for the speaker to become thoroughly acquainted with its subject, and hence the ancient rule that the orator should be acquainted with all the arts and sciences. Its importance as a branch of liberal education is recommended to the Freemason in the Fellow Craft's Degree. It is one of the seven liberal arts and sciences, the second in order (see *Liberal Arts and Sciences*), and is described in the

ancient *Constitutions* as "retoricke that teacheth a man to speake faire and in subtill terms" (see *Harleian Manuscript*, Number 1942).

RHODE ISLAND. Tradition states that Freemasonry in Rhode Island began as early as the Seventeenth Century but the first Lodge known to exist was Saint John's at Newport, warranted December 27, 1749, by Saint John's Provincial Grand Lodge of Boston, Mass. A second Warrant was issued May 14, 1753, because for some reason Caleb Phillips, the Master, witheld its Charter from the Lodge. Authorized only to confer the First and Second Degrees the new Lodge took no account of the restriction and on being questioned made out so strong a case that a Charter conferring the additional powers was granted to it. On June 27, 1791, the day of the celebration of the Feast of Saint John the Baptist, representatives of Saint John's Lodge, Newport, and King David's Lodge of the same place, met in the State House and organized a Grand Lodge. Moses Seixas presided and installed the officers who had been elected. A service was afterwards held at Trinity Church and a collection of eleven pounds, nine shillings and four pence was given to purchase wood for the poor in the coming winter.

Washington Chapter of New York chartered Providence Royal Arch Chapter on September 3, 1793. This Body was among the Chapters which on March 12, 1798, met and organized a Grand Chapter of Rhode Island, which later helped to organize the General Grand Chapter and continued a member of it until the Civil War of 1861–5. After some years' interval it again sent representatives in 1897.

Companion Jeremy L. Cross chartered a Council in 1819 at Providence which had been established by a meeting of Royal Masters on March 28, 1818. During the Morgan excitement meetings were not held and the Council lay dormant until 1841. On October 30, 1860, a Grand Council was organized.

The first Knights Templar Body in Rhode Island was Saint John's Encampment at Providence, formed on August 23, 1802, at Masons Hall in the Board of Trade Building. It was founded by Sir Thomas Smith Webb who remained in office from 1802 until 1815. A Convention held on May 6, 1805, opened a Grand Encampment for Massachusetts and Rhode Island, which is claimed by the Massachusetts authorities to have been the first Grand Encampment in the United States. Pennsylvania, however, attaches this distinction to the Grand Encampment opened in Philadelphia in 1797, but it is thought probable that the ritual used by that Body was different from that in use in the Massachusetts Encampment.

The Charters of Solomon's Lodge of Perfection and Rhode Island Consistory, both issued in 1849, were destroyed by fire and new ones were issued on September 17, 1896, by the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite. On December 14, 1849, were established, also at Providence, Rhode Island Council of Princes of Jerusalem and Rhode Island Chapter of Rose Croix. On the same day the Van Rensselaer Lodge of Perfection was chartered at Newport.

RHODES. An island in the Mediterranean Sea, which, although nominally under the government of the Emperor of Constantinople, was in 1308 in the possession of Saracen pirates. In that year, Fulke de Villaret, Grand Master of the Knights Hospitalers, having landed with a large force, drove out the Saracens and took possession of the island, which became the seat of the Order, who removed to it from Cyprus and continued to occupy it until it was retaken by the Saracens in 1522, when the knights were transferred to the Island of Malta. Their residence for over two hundred years at Rhodes caused them sometimes to receive the title of the *Knights of Rhodes*.

RHODESIA. A territory in South Africa. There have been Lodges in this State under the control of the Grand Lodge of Scotland at the following places: Bulawayo, Gwelo, Salisbury, Sinoia, Umtali, Umvuma, and Victoria. Several Lodges have also been constituted by England and one by the Grand Orient of the Netherlands.

RHODES, KNIGHT OF. See *Knight of Rhodes*.

RIBBON. The use of a ribbon, with the official jewel suspended and attached to a buttonhole instead of the collar, adopted by some American Lodges, is a violation of the ancient customs of the Order. The collar cut in a triangular shape, with the jewel suspended from the apex, dates from the earliest time of the revival, and is perhaps as old as the apron itself (see *Collar*).

RICHARDSON, JAMES DANIEL. Born, March 10, 1843, Rutherford County, Tennessee, making his home at Murfreesboro though in Washington, District of Columbia, a large part of a busy career. An enlisted soldier at eighteen, after a year's service he became Adjutant, May 20, 1862, and served throughout the Civil War. Speaker of the Tennessee Legislature, 1871, at twenty-eight years of age; State Senator, 1873; nominated for Congress, August 14, 1884, and served continuously for twenty years, declining further political office to give from 1905 his entire energies to the Scottish Rite. Elected Grand Commander of the Southern Jurisdiction four years previously he concluded to make a choice between the two occupations. Raised, October 12, 1867, in Moriah Lodge No. 18, Murfreesboro, Tennessee; served as Master, then Grand Master, 1873–4; exalted, June 23, 1868, Pythagoros Chapter; a member of Murfreesboro Council; and knighted in Baldwin Commandery No. 7, Lebanon, Tennessee, June 7, 1869, and was Eminent Commander, Murfreesboro Commandery No. 10. Received the Ineffable Scottish Rite Degrees from General Albert Pike and Deputy Pitkin C. Wright, October 9, 1881; the Rose Croix on October 11, at Nashville; the Kadosh from Brother Wright at Murfreesboro, October 24, 1881, and from this Brother the Thirty-first and Thirty-second Degrees were at the same place also communicated on October 27. Elected Knight Commander, Court of Honor, October 23, 1884; coroneted Honorary, December 29, 1884; an Active Member of the Supreme Council, October 23, 1885. Succeeded Brother O. S. Long, of West Virginia, as Lieutenant Grand Commander, and in October 1901, elected Grand Commander, following Judge Thomas H. Caswell who died November 13, 1900. He presided at the International Conference of Supreme Councils at Washington, October, 1911; gave liberally of time

and energy to the planning and construction of the magnificent House of the Temple, and was also an author of several scholarly historical books. His prompt and continued encouragement of the writer of these lines is a treasured memory and a gladly acknowledged fraternal service. Deputy Provincial Grand Master, Royal Order of Scotland, 1901, he became Provincial Grand Master, 1903. His death occurred on July 24, 1914.

RIDDICK AWARD. A medal awarded annually by the Grand Lodge of Missouri to the Freemason of that Masonic Jurisdiction who during the preceding twelve months has rendered the most conspicuous constructive service to his Country, State or Community. The award is named in honor of Past Grand Master Thomas Fiveash Riddick who was elected to preside over the Grand Lodge at its organization in 1821, and who contributed notable service to the public school system of Missouri. The reason for so naming the award is because of the service rendered by Brother Riddick who rode overland to Washington, District of Columbia, and returned without fee or reward with the sole idea of securing for the State title to all unclaimed land within the State, which land was turned over to the school fund.

RIDEL, CORNELIUS JOHANN RUDOLPH. Born at Hamburg, May 25, 1759, and died at Weimar, January 16, 1821. He was an active and learned Freemason, and for many years the Master of the Lodge Amalia at Weimar. In 1817, he published in four volumes an elaborate and valuable work entitled *Versuch eines Alphabetischen Verzeichnisses, u. s. w.*, that is, *An essay toward an Alphabetical Catalogue of important events, for the knowledge and history of Freemasonry, and especially for a critical examination of the origin and growth of the various rituals and systems from 1717–1817.*

RIGHT ANGLE. A *right angle* is the meeting of two lines in an angle of ninety degrees, or the fourth part of a circle. Each of its lines is perpendicular to the other; and as the perpendicular line is a symbol of uprightness of conduct, the right angle has been adopted by Freemasons as an emblem of virtue. Such was also its signification among the Pythagoreans. The right angle is represented in the Lodges by the square, as the horizontal is by the level, and the perpendicular by the plumb.

RIGHT EMINENT. An epithet prefixed to the title of the Deputy Grand Master of the Grand Encampment of Knights Templar of the United States, and to that of the Grand Commander of a State.

RIGHT EXCELLENT. The epithet prefixed to the title of all superior officers of a Grand Chapter of Royal Arch Masonry below the dignity of a Grand High Priest.

RIGHT HAND. The *right hand* has in all ages been deemed an important symbol to represent the virtue of fidelity. Among the ancients, the right hand and fidelity to an obligation were almost deemed synonymous terms. Thus, among the Romans, the expression *fallere dextram*, that is *to betray the right hand*, also signified *to violate faith;* and *jungere dextras*, meaning *to join right hands*, and thereby *to give a mutual pledge.* Among the Hebrews, ימין, *iamin*, the *right hand*, was derived from אמן, *aman, to be faithful.*

The practise of the ancients was conformable to these peculiarities of idiom. Among the Jews, to give the right hand was considered as a mark of friendship and fidelity. Thus Saint Paul says (*Galatians* ii, 9), "when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the *right hands of fellowship*, that we should go unto the heathen, and they unto the circumcision." The same expression, also, occurs in Maccabees. We meet, indeed, continually in the Scriptures with allusions to the right hand as an emblem of truth and fidelity. Thus in Psalm cxliv, it is said, "their right hand is a right hand of falsehood," that is to say, they lift up their right hand to swear to what is not true. This lifting up of the right hand was, in fact, the universal mode adopted among both Jews and Pagans in taking an oath. The custom is certainly as old as the days of Abraham, who said to the King of Salem, "I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take anything that is thine." Sometimes among the Gentile nations, the right hand, in taking an oath, was laid upon the horns of the altar, and sometimes upon the hand of the person administering the obligation. But in all cases it was deemed necessary, to the validity and solemnity of the attestation, that the right hand should be employed.

Since the introduction of Christianity, the use of the right hand in contracting an oath has been continued, but instead of extending it to heaven, or seizing with it a horn of the altar, it is now directed to be placed upon the Holy Scriptures, which is the universal mode at this day in all Christian countries. The antiquity of this usage may be learned from the fact, that in the code of the Emperor Theodosius, adopted about the year 438, the placing of the right hand on the Gospels is alluded to; and in the Code of Justinian (book ii, title 53, law i), whose date is the year 529, the ceremony is distinctly laid down as a necessary part of the formality of the oath, in the words *tactis sacrosanctis Evangeliis*, meaning the *Holy Gospels being touched.*

This constant use of the right hand in the most sacred attestations and solemn compacts, was either the cause or the consequence of its being deemed an emblem of fidelity. Doctor Potter (*Greek Archeology*, page 229) thinks it was the cause, and he supposes that the right hand was naturally used instead of the left, because it was more honorable, as being the instrument by which superiors give commands to those below them. Be this as it may, it is well known that the custom existed universally, and that there are abundant allusions in the most ancient writers to the junction of right hands in making compacts.

The Romans had a goddess whose name was *Fides*, or Fidelity, whose temple was first consecrated by Numa. Her symbol was two right hands joined, or sometimes two human figures holding each other by the right hands, whence, in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, in token of their intention to adhere to the compact.

By a strange error for so learned a man, Doctor Oliver mistakes the name of this goddess, and calls her *Faith.* "The spurious Freemasonry," he remarks,

'had a goddess called Faith." No such thing. *Fides*, or, as Horace calls her, *incorrupta Fides*, or *incorruptible Fidelity*, is very different from the theological virtue of Faith.

The joining of the right hands was esteemed among the Persians and Parthians as conveying a most inviolable obligation of fidelity. Hence, when King Artabanus desired to hold a conference with his revolted subject, Asineus, who was in arms against him, he despatched a messenger to him with the request, who said to Asineus, "the king hath sent me to give you his right hand and security," that is, a promise of safety in going and coming. And when Asineus sent his brother Asileus to the proposed conference, the king met him and gave him his right hand, upon which Josephus (*Antiquities of the Jews*, book xviii, chapter ix) remarks: "This is of the greatest force there with all these barbarians, and affords a firm security to those who hold intercourse with them; for none of them will deceive, when once they have given you their right hands, nor will any one doubt of their fidelity, when that is once given, even though they were before suspected of injustice."

Stephens (*Travels in Yucatan*, volume ii, page 474) gives the following account of the use of the right hand as a symbol among the Indian tribes:

> In the course of many years' residence on the frontiers including various journeyings among the tribes, I have had frequent occasion to remark the use of the right hand as a symbol; and it is frequently applied to the naked body after its preparation and decoration for sacred or festive dances. And the fact deserves further consideration from these preparations being generally made in the arcanum of the secret Lodge, or some other private place, and with all the skill of the adept's art. The mode of applying it in these cases is by smearing the hand of the operator with white or colored clay, and impressing it on the breast, the shoulder, or other part of the body. The idea is thus conveyed that a secret influence, a charm, a mystical power is given, arising from his sanctity, or his proficiency in the occult arts. The use of the hand is not confined to a single tribe or people. I have noticed it alike among the Dacotahs, the Winnebagoes, and other Western tribes, as among the numerous branches of the red race still located east of the Mississippi River, above the latitude of 42 degrees, who speak dialects of the Algonquin language.

It is thus apparent that the use of the right hand as a token of sincerity and a pledge of fidelity, is as ancient as it is universal; a fact which will account for the important station which it occupies among the symbols of Freemasonry (see *North*, *Hand*, and *Oath, Corporal*, also *Obligation*).

RIGHT SIDE. Among the Hebrews, as well as the Greeks and Romans, the *right side* was considered superior to the left; and as the *right* was the side of good, so was the *left* of bad omen. *Dexter*, or *right*, signified also propitious, and *sinister*, or *left*, unlucky. In the Scriptures we find frequent allusions to this superiority of the right. Jacob, for instance, called his youngest and favorite child, *Ben-jamin*, the son of his right hand, and Bathsheba, as the king's mother, was placed at the right hand of Solomon (see *Left Side*).

RIGHT WORSHIPFUL. An epithet frequently applied in many Jurisdictions of the United States to all Grand Officers below the dignity of a Grand Master. Pennsylvania is an exception to the general rule in this respect. The Grand Lodge of Pennsylvania is addressed as *Right Worshipful* and this is also applied to the Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Past Grand Masters, and Past Deputy Grand Masters. The *Ahiman Rezon*, or Book of Constitutions, gives the official title of the Grand Lodge as *The Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania, and Masonic Jurisdiction Thereunto Belonging.*

RING, LUMINOUS. See *Academy of Sublime Masters of the Luminous Ring.*

RING, MASONIC. The *ring*, as a symbol of the Covenant entered into with the Order, as the wedding ring is the symbol of the Covenant of Marriage, is worn in some of the higher Degrees of Freemasonry. It is not used in Ancient Craft Masonry. In the Order of the Temple the Ring of Profession, as it is called, is of gold, having on it the cross of the Order and the letters *P. D. E. P.*, being the initials of *Pro Deo et Patria, For God and Country*. It is worn on the index finger of the right hand. The Inspectors General of the Thirty-third Degree of the Ancient and Accepted Scottish Rite wear a ring. Inside is the motto of the Order, Deus meumque jus, *God and my right*. In the Fourteenth Degree of the same Rite a ring is worn, which is described as "a plain gold ring," having inside the motto, *Virtus junxit, mors non separabit, What virtue joins, death cannot separate.*

The use of the ring as a symbol of a covenant may be traced very far back into antiquity. In this connection (note, Genesis xli, 42). The Romans had a marriage ring, but according to Swinburne, the great canonist, it was of iron, with a jewel of adamant, "to signify the durance and perpetuity of the contract."

In reference to rings worn in the higher Degrees of Freemasonry, it may be said that they partake of the double symbolism of power and affection. The ring, as a symbol of power and dignity, was worn in ancient times by kings and men of elevated rank and office. Thus Pharaoh bestowed a ring upon Joseph as a mark or token of the power he had conferred upon him, for which reason the people bowed the knee to him. It is in this light that the ring is worn by the Inspectors of the Ancient and Accepted Scottish Freemasonry as representing the Sovereigns of the Rite. But those who receive only the Fourteenth Degree, in the same Rite, wear the ring as a symbol of the Covenant of Affection and Fidelity into which they have entered.

Up until and including the 1921 Statutes, the rings in the Southern Masonic Jurisdiction, of both the Fourteenth Degree and the Thirty-third Degree, were worn on the right hand. This was the usage in the Southern Jurisdiction always from early days. At the 1923 Session of the Supreme Council, a new set of Statutes was adopted, which provided among other things that the Fourteenth Degree ring should be worn on the third finger of the left hand and a Thirty-third Degree ring on the little finger of the left hand. In the Northern Masonic Jurisdiction, a Fourteenth Degree ring is similarly worn, but the Thirty-third Degree ring is also placed on the third finger of the left hand.

While on the subject of the ring as a symbol of Masonic meaning, it will not be irrelevant to refer

to the magic ring of King Solomon, of which both the Jews and the Mohammedans have abundant traditions. The latter, indeed, have a book on magic rings, entitled *Scalcuthal*, in which they trace the ring of Solomon from Jared, the father of Enoch. It was by means of this ring, as a talisman of wisdom and power, that Solomon was, they say, enabled to perform those wonderful acts and accomplish those vast enterprises that have made his name so celebrated as the wisest monarch of the earth.

RISING SUN. The *rising sun* is represented by the Master, because as the sun by his rising opens and governs the day, so the Master is taught to open and govern his Lodge with equal regularity and precision.

RITE. The Latin word *ritus*, whence we get the English *Rite*, signifies an *approved usage* or custom, or an external observance. Vossius derives it by metathesis, a transposition of letters or sounds, from the Greek τριβειν, whence literally it signifies a *trodden path*, and, metaphorically, a long-followed custom. As a Masonic term its application is therefore apparent. It signifies a method of conferring Masonic light by a collection and distribution of Degrees. It is, in other words, the method and order observed in the government of a Masonic system.

The original system of Speculative Freemasonry consisted of only the three Symbolic Degrees, called, therefore, *Ancient Craft Masonry*. Such was the condition of Freemasonry at the time of what is called the *Revival* in 1717. Hence, this was the original Rite or approved usage, and so it continued in England until the year 1813, when at the union of the two Grand Lodges the Holy Royal Arch was declared to be a part of the system; and thus the English Rite was made legitimately to consist of four Degrees.

But on the Continent of Europe, the organization of new systems began at a much earlier period, and by the invention of what are known as the advanced degrees a multitude of Rites was established. All of these agreed in one important essential. They were built upon the three Symbolic Degrees, which, in every instance, constituted the fundamental basis upon which they were erected. They were intended as an expansion and development of the Masonic ideas contained in these Degrees. The Apprentice, Fellow Craft, and Master's Degree were the porch through which every initiate was required to pass before he could gain entrance into the inner temple which had been erected by the founders of the Rite. They were the *text* and the advanced degrees the *commentary*.

Hence arises the law, that whatever may be the constitution and teachings of any Rite as to the advanced Degrees peculiar to it, the three Symbolic Degrees being common to all the Rites, a Master Mason, in any one of the Rites, may visit and labor in a Master's Lodge of every other Rite. It is only after that Degree is passed that the exclusiveness of each Rite begins to operate.

There has been a multitude of these Rites. Some of them have lived only with their authors, and died when their parental energy in fostering them ceased to exert itself. Others have had a more permanent existence, and still continue to divide the Masonic family, furnishing, however, only diverse methods of attaining to the same great end, the acquisition of Divine Truth by Masonic light. Ragon, in his *Tuilier General*, supplies us with the names of a hundred and eight, under the different titles of *Rites*, *Orders*, and *Academies*. But many of these are unmasonic, being merely of a political, social, or literary character. The following catalogue embraces the most important of those which have hitherto or still continue to arrest the attention of the Masonic student:

1. York Rite.
2. Ancient and Accepted Scottish Rite.
3. French or Modern Rite.
4. American Rite.
5. Philosophic Scottish Rite.
6. Primitive Scottish Rite.
7. Reformed Rite.
8. Reformed Helvetic Rite.
9. Fessler's Rite.
10. Schröder's Rite.
11. Rite of Grand Lodge of Three Globes.
12. Rite of the Elect of Truth.
13. Rite of the Vielle Bru.
14. Rite of the Chapter of Clermont.
15. Pernetty's Rite.
16. Rite of the Blazing Star.
17. Chastanier's Rite.
18. Rite of the Philalethes.
19. Primitive Rite of the Philadelphians.
20. Rite of Martinism.
21. Rite of Brother Henoch.
22. Rite of Mizraim.
23. Rite of Memphis.
24. Rite of Strict Observance.
25. Rite of Lax Observance.
26. Rite of African Architects.
27. Rite of Brothers of Asia.
28. Rite of Perfection.
29. Rite of Elected Cohens.
30. Rite of Emperors of East and West.
31. Primitive Rite of Narbonne.
32. Rite of the Order of the Temple.
33. Swedish Rite.
34. Rite of Swedenborg.
35. Rite of Zinnendorf.
36. Egyptian Rite of Cagliostro.
37. Beneficent Knights of the Holy City.

These Rites are not here given in either the order of date or of importance. The distinct history of each will be found under its appropriate title.

RITE DES ELUS COENS, OU PRETRES. The French for *Rite of Elect Cohens, or Priests*. A system adopted in 1750, but which did not attain its full vigor until twenty-five years thereafter, when Lodges were opened in Paris, Marseilles, Bordeaux, and Toulouse. The devotees of Martinez Pasqualis, the founder, were called *Martinistes*, and were partly Hermetic and partly Swedenborgian in their teachings. Martinez was a religious man, and based his teachings partly on the Jewish Cabala and partly on Hermetic supernaturalism. The grades were as follows in French: 1. Apprenti; 2. Compagnon; 3. Maître; 4. Grand Elu; 5. Apprenti Coen; 6. Compagnon Coen; 7. Maître Coen; 8. Grand Architecte; 9. Grand Commandeur.

RITE OF THE GRAND LODGE OF PHILADELPHES. See *Memphis, Rite of.*

RITTER. German for *knight*, as *Der Preussische Ritter*, meaning the *Prussian Knight*. The word is not, however, applied to a Knight Templar, who is more usually called *Tempelherr;* although, when spoken of as a *Knight of the Temple*, he would be styled *Ritter vom Tempel.*

RITUAL. The mode of opening and closing a Lodge, of conferring the Degrees, of installation, and other duties, constitute a system of ceremonies which are called the *Ritual.* Much of this Ritual is esoteric, and, not being permitted to be committed to writing, is communicated only by oral instruction. In each Masonic Jurisdiction it is required, by the superintending authority, that the Ritual shall be the same; but it more or less differs in the different Rites and Jurisdictions. But this does not affect the universality of Freemasonry. The Ritual is only the external and extrinsic form. The doctrine of Freemasonry is everywhere the same. It is the Body which is unchangeable—remaining always and everywhere the same. The Ritual is but the outer garment which covers this Body, which is subject to continual variation. It is right and desirable that the Ritual should be made perfect, and everywhere alike. But if this be impossible, as it is, this at least will console us, that while the ceremonies, or Ritual, have varied at different periods, and still vary in different countries, the science and philosophy, the symbolism and the religion, of Freemasonry continue, and will continue, to be the same wherever true Freemasonry is practised.

Little can be added to the above paragraph by Brother Mackey without perhaps saying too much. The reader must fill in between the lines. But the pages of the *Transactions,* Quatuor Coronati and particularly the papers by Brother E. L. Hawkins are well worth study. The National Masonic Research Society has in every volume of the *Builder* had something of highly suggestive value on the subject, especially the essays by Brothers Silas H. Shepherd (volume 1, page 166); Roscoe Pound (volume 3, page 4); Louis H. Fead, R. J. Meekren, A. L. Kress, Ray V. Denslow, H. L. Haywood, C. C. Hunt, Ernest E. Thiemeyer, and others. Brother Lionel Vibert in *Miscellanea Latomorum,* Bath, England, has had many noteworthy comments; also Brother C. C. Hunt, *Iowa Masonic Bulletin* (No. 4, 1922, and No. 1, 1923). Brother Melvin M. Johnson, *New England Craftsman* (April, 1923) has a most interesting commentary on *Masonic Ritual in America before 1750.* An able address by Brother Roscoe Pound on *The Causes of Divergence in Ritual* was delivered before the Harvard Chapter of the Acacia Fraternity during the school year, 1911–2, and was also submitted to the Grand Lodge of Massachusetts (see *Proceedings,* 1915, page 143; also *Builder,* November, 1917, page 74). This valuable lecture was based on a critical study of various rituals and of the proceedings of Grand Lodges from the beginning. Brother Shepherd, *Notes on the Ritual,* March 1914, published by the Wisconsin Grand Lodge Committee on Masonic Research, deals with the tradition, the simple ceremonies, the introduction of the work into the United States, Webb's participation, and the development of standards—a study of great importance and merit. Among Causes of Divergence, a topic frequently arousing inquiry, Brother Pound mentions these:

Masonry was transplanted to this country (United States) while the ritual was still formative in many respects in England.

There were several foci, and, as it were, several subfoci, of Masonry in the United States, from each of which was transmitted its own version of what it received.

The schism of ancients and moderns which obtained in England in the last half of the eighteenth century, led to two rituals in this country during the formative period of American Masonry, and later these were fused in varying degrees in different Jurisdictions.

It was not until the end of the eighteenth century in England, and not until the first quarter of the nineteenth century in this country, that literal knowledge of the work was regarded as of paramount importance. Moreover, complete uniformity of work does not obtain in England, where two distinct schools perpetuate the work as taught by ancient Masonic teachers of the first part of the last century.

New Grand Lodges were formed in this country by the union of lodges chartered from different States, and these unions gave rise to all sorts of combinations.

Each Jurisdiction, when it established a Grand Lodge, became independent and preserved its ritual as it had received it or made it over by way of compromise, or worked it out, as a possession of its own.

As to the origin of the Ritual, there are many allusions elsewhere in this work to the Mysteries. The reader will also note various other sources of consequence and upon which he may further pursue research, as in the curious resemblance of certain ceremonies still found in religious observances of such bodies as the Benedictines (see account of ceremonial forms in *English Black Monks of Saint Benedict,* E. L. Taunton, 1898, Appendix). Also note Brother W. Simpson (*Transactions,* Quatuor Coronati Lodge, 1889, volume 22, page 17) says:

On the first of January, 1870, I saw in the great basilica of Saint Paul's without the walls at Rome, the ceremony known as the Profession of a Benedictine, that is the phrase meaning the reception of a monk into the Benedictine Order. At one point of the ceremony a black cloth was laid on the floor in front of the altar; on this the noviciate lay down and was covered with a black pall with silver lace on it. A large candle stood at his head and another at his feet. There the man lay in semblance of death. The Abbot of the Order celebrated Mass, which occupied about half an hour. At the end of this the Deacon of the Mass came near to the prostrate figure, and reading from a book in his hand in Latin some words which were to this effect, "Oh, thou that sleepest, arise to everlasting life." The man rose up and, if I remember right, received the sacrament. He then took his place amongst the Brethren of the Order, kissing each of them as he passed along. The proof that he is supposed to leave one state of existence and become a new individual is supplied by the fact that when I asked his name it was refused to me. I was told that henceforth he would be known as *Jacobus*—his old name went with the former existence. It is the same with nuns. They all receive a new name and they also go through the semblance of death as a final ceremony of the Order. I have an account of a ceremony that took place in the Monastery Church of Llanthony Abbey in Wales, of which Father Ignatius is the Superior and in which he took a leading part. A Sister was to receive the *Black Veil.* She entered the church dressed in white, as a bride, to be married to Christ. This Rite was celebrated by cutting off her hair, putting on the robes of a Benedictine Nun, including the Black Veil, and the marriage ring was put on her finger. The newly wedded bride was then led to a bier, covered with a pall and carried out of the church, while the burial service, "I am the resurrection and life," and "earth to earth, ashes to ashes," was uttered and the great bell of the Abbey tolled, while the chant for the dead was solemnly sung. This was in 1882 and on the Octave (Latin, applied to the eighth day of a festival) of the Assumption of the Blessed Virgin.

There is at the Island of Caldey, off the Welsh coast, less than three miles from Tenby, a household of Benedictine Monks, who on every Friday during Lent give a Passion Play, lasting about two hours for its rendition, and similar in purpose, though origi-

nal in arrangement and musical accessories, to the famous one exhibited at Oberammergau in Germany, while markedly unlike all others, and difficult to explain its appeal and power, let it be said that among the special features described for us are these:

Each character is represented by a monk—at other Passion Plays there are male and female actors. The monks are dressed in their habits, voluminous and of milk-white wool, all alike except the young Religious who represents the Christus, who is clad in a girded alb of white linen, reaching to the ground, and long stole, the emblem of priesthood. No character speaks. There is no scenery. The action is not represented on a stage. On the contrary, the stage of the hall, in which the Passion Play is given, is occupied by the audience, who look down into what would (at any other representation) be the auditorium, in which the fourteen actions of the play take place. In place of dialogue there is this—behind curtains a group of chanters. To one falls throughout the function of recitative. He sings, to a plain, quick, even monotonous chant each scripture as it is called for describing the passage in the Redemption Tragedy which is at the moment being enacted. One chanter gives only the words of Peter, another those of Judas, or Pilate, or Caiaphas; the whole group sing when the multitude speak, and the chant is then harmonised. So of the words used by Christ; they are sung by an unseen singer. The lighting of the fourteen scenes is amazingly skilful, and is also another instance of that amazingly perfect restraint. There is light just enough, barely enough, and yet quite enough. Whence or how it comes does not appear. It is there, with no betrayal of mechanical throwing of it there. In the supreme scene of all it fades, absolutely imperceptibly, to complete darkness, till only the Crucified Himself is visible through the gloom, soundless, motionless, utterly alone. The words chanted are those of the Gospels only, without addition or paraphrase, and they are given in English, except that in certain scenes (as in that of the Entombment), where the characters are, by force of the narrative itself, silent, a few verses of the *Stabat Mater* (Latin hymn on the seven woes of Mary, so-called from opening words) are chanted to the Solesmes tones. At certain places, too, the audience, between the risings of the curtain, almost whisper one or other of the sorrowful mysteries of the rosary.

Let the student in seeking ritualistic light read also particularly the Gospels, beginning at Matthew 28, Mark 16, Luke 23, and John 20, and continuing to the ascension. He will understand according to his ability to receive and little or nothing more need be said by way of instruction here. Ceremonially, textually and permanently the Bible has so large a place in our ritualism that we cannot mine too deeply its contents in our search.

Operative, we have advanced to speculative and there is much of the former in our Masonic system. Of this and its possibilities the pamphlet on *Ancient Trade Guilds and Companies; Free Masons Guilds*, Clement E. Stretton, and the *Guild Charges*, John Yarker, both of 1909, published by William Tait, Belfast, Ireland, are suggestive and have evoked much controversy over old operative customs still favored by Lodges of the kind working in Great Britain and the United States.

There is also a curious comparison of Masonic forms and customs with those of the Jesuits in *Les Jésuites Chassés de la Maçonnerie et leur Poignard brisé par les Maçons*, 1788, and in this connection one notes with attention the reference in *Loyola and the Educational System of the Jesuits*, Rev. Thomas Hughes, S. J. (chapter iv, page 232), the repeated reference to the Lion's Paw, "The paw shows the lion," "You can tell a lion by his paw," "Ex ungue leonem," etc., in a discourse are somewhat suggestive, but the other work is much more elaborate and detailed.

Here we may also in considering any lesson upon immortality mention the search for the body of the slain Osiris which was placed in a coffin and thrown into the sea. Thence it was cast up later upon the shores of the Phenecia at the foot of a tamarack tree. Here it was discovered through the search by Isis and brought back to Egypt for ceremonious burial. Of the same sort is the allusion in the third book of the Aeneid by Vergil. Here the hero, Aeneas, by means of a message given to him by the uprooting of a plant on the hillside, discovers the grave of a lost prince. A free translation is given as follows of this interesting story by the ancient Roman poet:

Near at hand there chanced to be sloping ground crested by trees and with a myrtle rough with spearlike branches. Unto it I came. There I strove to tear from the earth its forest growth of foliage that the altars I might cover with the leafy boughs. But at that I saw a dreadful wonder, marvelous to tell. That tree first torn from the soil as its rooted fibers were wrenched asunder, black blood distilled in drops and gore stained the ground. My limbs shook with cold terror and the chill veins froze with fear. Again I essayed to tear off one slender branch from another and thus thoroughly search for the hidden cause. From the bark of that one there descended purpled blood. Awaking in my mind many an anxious thought, I reverently beseeched the rural divinities and father Mars who presides over these Thracian territories, to kindly bless the vision and divert the evil of the omen. So a third time I grasped the boughs with greater vigor and on my knees struggled again with the opposing ground. Then I heard a piteous groan from the depths of the hill and unto mine ears there issued forth a voice.

"Aeneas, why dost thou strive with an unhappy wretch? Now that I am in my grave spare me. Forbear with guilt to pollute thy pious hands. To you Troy brought me forth no stranger. Oh, flee this barbarous land, flee the greedy shore. Polydore am I. Here an iron crop of darts hath me overwhelmed, transfixed, and over me shoots up pointed javelins."

Then indeed, depressed with perplexing fear at heart, was I stunned. On end stood my hair, to my jaws clung my tongue. This Polydore unhappy Priam formerly had sent in secrecy with a great weight of gold to be stored safely with the king of Thrace when Priam began to distrust the arms of Troy and saw the city blocked up by close siege. The King of Thrace as soon as the power of the Trojans was crushed and gone their fortune, he broke every sacred bond, killed Polydore and by violence took his gold. Cursed greed of gold, to what dost thou not urge the hearts of men! When fear left my bones I reported the warnings of the gods to our chosen leaders and especially to my father, and their opinion asked. All agreed to quit that accursed country, abandon the corrupt associations, and spread our sails to the winds. Thereupon we renewed funeral rites to Polydore. A large hill of earth was heaped for the tomb. A memorial altar was reared to his soul and mournfully bedecked with grey wreaths and gloomy cypress. Around it the Trojan Patrons stood with hair dishevelled according to the custom. We offered the sacrifices to the dead, bowls foaming with warm milk, and goblets of the sacred blood. We gave the soul repose in the grave, and with loud voice addressed to him the last farewell.

There is still another direction of inquiry. This relates to the possible influence of that buoyancy of spirit or exuberance of play that evolves rituals that are usually thought of as *Side Degrees*. Of these there are many, not a few old of evolution and even associated with the crafts. One of these is the old morality play, the *Depositio Cornuti Typographi*, of which there are before us the particulars of the 1621

edition reprinted by William Blades, London, 1885, a version credited to a German, John Rist, born 1607, died 1667, and is an initiatory ceremony in which such instruments as the compasses had a part. Blades gives several comparisons with other trade and college, and church customs. Of the latter there are still a number of old Churches well equipped for dramatically presenting the lessons of immortality and these sepulchers have been employed for the deposit of the Cross about Easter and on that day to be lifted out in memory of the Lord and with rejoicing over the successful climax of the search.

ROBELOT. Formerly an advocate of the parliament of Dijon, a distinguished French Freemason, and the author of several Masonic discourses, especially of one delivered before the Mother Lodge of the Philosophic Scottish Rite, of which he was Grand Orator, December 8, 1808, at the reception of Askeri Khan, the Persian Ambassador, as a Master Mason. This address gave so much satisfaction to the Lodge, that it decreed a medal to M. Robelot, on one side of which was a bust of the Grand Master, and on the other an inscription which recounted the valuable services rendered to the Society by M. Robelot as its Orator, and as a Masonic author. Robelot held the theory that Freemasonry owed its origin to the East, and was the invention of Zoroaster.

ROBERT I. Commonly called *Robert Bruce*. He was crowned King of Scotland in 1306, and died in 1329. After the turbulence of the early years of his reign had ceased, and peace had been restored, he devoted himself to the encouragement of architecture in his kingdom. His connection with Freemasonry, and especially with the advanced Degrees, is thus given by Doctor Oliver (*Landmarks* ii, page 12): "The only high degree to which an early date can be safely assigned is the Royal Order of H. R. D. M., founded by Robert Bruce in 1314. Its history in brief refers to the dissolution of the Order of the Temple. Some of those persecuted individuals took refuge in Scotland, and placed themselves under the protection of Robert Bruce, and assisted him at the battle of Bannockburn, which was fought on Saint John's day, 1314. After this battle the Royal Order was founded; and from the fact of the Templars having contributed to the victory, and the subsequent grants to their Order by King Robert, for which they were formally excommunicated by the Church, it has, by some persons, been identified with that ancient military Order. But there are sound reasons for believing that the two systems were unconnected with each other."

Thory (*Acta Latomorum* i, 6), quoting from a manuscript ritual in the library of the Mother Lodge of the Philosophic Rite, gives the following statement: "Robert Bruce, King of Scotland, under the name of Robert I, created on the 24th of June, after the battle of Bannockburn, the Order of Saint Andrew of the Thistle, to which he afterwards united that of H. R. D., for the sake of the Scottish Freemasons who made a part of the thirty thousand men with whom he had fought an army of one hundred thousand English. He reserved forever to himself and his successors the title of Grand Master. He founded the Grand Lodge of the Royal Order of H. R. D. at Kilwinning, and died, covered with glory and honor, on the 9th July, 1329." Both of these statements or legends require for all their details authentication (see *Royal Order of Scotland*).

ROBERTS MANUSCRIPT. This is the first of those manuscripts the originals of which have not yet been recovered, and which are known to us only in a printed copy. The *Roberts Manuscript*, so called from the name of the printer, J. Roberts, was published by him at London, in 1722, under the title of *The Old Constitutions belonging to the Ancient and Honorable Society of Free and Accepted Masons. Taken from a Manuscript wrote above five hundred years since.* Of this work, which had passed out of the notice and knowledge of the Masonic world, Richard Spencer, of London, being in possession of a copy, published a second edition in 1870. On a collation of this work with the *Harleian Manuscript*, it is evident that either both were derived from one and the same older manuscript, or that one of them has been copied from the other; although, if this be the case, there has been much carelessness on the part of the transcriber. If the one was transcribed from the other, there is internal evidence that the *Harleian* is the older exemplar. The statement on the title-page of Roberts' book, that it was "taken from a manuscript wrote over five hundred years since," is contradicted by the simple fact that, like the *Harleian Manuscript*, it contains the regulations adopted at the General Assembly held in 1663. There is a reprint of the work in the *Constitutions of the Freemasons*, 1871, a compilation by the Rev. J. E. Cox, also published by Brother Richard Spencer. The Spencer sale in 1875 resulted in the Grand Lodge of Iowa acquiring the printed version of which there was then known to be but the one specimen. Since then another copy has appeared which, passing through the hands of Messrs. Fletcher of Bayswater, England, is now privately owned. An excellent reprint was published by courtesy of the Grand Lodge of Iowa, in 1917, at Anamosa, Iowa, then the headquarters of the National Masonic Research Society, and having a foreword by Brother J. F. Newton. Discussions of this version of the old Constitutions have appeared in Doctor Mackey's revised *History of Freemasonry* (page iii), Gould's *History of Freemasonry* (i, page 75); W. J. Hughan's *Old Charges* (page 121); *Ars Quatuor Coronatorum* (1909, page 185).

ROBERTSON, JOHN ROSS. Born December 28, 1841, Toronto, Canada. Educated at Upper Canada College, giving much of his time, however, to the study of the printing trade and editing a small college paper from his father's home during three years, from 1857 to 1860. Every stage in the development of this paper was handled by John Robertson personally—literary, mechanical and clerical. Thus he naturally cultivated journalism, editing in turn *Young Canada*, the *Grumbler*, *Sporting Life*, and *Canadian Railway Guide*. By 1863 he was city editor of the *Toronto Globe* and founder, 1866, of the *Daily Telegraph*. March 14, 1867, made a Freemason in King Solomon's Lodge No. 22, Toronto. Brother Robertson spent several years in England for the *Toronto Globe*. Returning to Canada, he managed the *Nation* in 1875 and in April, 1876, founded the *Evening Telegram*. He found time to devote his talents to Freemasonry. In 1879 he was elected

Junior Warden; in 1880, Worshipful Master. He had served as Worshipful Master of Mimico Lodge No. 369, 1879; Grand Steward, Grand Lodge of Canada, 1880, and two years later was Senior Grand Warden. In 1886 Brother Robertson was Deputy Grand Master of the Toronto District. In 1888 the Grand Lodge of Canada unanimously elected him Deputy Grand Master and he was re-elected. In 1890 he was elected Grand Master and was re-elected the following year. Elected a full member of Quatuor Coronati Lodge No. 2076, May 6, 1904. Brother Robertson's Masonic writings included *Talks with Craftsmen*, 1893; *History of the Cryptic Rite*, 1888 and 1890; *History of the Knights Templar of Canada*, 1890, and *History of Freemasonry in Canada*, 1899. Brother Robertson was Chairman of the Board of Trustees of the Hospital for Sick Children and for thirty-five years furthered this worthy cause and is said to have visited the hospital every day. He personally equipped and presented to the Charity the Hospital buildings in College Street and Elizabeth Street, built and founded the Lakeside Home for Little Children, Toronto Island, built a Nurses' Hostel, a Pavilion for tubercular treatment and established the pasteurizing of milk in the Hospital grounds at Toronto. Many civic and public benefits in Toronto are due to him, improvements in the ambulance service, health department, and supplying free medical inspection and aid in schools. He made many public gifts in the way of books, pictures, and so forth. He three times declined to be candidate for Mayor of Toronto. In 1902 he also gratefully declined a Knighthood and a Senatorship. For many years Brother Robertson was President of the Canadian Copyright Association; he served as Vice-President and President of the Canadian Associated Press, and was Honorary President of the Toronto Press Club at his death. His own statement as an editor was: "I am not a party politician; my aim is to keep both parties right." Brother Robertson died May 31, 1918, a last act of benevolence being to donate $111,000 on May 20 to the Children's Hospital (see *Transactions*, Quatuor Coronati Lodge, volume iii, page 137, and volume xxxi, page 178).

ROBES. A proposition was made in the Grand Lodge of England, on April 8, 1778, that the Grand Master and his officers should be distinguished in future at all public meetings by robes. This measure, Preston says in his *Illustrations*, 1792 edition (page 332), was at first favorably received; but it was, on investigation, found to be so diametrically opposed to the original plan of the Institution, that it was very properly laid aside. In no Jurisdiction are robes commonly used in Symbolic Freemasonry. In many of the advanced Degrees, however, they are employed. In the United States and in England they constitute an important part of the paraphernalia of a Royal Arch Chapter (see *Royal Arch Robes*).

ROBIN, ABBE CLAUDE. A French litterateur, and Curate of Saint Pierre d'Angers. In 1776 he advanced his views on the origin of Freemasonry in a lecture before the Lodge of Nine Sisters at Paris. This he subsequently enlarged, and his interesting work was published at Paris and Amsterdam, in 1779, under the title of *Recherches sur les Initiations Anciennes et Modernes, Studies on Ancient and Modern Initiations*. A German translation of it appeared in 1782, and an exhaustive review, or, rather, an extensive synopsis of it, was made by Chemin des Pontès in the first volume of his *Encyclopédie Maçonnique*. In this work the Abbé deduces from the ancient initiations in the Pagan Mysteries the Orders of Chivalry, whose branches, he says, produced the initiation of Freemasonry.

ROBINSON, SIMON WIGGIN. Grand Master of Massachusetts, December 27, 1845, to December 27, 1848, a Thirty-third Degree Freemason, was born at New Hampton, New Hampshire, February 19, 1792. At twenty was Adjutant, stationed at Portsmouth, New Hampshire, during the War of 1812. For a year he served as a member of the Legislature of Massachusetts. Initiated November 29, 1819, in Mount Lebanon Lodge, Boston. Received Fellow-Craft Degree the same day and on January 20, 1820, his Master's Degree. For several years served as Worshipful Master and from 1828 to 1843 as Treasurer. Grand Scribe of the Grand Royal Arch Chapter of Massachusetts in 1834 and 1835; Grand King in 1836; and in 1837, 1838 and 1839 acted as Grand High Priest. Grand Master of the Grand Lodge of Massachusetts in 1840. Presided over the Grand Encampment of Massachusetts and Rhode Island. The Supreme Council awarded Brother Robinson the Thirty-third Degree at Boston in 1851; Grand Treasurer in 1859, and Lieutenant Grand Commander from 1861 to 1865; Sovereign Grand Commander, 1865. Died October 16, 1868.

ROBISON, JOHN. He was Professor of Natural Philosophy in the University of Edinburgh, and Secretary of the Royal Society in that city. He was born at Boghall, in Scotland, in 1739, and died in 1805. He was the author of a *Treatise on Mechanical Philosophy*, which possessed some merit; but he is better known in Masonic literature by his anti-Masonic labors. He published in 1797, at Edinburgh and London, a work entitled *Proofs of a Conspiracy against all the Religions and Governments of Europe carried on in the Secret Meetings of the Freemasons, Illuminati, and Reading Societies, collected from Good Authorities*. In consequence of the anti-Jacobin sentiment of the people of Great Britain at that time, the work on its first appearance produced a great sensation. It was not, however, popular with all readers. A contemporary critic (*Monthly Review* xxv, page 315) said of it, in a very unfavorable account: "On the present occasion, we acknowledge that we have felt something like regret that a lecturer on natural philosophy, of whom his country is so justly proud, should produce any work of literature by which his high character for knowledge and for judgment is liable to be at all depreciated." The book was intended for a heavy blow against Freemasonry; the more heavy because the author himself was a Freemason, having been initiated at Liege in early life, and for some time a working Freemason.

The work is chiefly devoted to a history of the introduction of Freemasonry on the Continent, and of its corruptions, and chiefly to a violent attack on the Illuminati. But while recommending that the Lodges in England should be suspended, he makes no charge of corruption against them, but admits the charities of the Order, and its respectability of character.

There is much in the work on the history of Freemasonry on the Continent that is interesting, but many of his statements are untrue and his arguments illogical, nor was his crusade against the Institution followed by any practical results.

The *Encyclopedia Britannica*, to which Robison had contributed many valuable articles on science, says of his *Proofs of a Conspiracy*, that "it betrays a degree of credulity extremely remarkable in a person used to calm reasoning and philosophical demonstration," giving as an example his belief in the story of an anonymous German writer, that the minister Turgot was the protector of a society that met at Baron d'Holbach's for the purpose of examining living children in order to discover the principle of vitality. What Robison has said of Freemasonry in the 531 pages of his book may be summed up in the following lines (page 522) near its close: "While the Freemasonry of the Continent was tricked up with all the frippery of stars and ribands, or was perverted to the most profligate and impious purposes, and the Lodges became seminaries of foppery, of sedition, and impiety, it has retained in Britain its original form, simple and unadorned, and the Lodges have remained the scenes of innocent merriment or meetings of charity and beneficence." So that, after all, his charges are not against Freemasonry in its original constitution, but against its corruption in a time of great political excitement.

ROCKWELL, WILLIAM SPENCER. A distinguished Freemason of the United States, who was born at Albany, in New York, in 1804, and died in Maryland in 1865. He had been Grand Master of the Grand Lodge of Georgia, and at the time of his death was Lieutenant Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States. He was a man of great learning, having a familiar acquaintance with many languages, both ancient and modern, and was well versed in the sciences. He was an able lawyer, and occupied a high position at the bar of Georgia, his adopted State. Archeology was his favorite study. In 1848, he was induced by the great Egyptologist, George R. Gliddon, to direct his attention particularly to the study of Egyptian antiquities. Already well acquainted with the philosophy and science of Freemasonry, he applied his Egyptian studies to the interpretation of the Masonic symbols to an extent that led him to the formation of erroneous views. His investigations, however, and their results, were often interesting, if not always correct. Brother Rockwell was the author of an *Ahiman Rezon* for the Grand Lodge of Georgia, published in 1859, which displays abundant evidences of his learning and research. He also contributed many valuable articles to various Masonic periodicals, and was one of the collaborators of Doctor Mackey's *Quarterly Review of Freemasonry*. Before his death he had translated Portal's *Treatise on Hebrew and Egyptian Symbols*, and had written an *Exposition of the Pillars of the Porch*, and an *Essay on the Fellow Craft's Degree*. The manuscripts of these works, in a completed form, were left in the hands of his friends.

ROD. The *rod* or staff is an emblem of power either inherent, as with a king, where it is called a scepter, or with an inferior officer, where it becomes a rod, verge, or staff. The Deacons, Stewards and Marshal of a Lodge carry rods. The rods of the Deacons, who are the messengers of the Master and Wardens, as Mercury was of the gods, may be supposed to be derived from the caduceus, the herald's staff, which was the insignia of that deity, and hence the Deacon's rod is often surmounted by a pine-cone. The Steward's rod is in imitation of the white staff borne by the Lord High Steward of the king's household. The Grand Treasurer also formerly bore a white staff like that of the Lord High Treasurer. The Marshal's baton is only an abbreviated or short rod. It is in matters of state the ensign of a Marshal of the army. The Duke of Norfolk, as hereditary Earl Marshal of England, bears two batons crossed in his arms. Thynne, the antiquary, says (*Antique Discoveries* ii, page 113) that the rod "did in all ages, and yet doth amongst all nations and amongst all officers, signify correction and peace; for by correction follows peace, wherefore the verge or rod was the ensign of him which had authority to reform evil in war and in peace, and to see quiet and order observed amongst the people; for therefore beareth the king his sceptre. The church hath her pastoral staff; and other magistrates which have the administration of justice or correction, as have the judges of the law and the great officers of the prince's house, have also a verge or staff assigned to them." We thus readily see the origin of the official rods or staves used in Freemasonry.

ROD, DEACON'S. The proper badge or ensign of office of a Deacon, which he should always carry when in the discharge of the duties of his office, is a blue rod surmounted by a pine-cone, in imitation of the caduceus, or rod of Mercury, who was the messenger of the gods as is the Deacon of the superior officers of the Lodge.

In the beginning of the nineteenth century *columns* were prescribed as the proper badges of these officers, and we find the fact so stated in Webb's *Monitor*, which was published in 1797, and in an edition of Preston's *Illustrations*, published at Portsmouth, New Hampshire, in the year 1804. In the installation of the Deacons, it is said "these columns, as badges of your office, I entrust to your care." A short time afterward, however, the columns were transferred to the Wardens as their appropriate badges, and then we find that in the hands of the Deacon they were replaced by the rods. Thus in Dalcho's *Ahiman Rezon*, the first edition of which was printed in 1807, the words of the charge are altered to "those *staves* the badges of your office." In the *Masons Manual*, published in 1822, by the Lodge at Easton, Pennsylvania, the badges are said to be *wands*, and in Cole's *Library* they are said to carry *rods*. All the subsequent Monitors agree in assigning the *rods* to the Deacons as insignia of their office, while the *columns* are appropriated to the Wardens.

In Pennsylvania, however, as far back as 1778, "the proper pillars" were carried in procession by the Wardens, and "wands tipped with gold" were borne by the Deacons. This appears from the account of a procession in that year, which is appended to Smith's edition of the *Ahiman Rezon* of Pennsylvania. A rod or wand is now universally recognized in the

United States of America and in England as the Deacon's badge of office.

ROD, MARSHAL'S. See *Baton.*

ROD OF IRON. The Master is charged in the instructions not to rule his Lodge with "a rod of iron," that is to say, not with cruelty or oppression. The expression is Scriptural. Thus in Psalm (ii, 9), "Thou shalt break them with a rod of iron," and in Revelations (ii, 27), "He shall rule them with a rod of iron."

ROD, STEWARD'S. The badge or ensign of office of the Stewards of a Lodge, or of the Grand Stewards of a Grand Lodge, is a white rod or staff. It follows an old custom. In the first formal account of a procession in the *Book of Constitutions,* on June 24, 1724, the Stewards are described as walking "two and two abreast with white rods" (*Constitutions,* 1738, page 117). This use of a white rod comes from the political customs of England, where the Steward of the king's household was appointed by the delivery of a staff, the breaking of which dissolved the office. Thus an old book quoted by Thynne says that in the reign of Edward IV, the creation of the Steward of the household "only consisteth by the king's delivering to him the household staffe, with these words, *'Seneschall, tenez le bastone de notre Maison'* " (*Steward, hold the staff of mine house*). When the Lord High Steward presides over the House of Lords in London at the trial of a Peer, at the conclusion of the trial he breaks the white staff which thus terminates his office.

ROD, TREASURER'S. See *Staff.*

ROESSLER, CARL. A German Masonic writer, who translated from French into German the work of Reghellini on Freemasonry in its relations to the Egyptian, Jewish, and Christian religions, and published it at Leipsic, 1834–5, under the assumed name of R. S. Acerrellos. He was the author of some other less important Masonic works.

ROLL. In the Prestonian Ritual of the funeral service, it is directed that the Master, while the Brethren are standing around the coffin, shall take "the sacred Roll" in his hand, and, after an invocation, shall "put the Roll into the chest" (*Illustrations,* 1792, page 123). In the subsequent part of the ceremony, a procession being formed, consisting of the members of visiting Lodges and of the Lodge to which the deceased belonged, it is stated that all the Secretaries of the former Lodges carry rolls, while the Secretary of the latter has none, because, of course, it had been deposited by the Master in the coffin. From the use of the words "sacred roll," we presume that the rolls borne by the Secretaries in funeral processions are intended to represent the Roll of the Law, that being the form still used by the Jews for inscribing the Sacred Books.

ROMAN CATHOLICISM. The Church of Rome concerns Freemasons only so far as its policies may interfere with the Craft and therefore certain particulars of the institution may here be set forth of its history and attitude. Let us first consider the source claimed for it. A group of the followers of Jesus Christ, about 65 A.D., received the name of Christians, "And the disciples were called Christians first in Antioch" (Acts ii, 26). This use of the word increased as we note in the comment of Agrippa (Acts xxv, 28), "Almost thou persuadest me to be a Christian." Christianity, expressive of the Christian's belief, spread throughout the Roman Empire by the teaching of the traveling apostles, and about half the inhabitants of that and of several surrounding countries professed this belief by the close of the third century. There came a division between the Eastern and Western Churches in the eighth century and the latter body centering at Rome had other separations, particularly from the thirteenth to the sixteenth centuries when the forces of Protestantism gathered independently and established churches of their own. The Christian Church called by the Greek word *Catholic* or *Universal* was in Western Europe separated mainly into Roman and Protestant, hence the division known as the Roman Catholic Church because governed from Rome. Into the causes and results of these divisions we need not enter, except to point out that the Roman Catholic Church has from time to time since then adopted certain policies, one of which is particularly unfriendly to Freemasonry. One of the earliest attacks—if not the first of them—directed at the Masonic Institution by the authorities of the Roman Catholic Church is the Bull or edict of Pope Clement XII issued in 1738 when he was eighty-six years old.

Brother W. J. Chetwode Crawley in a paper entitled the *Old Charges and the Papal Bulls* which appeared in *Transactions* of Quatuor Coronati Lodge (pages 47–65, volume xxiv, 1911), has translated for us the Bull of Pope Clement XII which began a series of published edicts directed at the Masonic Fraternity. Brother Crawley says of his translation that "elegance has been rigidly subordinated to fidelity, and from which may be gathered some idea of the bewildering intricacy of the ecclesiastical verbiage." This note is taken from page 60 of the above paper. There is a footnote to page 108 of Brother Crawley's paper as follows: "The English version of the Bull *In Eminenti,* more flowing and less literal than that of our text, was published in Scott's *Pocket Companion,* 1754, and subsequent editions." Such a publication has nothing in common with the ecclesiastical promulgation enjoined by the Canon Law. This version, with accompanying documents, was transferred by Reverend George Oliver, D. D., to his *Golden Remains of the Early Masonic Writers* (volume iii, page 89). In the later editions of the *Pocket Companion,* notably in those used in Edinburg and Glasgow, Scotland, in 1761 and 1765 respectively, the *Act of the Associate Synod,* of the Presbyterian Church, concerning the Mason Oath is printed in full, as though inviting comparison with the Bull. Of this *Act,* first printed in the *Scott's Magazine,* August, 1757, Doctor Oliver, permits himself to write bluntly that, "The practice of this holy Association appears so agreeable to those of the Roman Catholic Church that they afford a shrewd suspicion, that the principles from which 'practice' result, are of the same nature, and have the same dangerous tendency with those professed by the *Roman See*" (see page 139).

THE BULL OF POPE CLEMENT XII

Condemnation of the Society, Lodges and Conventicles of LIBERI MURATORI, or Freemasons, under pain of excommunication to be incurred *ipso facto,* and absolution from it being reserved for the Supreme Pontiff, except at point of death.

CLEMENT, Bishop, Servant of the Servants of God, to all the faithful in Christ, greeting and apostolic benediction.

Placed by the disposition of the divine clemency on the eminent watch-tower of the Apostolate, though with merits undeserving of it, according to the duty of pastoral oversight committed to us, we have with constant and zealous anxiety so far as is conceded to us from above, given our attention to those measures by means of which entrance may be closed against errors and vices, and the integrity of orthodox religion may be best preserved, the dangers of disturbances may be repelled, in the present very difficult times, from the whole Catholic world.

It has become known to us, even in truth by public rumour, that great and extensive progress is being made by, and the strength daily increasing of, some Societies, Meetings, Gatherings, Conventicles or Lodges commonly known as of *Liberi Muratori*, or Freemasons or some other nomenclature according to difference of language, in which men of any whatsoever religion and sect, content with a certain affectation of natural virtue, are associated mutually in a close and exclusive bond in accordance with laws and statutes framed for themselves; and are bound as well by a stringent oath sworn upon the Sacred Volume, as by the imposition of heavy penalties to conceal under inviolable silence, what they secretly do in their meetings.

But since it is the nature of wickedness to betray itself, and to cry aloud so as to reveal itself, hence the aforesaid Societies or Conventicles have excited so strong suspicion in the minds of the faithful that to enroll oneself in these Lodges is quite the same, in the judgment of prudent and virtuous men as to incur the brand of depravity and perverseness, for if they were not acting ill, they would not by any means have such a hatred of the light. And this repute has spread to such a degree that in very many countries the societies just mentioned have been proscribed, and with foresight banished long since as though hostile to the safety of kingdoms.

We, accordingly, turning over in our mind the very serious injuries which are in the highest degree inflicted by such Societies, or Conventicles not merely on the tranquillity of the temporal state, but also on the spiritual welfare of souls, and perceiving that they are inconsistent alike with civil and canonical sanctions, being taught by the divine word that it is our duty, by day and night, like a faithful servant, and a prudent ruler of his master's household, to watch that no persons of this kind like thieves break into the house, and like foxes strive to ravage the vineyard, that is to say, thereby pervert the hearts of the simple and privily shoot at the innocent; in order to close the wide road which might be opened thereby for perpetrating iniquity with impunity and for other just and reasonable causes known to ourselves, have determined and decreed that these same Societies, Meetings, Gatherings, Lodges or Conventicles, of *Liberi Muratori*, or Freemasons, or by whatever other name called, herein acting on the advice of some Venerable Brethren of ours, Cardinals of the Holy Roman Church, and also of our own motion, and from our certain knowledge, and mature deliberation, and on the plenitude of Apostolic Power, should be condemned and prohibited as by this present Constitution we do condemn and prohibit them.

Wherefore we direct the faithful in Christ, all and singly, of whatever status, grade, dignity and preeminence, whether laics or clerics as well secular as regular, even those worthy of specific and individual mention and expression, strictly and in virtue of holy obedience, that no one, under any pretext or farfetched colour dare or presume to enter the above mentioned Societies of *Liberi Muratori*, Freemasons, or otherwise named, or to propagate, foster, and receive them whether in their houses or elsewhere, and to conceal them, or be present at them, or to afford them the opportunity or facilities for being convened anywhere, or otherwise to render them advice, help or favour, openly or in secret, directly or indirectly, of themselves or through the agency of others in whatever way; and likewise to exhort, induce, incite or persuade others to be enrolled in, reckoned amongst, or take part in Societies of this kind, or to aid and foster them in any way whatsoever; but in every particular to abstain utterly as they are in duty bound from the same Societies, Meetings, Assemblies, Gatherings, Lodges or Conventicles, on pain of excommunication to be incurred by all who in the above ways offend—to be incurred *ipso facto* without any declaration, and that from this excommunication no one, except on the point of death, can obtain benefit of absolution except through Us, or the Roman Pontiff for the time being. Further, it is our will and charge that as well Bishops and higher Prelates, and other local Ordinaries as the deputed Inquisitors of Heretical Depravity everywhere take action and make inquisition against transgressors, of whatever status, grade, condition, order, dignity or eminence they be, and inflict upon them condign punishment, as though strongly suspected of heresy, and exercise constraint upon them. To the above mentioned and any individual of them, we grant and impart free power of proceeding against the said transgressors, of making inquisition, of constraining by condign punishment, and of invoking thereupon, if need be, even the aid of the secular arm for that purpose.

It is our will also that exactly the same credit be given to copies of these presents, subscribed by the hand of some public notary, and fortified with the seal of some person placed in ecclesiastical dignity, as would be given to the original documents if exhibited or displayed.

Let it be lawful therefore for no man to infringe this proclamation notifying our declaration, condemnation, charge, prohibition and interdiction, or to act counter to it with reckless daring. But if any one presume to attempt this, let him know that he will incur the wrath of Almighty God, and of the blessed Apostles Peter and Paul.

Given at Rome in the Basilica of St. Mary the Greater, in the year of our Lord, 1738, on the 28th April, in the 8th year of our Pontificate.

Signature and Seal follow.

(Registered in the Secretariat of Briefs, &c., on the above date and published on the doors of St. Peter's and other usual places.)

In illustration of what was meant at the close of the seventh paragraph by "invoking thereupon, if need be, even the aid of the secular arm" the following police order may be cited. This is a translation given by Brother Crawley of a printed proclamation in the Italian language, posted up in Rome in ordinary course. It was issued by the authorities to whom the internal government and civic administration of the city were entrusted, and runs thus:

PROCLAMATION

Joseph Cardinal Firrao, of the Title of St. Thomas in Parione, and of the sacred Roman College Cardinal Priest:

WHEREAS the Holiness of our Lord Pope Clement XII happily reigning, in his Bull of the 28th April last, beginning In eminenti, condemned, under pain of Excommunication reserved to himself, certain Companies, Societies, and Meetings under the title of Free-Masons. more proper to be called Conventicles, which under the pretext of Civil Association, admit men of any Sect and Religion, with a strict tie of secrecy confirmed by oath on the sacred bible, as to all that is transacted or done in the said meetings, and Conventicles; And whereas such Societies, Meetings and Conventicles are not only suspected of occult Heresy but even dangerous to public Peace, and the safety of the Ecclesiastical State; since if they did not contain Matters contrary to the orthodox Faith, to the state and to the Peace of the Commonwealth, so many and strict ties of Secrecy would not be required, as it is wisely taken notice of in the aforesaid Bull; and it being the will of the Holiness of our said Lord, that such Societies, Meetings, and Conventicles, totally cease and be dissolved, and that they who are not constrained by the fears of Censures be curbed at least by temporal Punishment.

THEREFORE it is the express order of his Holiness, by this Edict to prohibit all Persons, of any Sex State or Condition soever, whether Ecclesiastical, Secular, or

Regular, of whatever Rank, or Dignity, though ordinarily or extraordinarily privileged, even such as require special mention to be made of them, comprehending the four Legations of Bologna, Ferrara, Romagna Urbino, and the city and Dukedome of Benevento, and it is hereby forbidden that any do presume to meet, assemble, or associate in any place under the said Societies, or Assemblies of Free-Masons, or under any Title or Cloak whatsoever, or even be present at such Meetings and Assemblies, under Pain of death and Confiscation of their Effects, to be irremissibly incurred without Hope of Grace.

IT is likewise prohibited, as above, to any Person whomsoever to incite or tempt any one to associate with any such Societies, Meetings, or Assemblies, or to advise, aid, or abet to the like Purpose the said Meetings or Assemblies, under the penalties above mentioned; and they who shall furnish or provide a House, or any other Place for such Meetings or Conventicles to be held, though under pretext of Loan, Hire, or any other Contract soever, are hereby condemned, over and above the aforesaid Penalties, to have the House, or Houses or other Places where such Meetings or Conventicles shall be held utterly erased and demolished; and it is his Holiness's Will, that to incur the above mentioned Penalty of Demolition, any common conjectures, hints or presumptions, may and shall suffice for a presumption of knowledge in the Landlords of such Houses and Places, without admission of any excuse whatever.

AND because it is the express will of our said Lord, that such Meetings, Societies, and Conventicles do cease as pernicious and suspect of Heresy and Sedition, and be utterly dissolved; His Holiness does hereby strictly order, that any Persons, as above, who shall have notice for the future of the holding of the said Meetings, Assemblies, and Conventicles, or who shall be solicited to associate with the same, or are in any manner accomplices or partakers with them, be obliged under the fine of a thousand crowns in Gold, beside other grievous corporal Punishments, the Galleys not to be excepted, to be inflicted at pleasure, to denounce them to his Eminence, or to the chief Magistrate of the ordinary Tribunal of the Cities and other Places in which the Offence shall have been committed, contrary to this Edict; with Promise and Assurance to such Denouncers or Informers, that they shall be kept inviolably secret and safe and shall further obtain grace and immunity, notwithstanding any Penalty they themselves may or shall have incurred.

AND that no one may excuse himself from the obligation of informing under the borrowed Pretext of personal Secret, or the most sacred Oath, or other stricter tie, by order of His said Holiness, Notice is hereby given to all, that such Obligation of personal Secret, or any sort of oath in criminal Matters, and already condemned under Pain of Excommunication, as above, neither holds nor binds in any manner, being null, void, and of no effect.

IT is our will that the present Proclamation, when affixed in the usual places in Rome, do oblige and bind Rome and its District, and from the term of twenty days after, the whole Ecclesiastical State, comprehending even the Legations and Cities of Bologna, Ferrara, and Benevento, in the same manner as if they had been personally notified to each of them, Given in Rome this 14th day of January 1739.

Joseph Cardinal Firrao.
Jerome de Bardi, Secretary.

(Rome: from the printing-office of the Reverend Apostolic Chamber, 1739.)

The Bull of Pope Clement XII was in due course followed by that of Pope Benedict XIV, the latter reaffirming the condemnation of the Freemasons proclaimed to the members of the Roman Catholic Church by his predecessor. Pope Benedict's Bull, known by its first few words in Latin, *Providias Romanorum Pontificum*, as is the usual custom in referring to the Papal Bulls, published in his seventy-sixth year, 1751, is as follows in Brother Crawley's translation:

THE BULL OF POPE BENEDICT XIV

THE CONSTITUTION of BENEDICT XIV, Mos Holy in Christ, by Divine Providence of the Father an Lord of our Lord, Pope. Wherein Some Societies o Conventicles of LIBERI MURATORI or FREEMA SONS, or however else named, are a second time con demned and prohibited, with invocation of the arm an aid of secular Princes and Powers.

BENEDICT, Bishop, Servant of the Servants o God; For The Permanent Record of the Matter.

The prudent laws and sanctuary of our predecessors Roman Pontiffs, not only those the vigor of which w fear may either by lapse of time or neglect of man b weakened or destroyed, but those also which have fres force and full strength, we think, just and weighty caus so requiring it, need strengthening and confirming b the fresh fortification of our authority.

It is true that our predecessor of happy memory Pope Clement XII, by his Apostolic letter, dated 28t April, A.D. 1738, inscribed to all the faithful in Christ Commencing with the words "In Eminenti," condemne in perpetuity and prohibited certain Societies, Meetings Gatherings, Collections, Conventicles, or Aggregations of commonly called *Liberi Muratori*, or however othe wise named, then widely diffused in certain quarters and growing in strength daily, instructing the faithfu in Christ, all and singly, under pain of Excommunica tion, *ipso facto*, and to be incurred, without notice, fro which no one could be absolved by any other than th Roman Pontiff for the time being, except at the point o death, that none should dare or presume to enter So cieties of this kind, or to propagate, foster, admit, or con ceal them, or be enrolled in them, or take part in thei proceedings, and more to the same effect as is containe more fully and extensively in the same letter, the teno of which is as follows:

"Clement, Bishop, Servant of the Servants of God to all the faithful in Christ, Greeting, and Apostoli Benediction. In the eminent watch tower of the Apos tolate, &c." as above.

Since, however, as we have heard, there have bee some who have not hesitated to assert and openly vaun that the aforesaid penalty of excommunication impose by our predecessor, as before declared, is no longe effective, because the preceding Constitution has no been confirmed by us, as if forsooth, the express con firmation of a pontifical successor is required for th subsistence of Apostolic Constitutions published by predecessor:

And since also it has been suggested to us by som pious and God-fearing men that with the object o doing away with all subterfuge of quibblers, and o declaring the agreement of our mind with the mind an will of the same predecessor, it would be highly ex pedient to add the fresh support to our confirmation t the Constitution of the same predecessor.

We, although up to the present, whilst we hav graciously conceded absolution from incurred excom munication to many faithful in Christ who were truly penitent and contrite at having violated the terms o the same Constitution, and who sincerely promised tha they would wholly withdraw from the condemned So cieties or Assemblies and never afterwards return to them both before, and especially in the Jubilee year which ha elapsed, or whilst we have communicated power t Penitentiaries deputed by us enabling them in ou name and authority to impart the same absolution t penitents of the same class who applied to them; whils also with anxious zeal and vigilance we did not omit t urge that proceedings should be taken according to th measure of their offence against violators of the sam Constitution, by competent judges and tribunals—s service in fact often rendered—although, I say, we hav given plainly evident and unquestioned proofs fro which our sentiments, and our firm and deliberate wil as regards the force and subsistence of the censure im posed as previously mentioned by the said Clement ou predecessor ought to have been quite plainly inferred and if a contrary opinion of us were circulated w might regard it with indifference and contempt an leave our judgment to Almighty God, using the word which as is well known were recited formerly durin sacred actions: "Grant Lord, we pray Thee, that w

y not regard the abuse of reprobate liars, but tramng underfoot the same wickedness, we implore Thee, fer us not to be terrified by their abuse, nor entangled their treacherous flatteries." So it stands in the cient Missal, which is ascribed to the Saint Gelasius r predecessor, and was published by the Venerable rvant of God, Joseph Maria Cardinal Thomas, in the ass entitled "Against them who speak against us." However, lest anything unwittingly omitted by us ght seem to have weight, with the object of doing ay with false calumny and stopping its mouth, after st hearing the counsel of some Venerable brothers of e Holy Roman Church we have decided on confirm- by the present document the same constitution as r predecessor, as above, inserted word for word, in e specific form which is held amplest, and most effece, accordingly from certain knowledge, and the nitude of our apostolic authority, by the tenor of ese same presents, in every thing and throughout, st as if it had been first published on our own motion, d authority, and name, we confirm, corroborate and new it, and will it to have perpetual force and efficacy, d so decree.

Furthermore, among the gravest causes of the before entioned prohibition and condemnation enunciated in e previously inserted constitution, one is that men of ery religion and sect are associated together in the cieties and conventicles of this kind; from which cirmstance it is obvious how great injury may be incted on the purity of the Catholic Religion; a second the close and impenetrable bond of secrecy whereby e proceedings in such conventicles are concealed, to nich may deservedly be applied the sentiment exessed by Caecilius Natalis in Minucius Felix, in a ry different cause, "Things honorable always delight publicity; crimes are secret." A third is the oath nereby they bind themselves to keep a secret of the nd inviolably; as though it were lawful for anyone nder colour of any promise or oath, to protect himself om being bound to confess, when questioned by gitimate authority, all that is demanded for the purpose ascertaining whether anything is done in conventicles this sort contrary to the existence of religion and the ate, and to the laws. A fourth is that societies of this nd are known to be opposed to civil no less than nonical sanction, for it is well known that by Civil aw all colleges and societies are prohibited if formed respective of public authority, as may be seen in 47th ook of the Pandects, Tit. 22, "On unlawful Colleges d Corporations," and in the well known letter of aius Plinius Secundus, Book x, 97, in which he says at by his edict, in accordance with instructions from e Emperor, the formation of Hetaeriae was forbidden, ., the forming and holding of Societies and Meetings thout authority of the Prince. A fifth is that already many quarters the said societies and aggregations ve been proscribed and banished by the laws of secular inces. Lastly, because these societies were of ill repute nong wise and virtuous men, and in their judgment, who joined them incurred the brand of depravity and rversion.

In his conclusion, the same predecessor, in the aboveserted constitution, calls on the Bishops, the higher Pretes, and the other local Ordinaries not to omit for its ecution, if need be, to evoke the aid of the secular m.

Which injunctions, all and singly, are not only apoved and confirmed by us and commended and enined on the same Superior Ecclesiastics respectively, it we ourselves also in accordance with our duty of postolic solicitude, by our present letters invoke the d of all secular powers, and their assistance in carrying to effect the measures above mentioned, and we most gently demand it; since the Sovereign Princes and owers have been chosen by God to be defenders of the aith and protectors of the Church; and since it is their ity by all reasonable means to show the obedience due the Apostolic Constitutions, and the fullest observance them, whereof they have been reminded by the athers of the Council of Trent, Session xxv, Cap. 20, d long before by the excellent declaration of the mperor Charlemagne in Tit. 1, c. 2, of his Capitularies, here, after demanding from all his subjects observance Ecclesiastical Sanctions he adds: "For we can in no way recognize how men can be faithful to us who have shewn themselves not obedient to their own priests, and unfaithful to God." Wherefore, enjoining on all officers and agents of government absolutely to enforce exhibition of due obedience to the Laws of the Church, he announced the severest penalty against those who neglected to show it, adding amongst other things: "But whoever amongst them (God forbid there should be any such!) shall be negligent and disobedient to these Laws, let them know that they neither continue to hold office in our Empire, even though they should be our own children, nor have place in the Palace, nor keep company or any commission with us and ours, but rather shall they undergo punishment in isolation and wretchedness."

Further, we will that the same credit be given to copies taken of these presents, subscribed by the hand of some Public Notary and guaranteed by the Seal of a person set in Ecclesiastical dignity, exactly as would be given to the original letter if it were produced and exhibited.

To no man at all then, be it lawful to infringe or with rash daring to contravene this document of our confirmation, renewal, approval, charge, appeal, requisition, decree and will; But if anyone presume to attempt this, let him know that he will incur the wrath of Almighty God, and of Saints Peter and Paul, the Apostles.

Dated Rome, St. Mary's the Greater, A.D., 1751. 18th May. 11th year of our Pontificate.

D. Card, Passioneus.
J. Datarins.

Certificate of Curia. J. C. Boschi.
Place (X) of Seal.

J. B. Eugenius.

Registered in the Secretariat of the Briefs, Anno Domini, 1751, 14th Indiction, May 18th, and in the 11th year of the Pontificate of the Most Holy in Christ, our Father and Lord Benedict XIV, by Divine Providence, Pope. Accordingly, the above mentioned Constitution was affixed and published on the doors of the Lateran Basilica, and of the Chief of the Apostles, etc., etc.; and in other customary and usual places, by me, Franciscus Bartolotti, Apost. Pursuivant.

Antonius Besani, Grand Pursuivant.

Several other edicts have been authorized by the Roman Catholic Church against Freemasonry. One of these, *Humanum Genus*, by Pope Leo XIII, April 20, 1884, was vigorously answered by Brother Albert Pike on August 1 of the same year and further discussed by Grand Commander Pike in his Allocution of October, 1884, to the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite. These documents are given in full, with an edict of Pope Pius VII against the Freemasons, in Brother M. R. Grant's *True Principles of Freemasonry*, 1916, a third edition in 1918, Meridian, Mississippi, and accompanied by much other data of importance to the Craft.

There is a related question of much interest that has frequently occupied the minds of both Roman Catholics and Freemasons. Were any of the Popes ever given the Masonic Degrees before or after becoming head of the Roman Catholic Church? On the one hand are the arguments of the *Fortnightly Review* (volume xiii, pages 402–5) and the editor, Arthur Preuss, has reproduced this essay substantially in his book, *A Study in American Freemasonry* (pages 267–72), and arrayed against this showing are the statements in the *New Age*, January, 1905 (pages 81–2), the *Montana Mason*, January, 1922 (pages 21–3), the latter also quoting from the *Bollettino Officiale del Grande Oriente, Nazionale Egiziano*, this Official Masonic Bulletin of the National Grand Orient of Egypt being published at Alexandria in Italian, March, 1876. The notorious Leo Taxil

(Gabriel Jogand-Pagès) published his pamphlet *Pie IX Franc-maçon?* at Paris, 1892, and Wolfstieg lists a dozen magazine articles on the subject. The writer in the *New Age* quotes Lenning's *Freemason's Lexicon*, to the effect that after Pope Benedict XIV confirmed the Bull of Pope Clement XII, his predecessor, against the Freemasons, one of his courtiers, a zealous Freemason, induced him to be privately initiated into the Order. In this article Pope Pius IX is also mentioned as a Freemason. John G. Shea, *Life of Pope Pius IX* (pages 291–2), asserts that the claim was first made in Germany and credited with an American location, the Pope having resided on that side of the Atlantic in his younger days. Arthur Preuss not only records this statement but on page 272, *A Study in American Freemasonry*, fifth edition, quotes Pachtler, *Der Götze der Humanität*, Freiburg, 1875 (pages 721–2), that in a solemn allocution, on April 20, 1849, Pius IX denounced the rumor connecting him with Freemasonry as "the blackest of all calumnies ever uttered against his person."

However, a copy of the *Bollettino*, already mentioned, fell into the hands of Brother R. J. Lemert, editor, *Montana Mason*, and in the January issue, 1922, he translated a copy of a certificate issued by the Lodge Eterna Catena at Palermo, Italy, when in 1839 the Masonic initiation had been given to the future Pope while he was yet a parish priest. This document was accepted by Brother Dudley Wright who reprints it in his treatise, *Roman Catholicism and Freemasonry*, 1922, and reproduces (page 174) from the *Voice of Masonry*, 1874, the following:

> At the semi-annual meeting of the Grand Lodge of Masons Scottish Rite Orient of Palermo, Italy, on 27th March last, Pope Pius IX was excommunicated from the Order. The decree of expulsion was published in the official Masonic paper at Cologne, Germany, and is preceded by the Minute of the Lodge in which he was initiated, and is as follows:
>
> "A man named Mastai Ferretti, who received the baptism of Freemasonry, and solemnly pledged his love and fellowship, and who afterwards was crowned Pope and King, under the title of Pio Nono, has now cursed his former Brethren and excommunicated all members of the Order of Freemasons. Therefore, said Mastai Ferretti is herewith, by decree of the Grand Lodge of the Orient, Palermo, expelled from the Order for perjury."
>
> The charges against him were first prepared in the Lodge at Palermo in 1865, and notification and copy thereof sent to him, with a request to attend the Lodge for the purpose of answering the same. To this he made no reply, and for divers reasons the charges were not pressed until he urged the Bishops of Brazil to act aggressively towards the Freemasons. They were pressed, and after a regular trial, a decree of expulsion was entered and published, the same being signed by Victor Emmanuel, King of Italy, and the Grand Master of the Orient of Italy.

Brother Wright lists in his work many of the persecutions Freemasons have suffered at the hands of Roman Catholics, as on page 71, where it is recorded that on July 2, 1751, Father Joseph Torrubia, a member of the Inquisition, obtained from Ferdinand VI a decree condemning Freemasons to death without the benefit of a trial of any kind. Brother Wright also mentions several prominent Roman Catholics who have been members of the Craft, and so far as secret societies are concerned, several are shown to be affiliated with the Roman Catholic Church.

Of the venomous enmity directed against Freemasonry, based in the first place upon the Papal Bulls or edicts issued authoritatively by the head of the Roman Catholic Church, we find it most openly expressed in Latin countries. There is in Italy a Supreme Council of the Scottish Rite recognized by both the Supreme Councils of the United States of America. The country is overwhelmingly Roman Catholic and the antagonism to Freemasonry is bitterly venomous. Benito Mussolini, the Italian Premier, said in his Parliament, May, 1925, "Masonry is distinctly a survival of the unfit and it has no decent pretext to continue living. My principle is to do all the good we can to our friends and inflict all of the harm on our enemies—in this case the Masons. For further details of this address of enmity see page 18, *Sandusky Masonic Bulletin* (Ohio), November 1925.

A dispatch from Rasul Martini, July 25, 1923, to the *Christian Science Monitor*, shows that the opposition of the Italian Dictator is of long standing. "Speaking before Parliament in support of his Electoral Reform Law, Mussolini once more showed his hostility to Italian Masonry—or, rather, that branch of Italian Masonry whose Grand Master is Domizio Torrigiani. Directing himself to the Hon. Alessio he said: 'I am very sorry that the Hon. Alessio has brought to this House the miserable dirty hatreds of the Giustiniani Lodges.'" The Hon. Alessio denied at once that he had ever been a member of a Masonic Lodge but the Premier offered no regrets for what he had said. See the *Freemason* of London, August 9, 1924, which tells us of the inquiry into the murder of the Italian leader, Matteotti, and of the effort to throw the blame upon the Freemasons. More recently, see the *New York Times*, October 8, 1925, concerning the outbreaks in Italy in which several Freemasons, the number placed at eighteen in one dispatch, were killed, scores wounded, stores and houses looted, most of the trouble occurring at Florence. Two columns of printed description of these outrages against Freemasons in Italy are given in the publication of the Scottish Rite News Bureau, October 22, 1925. A New York dispatch in a later issue of same publication (November 12, 1925), says: "Devastation of Masonic Temples in Italy and attacks on the Masons themselves continue, and to date some fifteen Lodge homes have been destroyed. According to latest information reaching this office the headquarters of the Supreme Council of the Scottish Rite of Italy, in Piassa del Gesu, Rome, have been devastated. The account states that over fifty persons invaded the place, completely smashed the furniture and paraphernalia, and burned part of the building.

This is but what is done where Roman Catholicism goes unmuzzled in Latin countries. The last named publication tells us of threatening letters sent to one hundred Shriners by the National League for Religious Defense in Mexico. These Brethren and their wives on a pleasure trip to Mexico City planned an excursion to the Guadaloup, the place noted for Mexico's patron saint, and the Roman Catholics are summoned to assemble and resist this visit which is denounced as a profanation.

A common accusation against the Freemasons in Latin countries is that they are in active personal association with the devil. An interesting chapter in *L'Initiation Maçonnique*, Paris, 1914, is entitled

atan in Masonic Lodges" and the author gives ported instances quite convincing to him of the ual presence of the devil in person on several casions during Masonic meetings. There is as little velty as truth about the worthless claim by Roman tholics of Satan's leadership. An old French mphlet of 1825 is the *Lettre de Satan aux Franons suivie d'une Réponse à Satan* (Letter from tan to the Freemasons, followed by a Reply to tan).

An inquiry into the causes of the hostility displayed the Roman Catholic hierarchy against the Masonic stitution is the lecture, *Catholicism and Freemasonry*, Brother R. J. Lemert, Helena, Montana, who o publishes a companion work on the same subt, *A Sign and a Summons*. Another work of much lue in the same direction is *High Lights of the exican Revolution* by Brother John L. McLeish of ncinnati, Ohio, 1917 (see also *Taxil, Leo*).

ROMAN COLLEGES OF ARTIFICERS. It s the German writers on the history of the Instiion, such as Krause, Heldmann, and some others less repute, who first discovered, or at least first nounced to the world, the connection that existed tween the Roman Colleges of Architects and the ciety of Freemasons.

The theory of Krause on this subject is to be und principally in his well-known work entitled e drei ältesten Kunsterkunden, *The Three Oldest aft Documents*. He there advances the doctrine at Freemasonry as it now exists is indebted for all characteristics, religious and social, political and ofessional, its interior organization, its modes of ought and action, and its very design and object, the *Collegia Artificum* of the Romans, passing with t little characteristic changes through the *Corrationen von Baukünstlern*, or *Architectural Gilds*, of e Middle Ages up to the English organization in the ar 1717; so that he claims an almost absolute idenby between the Roman Colleges of Numa, seven ndred years before Christ, and the Lodges of the neteenth century. We need not, according to his ew, go any farther back in history, nor look to any ner series of events, nor trouble ourselves with any ner influences for the origin and the character of eemasonry.

This theory, which is perhaps the most popular one the subject, requires careful examination; and in e prosecution of such an inquiry the first thing to be ne will be to investigate, so far as authentic history ords us the means, the true character and condition these Roman Colleges. It is to Numa, the second ng of Rome, that historians, following after Plurch, ascribe the first organization of the Roman lleges; although, as Newman reasonably conjecres, it is probable that similar organizations preously existed among the Alban population, and braced the resident Tuscan artificers. But it is mitted that Numa gave to them that form which ey always subsequently maintained.

Numa, on ascending the throne, found the citizens vided into various nationalities, derived from the mans, the Sabines, and the inhabitants of neighring smaller and weaker towns, who, by choice or compulsion, had removed their residence to the nks of the Tiber. Hence resulted a disseverance of sentiment and feeling, and a constant tendency to disunion. Now the object of Numa was to obliterate these contending elements and to establish a perfect identity of national feeling, so that, to use the language of Plutarch, "the distribution of the people might become a harmonious mingling of all with all." For this purpose he established one common religion, and divided the citizens into curiae and tribes, each curia and tribe being composed of an admixture indifferently of Romans, Sabines, and the other denizens of Rome.

Directed by the same political sagacity, he distributed the artisans into various gilds or corporations, under the name of *Collegia*, or Colleges. To each collegium was assigned the artisans of a particular profession, and each had its own regulations, both secular and religious. These colleges grew with the growth of the republic; and although Numa had originally established but nine, namely, the College of Musicians, of Goldsmiths, of Carpenters, of Dyers, of Shoemakers, of Tanners, of Smiths, of Potters, and a ninth composed of all artisans not embraced under either of the preceding heads, they were subsequently greatly increased in number. Eighty years before the Christian era they were, it is true, abolished, or sought to be abolished, by a decree of the Senate, who looked with jealousy on their political influence, but twenty years afterward they were revived, and new ones established by a law of the Tribune Clodius, which repealed the Senatus Consultum. They continued to exist under the empire, were extended into the provinces, and even outlasted the decline and fall of the Roman power.

And now let us inquire into the form and organization of these Colleges, and, in so doing, trace the analogy between them and the Masonic Lodges, if any such analogy exists. The first regulation, which was an indispensable one, was that no College could consist of less than three members. So indispensable was this rule that the expression *tres faciunt collegium, three make a college*, became a maxim of the civil law. So rigid too was the application of this rule, that the body of Consuls, although calling each other *Colleagues*, and possessing and exercising all collegiate rights, were, because they consisted only of two members, never legally recognized as a College. The reader will very readily be struck with the identity of this regulation of the Colleges and that of Freemasonry, which with equal rigor requires three Freemasons to constitute a Lodge. The College and the Lodge each demanded three members to make it legal. A greater number might give it more efficiency, but it could not render it more legitimate. This, then, is the first analogy between the Lodges of Freemasons and the Roman Colleges.

These Colleges had their appropriate officers, who very singularly were assimilated in stations and duties to the officers of a Masonic Lodge. Each College was presided over by a chief or president, whose title of *Magister* is exactly translated by the English word *Master*. The next officers were the *Decuriones*. They were analogous to the Masonic Wardens, for each *Decurio* presided over a section or division of the College, just as in the most ancient English and in the Continental Ritual we find the Lodge divided into two sections or columns, over

each of which one of the Wardens presided, through whom the commands of the Master were extended to "the Brethren of his column." There was also in the Colleges a *Scriba*, or Secretary, who recorded its proceedings; a *Thesaurensis*, or Treasurer, who had charge of the common chest; a *Tabularius*, or Keeper of the Archives, equivalent to the modern Archivist; and lastly, as these Colleges combined a peculiar religious worship with their operative labors, there was in each of them a *Sacerdos*, or Priest, who conducted the religious ceremonies, and was thus exactly equivalent to the Chaplain of a Masonic Lodge. In all this we find another analogy between these ancient institutions and our Masonic Bodies.

Another analogy will be found in the distribution or division of classes in the Roman Colleges. As the Masonic Lodges have their Master Masons, their Fellow Crafts, and their Apprentices, so the Colleges had their *Seniores*, Elders, or chief men of the trade, and their journeymen and apprentices. The members did not, it is true, like the Freemasons, call themselves *Brothers*, because this term, first adopted in the Gilds or Corporations of the Middle Ages, is the offspring of a Christian sentiment; but, as Krause remarks, these Colleges were, in general, conducted after the pattern or model of a family; and hence the appellation of *Brother* would now and then be found among the family appellations.

The partly religious character of the Roman Colleges of Artificers constitutes a very peculiar analogy between them and the Masonic Lodges. The history of these Colleges shows that an ecclesiastical character was bestowed upon them at the very time of their organization by Numa. Many of the workshops of these artificers were erected in the vicinity of temples, and their *Curia*, or place of meeting, was generally in some way connected with a temple. The deity to whom such temple was consecrated was peculiarly worshiped by the members of the adjacent College, and became the patron god of their trade or art. In time, when the Pagan religion was abolished and the religious character of these Colleges was changed, the Pagan gods gave way, through the influences of the new religion, to Christian saints, one of whom was always adopted as the patron of the modern gilds, which, in the Middle Ages, took the place of the Roman Colleges. Hence the Freemasons derive the dedication of their Lodges to Saint John from a similar custom among the Corporations of Builders.

These Colleges held secret meetings, in which the business transacted consisted of the initiations of neophytes into their Fraternity, and of mystical and esoteric instructions to their apprentices and journeymen. They were, in this respect, secret societies like the Masonic Lodges. There were monthly or other periodical contributions by the members for the support of the College, by which means a common fund was accumulated for the maintenance of indigent members or the relief of destitute strangers belonging to the same society.

They were permitted by the Government to frame a constitution and to enact laws and regulations for their own government. These privileges were gradually enlarged and their provisions extended, so that in the latter days of the Empire the Colleges of Architects especially were invested with extraordinary powers in reference to the control of builders. Even the distinction so well known in Masonic jurisprudence between "legally constituted" and "clandestine" Lodges, seems to find a similitude or analogy here; for the Colleges which had been established by lawful authority, and were, therefore, entitled to the enjoyment of the privileges accorded to those institutions, were said to be *collegia licita*, or lawful colleges, while those which were voluntary associations, not authorized by the express decree of the senate or the emperor, were called *collegia illicita*, or unlawful colleges. The terms *licita* and *illicita* were exactly equivalent in their import to the *legally constituted* and the *clandestine* Lodges of Freemasonry.

In the Colleges the candidates for admission were elected, as in the Masonic Lodges, by the voice of the members. In connection with this subject, the Latin word which was used to express the art of admission or reception is worthy of consideration. When a person was admitted into the fraternity of a College, he was said to be *cooptatus in collegium*. Now, the verb *cooptare*, almost exclusively employed by the Romans to signify an election into a College, comes from the root *op* which also occurs in the Greek ὄψομαι, meaning *to see, to behold*. This same word gives origin, in Greek, to *epoptes*, a spectator or beholder, *one who has attained to the last Degree in the eleusinian mysteries;* in other words, *an initiate*. So that, without much stretch of etymological ingenuity, we might say that *cooptatus in collegium* meant *to be initiated into a College*. This is, at least, singular. But the more general interpretation of *cooptatus* is admitted or accepted in a Fraternity, and so made free of all the privileges of the Gild or Corporation. Hence the idea is the same as that conveyed among the Freemasons by the title of *Free and Accepted*.

Finally, it is said by Krause that these Colleges of workmen made a symbolic use of the implements of their art or profession, in other words, that they cultivated the science of symbolism; and in this respect, therefore, more than in any other, is there a striking analogy between the Collegiate and the Masonic Institutions. The statement cannot be doubted; for as the organization of the Colleges partook, as has already been shown, of a religious character, and, as it is admitted, that all the religion of Paganism was eminently and almost entirely symbolic, it must follow that any association which was based upon or cultivated the religious or mythological sentiment must cultivate also the principle of symbolism.

We have thus briefly but succinctly shown, says Doctor Mackey, that in the form, the organization, the mode of government, and the usages of the Roman Colleges, there is an analogy between them and the modern Masonic Lodges which is evidently more than accidental. It may be that long after the dissolution of the Roman Colleges, Freemasonry, in the establishment of its Lodges, designedly adopted the collegiate organization as a model after which to frame its own system, or it may be that the resemblance has been the result of a slow but inevitable growth of a succession of associations arising out of each other, at the head of which stands the Roman Colleges.

This problem can only be determined by an investigation of the history of these Colleges, and of

he other similar institutions which finally succeeded hem in the progress of architecture in Europe. We hall then be prepared to investigate with understanding the theory of Krause, and to determine whether the Lodges are indebted to the Colleges for heir form alone, or for both form and substance. We ave already seen that in the time of Numa the Roman Colleges amounted to only nine. In the subsequent years of the Republic the number was gradually ugmented, so that almost every trade or profession had its peculiar College. With the advance of he Empire, their numbers were still further increased nd their privileges greatly extended, so that they ecame an important element in the body politic. eaving untouched the other Colleges, we shall confine ourselves to the *Collegia Artificum*, the *Colleges f Architects*, as the only one whose condition and history are relevant to the subject under consideration.

The Romans were early distinguished for a spirit f colonization. Their victorious arms had scarcely ubdued a people, before a portion of the army was eputed to form a Colony. Here the barbarism and gnorance of the native population were replaced by he civilization and the refinement of their Roman onquerors. The Colleges of Architects, occupied in he construction of secular and religious edifices, pread from the great city to municipalities and the rovinces. Whenever a new city, a temple, or a palace vas to be built, the members of these corporations vere convoked by the Emperor from the most distant points, that with a community of labor they night engage in the construction. Laborers might e employed, like the *bearers of burdens* of the Jewish Temple, in the humbler and coarser tasks, but the onduct and the direction of the works were entrusted nly to accepted members—*cooptati*—of the Colleges.

The colonizations of the Roman Empire were conducted through the legionary soldiers of the army. Now, to each legion there was attached a College or Corporation of Artificers, which was organized with he legion at Rome, and passed with it through all ts campaigns, encamped with it where it encamped, narched with it where it marched, and when it olonized, remained in the Colony to plant the seeds f Roman civilization, and to teach the principles of Roman art. The members of the College erected ortifications for the legion in times of war, and in imes of peace, or when the legion became stationary, onstructed temples and dwelling houses.

When England was subdued by the Roman arms, he legions which went there to secure and to extend he conquest, carried with them, of course, their Colleges of Architects. One of these legions, for instance, under Julius Caesar, advancing into the northern limits of the country, established a Colony, which, under the name of *Eboracum*, gave birth to the ity of York, afterward so celebrated in the history f Freemasonry. Existing inscriptions and architectural remains attest how much was done in the sland of Britain by these associations of builders.

Druidism was at that time the prevailing religion f the ancient Britons. But the toleration of Paganism soon led to an harmonious admixture of the eligious ideas of the Roman builders with those of he Druid priests. Long anterior to this, Christianity had dawned upon the British islands; for, to use the emphatic language of Tertullian, "Britain, inaccessible to the Romans, was subdued by Christ." The influences of the new faith were not long in being felt by the Colleges, and the next phase in their history is the record of their assumption of the Christian life and doctrine.

But the incursions of the northern barbarians into Italy demanded the entire force of the Roman armies to defend the integrity of the Empire at home. Britain was abandoned, and the natives, with the Roman colonists who had settled among them, were left to defend themselves. These were soon driven, first by the Picts, their savage neighbors, and then by the Saxon sea-robbers, whom the English had incautiously summoned to their aid, into the mountains of Wales and the islands of the Irish Sea. The architects who were converted to Christianity, and who had remained when the legions left the country, went with them, and having lost their connection with the mother institution, they became thenceforth simply Corporations or Societies of Builders, the organization which had always worked so well being still retained.

Subsequently, when the whole of England was taken possession of by the Saxon invaders, the Britons, headed by the monks and priests, and accompanied by their architects, fled into Ireland and Scotland, which countries they civilized and converted, and whose inhabitants were instructed in the art of building by the Corporations of Architects. Whenever we read of the extension in barbarous or Pagan countries of Christianity, and the conversion of their inhabitants to the true faith, we also hear of the propagation of the art of building in the same places by the Corporations of Architects, the immediate successors of the legionary Colleges, for the new religion required churches, and in time cathedrals and monasteries, and the ecclesiastical architecture speedily suggested improvements in the civil.

In time all the religious knowledge and all the architectural skill of the northern part of Europe were concentrated in the remote regions of Ireland and Scotland, whence missionaries were sent back to England to convert the Pagan Saxons. Thus the Venerable Bede tells us (*Ecclesiastical History*, book iii, chapters 4 and 7) that West Saxony was converted by Agilbert, an Irish bishop, and East Anglia, by Fursey, a Scotch missionary. From England these energetic missionaries, accompanied by their pious architects, passed over into Europe, and effectually labored for the conversion of the Scandinavian nations, introducing into Germany, Sweden, Norway, and Ireland, the blessings of Christianity and the refinements of civilized life.

It is worthy of note that in all the early records the word *Scotland* is very generally used as a generic term to indicate both Scotland and Ireland. This error arose most probably from the very intimate geographical and social connections of the Scotch and the northern Irish, and perhaps, also, from the general inaccuracy of the historians of that period. Thus has arisen the very common opinion, that Scotland was the germ whence sprang all the Christianity of the northern nations, and that the same country was the cradle of ecclesiastical architecture and Operative Masonry.

This historical error, by which the glory of Ireland has been merged in that of her sister country, Scotland, has been preserved in much of the language and many of the traditions of modern Freemasonry. Hence the story of the Abbey of Kilwinning as the birthplace of Freemasonry, a story which is still a favorite of the Freemasons of Scotland. Hence the tradition of the apocryphal mountain of Heroden, situated in the northwest of Scotland, where the first or metropolitan Lodge of Europe was held; hence the advanced Degrees of Ecossais, or Scottish Master, which play so important a part in modern philosophical Freemasonry; and hence the title of *Scottish Masonry*, applied to one of the leading Rites of Freemasonry, which has, however, no other connection with Scotland than that historical one, through the Corporations of Builders, which is common to the whole Institution.

It is not worth while to trace the religious contests between the original Christians of Britain and the Papal power, which after years of controversy terminated in the submission of the British Bishops to the Pope. As soon as the Papal authority was firmly established over Europe, the Roman Catholic hierarchy secured the services of the Builders Corporations, and these, under the patronage of the Pope and the Bishops, were everywhere engaged as *Travelling Freemasons*, in the construction of ecclesiastical and regal edifices.

Henceforth we find these corporations of builders exercising their art in all countries, everywhere proving, as Thomas Hope says, by the identity of their designs, that they were controlled by universally accepted principles, and showing in every other way the characteristics of a Corporation or Gild. So far the chain of connection between them and the *Collegia Artificum* at Rome has not been broken.

In the year 926 a General Assembly of these builders was held at the City of York, in England. Four years after, in 930, according to Rebold, Henry the Fowler brought these builders, now called *Masons*, from England into Germany, and employed them in the construction of various edifices, such as the Cathedrals of Magdeburg, Meissen, and Merseburg. But Krause, who is better and more accurate as a historian than Rebold, says that, as respects Germany, the first account that we find of these Corporations of Builders is at the epoch when, under the direction of Edwin of Steinbach, the most distinguished architects had congregated from all parts at Strasburg for the construction of the Cathedral of that city. There they held their General Assembly, like that of their English Brethren at York, enacted Constitutions, and established, at length, a Grand Lodge, to whose decisions numerous Lodges or *hütten*, subsequently organized in Germany, Bohemia, Hungary, France, and other countries, yielded obedience. George Kloss, in his exhaustive work entitled *Die Freimaurerei in ihrer wahren Bedeutung, True Meaning of Freemasonry*, has supplied us with a full collation of the Statutes and Regulations adopted by these Strasburg Masons (see *Stone-Masons of Germany*).

We have now reached recent historical ground, and can readily trace these Associations of Builders to the establishment of the Grand Lodge of England at London, in 1717, when the Lodges abandoned their Operative Charters and became exclusively Speculative. The record of the continued existence of Lodges of Free and Accepted Masons from that day to this, in every civilized country of the world, is in the hands of every Masonic student. To repeat it would be a tedious work of supererogation.

Such is the history, and now what is the necessary deduction? It cannot be doubted that Krause is correct in his theory that the incunabula—the cradle or birthplace—of the modern Masonic Lodges is to be found in the Roman Colleges of Architects. That theory is correct, if we look only to the outward form and mode of working of the Lodges. To the Colleges are they indebted for everything that distinguished them as a Gild or Corporation, and especially are they indebted to the architectural character of these Colleges for the fact, so singular in Freemasonry, that its religious symbolism—that by which it is distinguished from all other institutions—is founded on the elements, the working-tools, and the technical language of the Stone-Masons' Art.

But when we view Freemasonry in a higher aspect, when we look at it as a science of symbolism, the whole of which symbolism is directed to but one point, namely, the elucidation of the great doctrine of the immortality of the soul, and the teaching of the two lives, the present and the future, we must go beyond the Colleges of Rome, which were only Operative Associations, the Speculative Craft has borrowed from the older type to be found in the Ancient Mysteries, where the same doctrine was taught in a similar manner. Krause does not, it is true, altogether omit a reference to the priests of Greece, who, he thinks, were in some way the original whence the Roman Colleges derived their existence; but he has not pressed the point. He gives in his theory a pre-eminence to the Colleges to which they are not in truth entitled.

ROMAN EAGLE. See *Golden Fleece.*

ROMAN KNIGHTHOOD. See *Stukely, Doctor.*

ROMVEL. In the Hiramic Legend of some of the advanced Degrees, this is the name given to one of the assassins of the Third Degree. This seems to be an instance of the working of Stuart Freemasonry, in giving names of infamy in the legends of the Order to the enemies of the House of Stuart. For we cannot doubt the correctness of Brother Albert Pike's suggestion, that this is a manifest corruption of *Cromwell.* If with them Hiram was but a symbol of Charles I, then the assassin of Hiram was properly symbolized by Cromwell.

ROSAIC SYSTEM. The system of Freemasonry taught by Rosa in the Lodges which he established in Germany and Holland, and which were hence sometimes called *Rosaic Lodges.* Although he professed that it really was the system of the Clermont Chapter, for the propagation of which he had been appointed by Baron von Printzen, he had mixed with that system many alchemical and theosophic notions of his own. The system was at first popular, but it finally succumbed to the greater attractions of the Rite of Strict Observance, which had been introduced into Germany by the Baron von Hund.

ROSA, PHILIPP SAMUEL. Born at Ysenberg, at one time a Lutheran clergyman, and in 1757 rector of the Cathedral of Saint James at Berlin. He was

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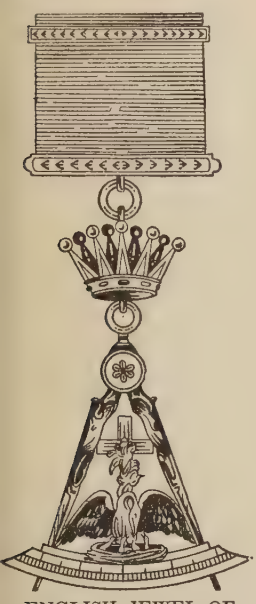
Entered Apprentice Lecture 1

nitiated into Freemasonry in the Lodge of the Three Globes, and Von Printzen having established a Chapter of higher Degrees at Berlin on the system of the French Chapter of Clermont, Rosa was appointed his Deputy, and sent by him to propagate the system. He visited various places in Germany, Holland, Denmark, and Sweden. In Denmark and Sweden, although well received personally on account of his pleasing manners, he made no progress in the establishment of the Rite; but his success was far better in Germany and Holland, where he organized many Lodges of the advanced Degress, engrafting them on the English system, which alone had been theretofore known in those countries. Rosa was a mystic and a pretended alchemist, and as a Masonic charlatan accumulated large sums of money by the sale of Degrees and decorations. Lenning does not speak well of his moral conduct, but some contemporary writers describe him as a man of very attractive manners, to which indeed may be ascribed his popularity as a Masonic leader. While residing at Halle, he, in 1765, issued a protestation against the proceedings of the Congress of Jena, which had been convoked in that year by the impostor Johnson. But it met with no success, and thenceforth Rosa faded away from the knowledge of the Masonic world. We can learn nothing of his subsequent life, nor of the time or place of his death.



ENGLISH JEWEL OF ROSE CROIX KNIGHT

ROSE. The symbolism of the *rose* among the ancients was twofold. First, as it was dedicated to Venus as the goddess of love, it became the symbol of secrecy, and hence came the expression "under the rose," to indicate that which was spoken in confidence. Again, as it was dedicated to Venus as the personification of the generative energy of nature, it became the symbol of immortality. In this latter and more recondite sense it was, in Christian symbology, transferred to Christ, through whom "life and immortality were brought to light." The "Rose of Sharon" of the Book of Canticles is always applied to Christ, and hence Fuller, *Pisgah Sight of Palestine*, calls Him "that prime rose and lily." Thus we see the significance of the rose on the cross as a part of the jewel of the Rose Croix Degree.

Reghellini (volume i, page 358), after showing that anciently the rose was the symbol of secrecy, and the cross of immortality, says that the two united symbols of a rose resting on a cross always indicate the *secret of immortality*. Ragon agrees with him in this opinion, and says that it is the simplest mode of writing that dogma. But he subsequently gives a different explanation, namely, that as the rose was the emblem of the female principle, and the cross or triple phallus of the male, the two together, like the Indian lingam, symbolized universal generation. But Ragon, who has adopted the theory of the astronomical origin of Freemasonry, like all theorists, often carries his speculations on this subject to an extreme point.

A simpler allusion will better suit the character and teachings of the Degree in its modern organization. The rose is the symbol of Christ, and the cross, the symbol of His death—the two united, the rose suspended on the cross—signify His death on the cross, whereby the secret of immortality was taught to the world. In a word, the rose on the cross is Christ crucified.

W. B. Yeats says beautifully in his poem, *The Secret Rose*,

> Far off, most secret, and inviolate Rose,
> Enfold me in my hour of hours; where those
> Who sought Thee in the Holy Sepulchre
> Or in the wine vat, dwell beyond the stir
> And tumult of defeated dreams.

ROSE AND TRIPLE CROSS. A Degree contained in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

ROSE CROIX. A French term, meaning, literally, *Rose Cross* and applied to a series of ceremonial grades:

1. The Seventh Degree of the French Rite.
2. The Seventh Degree of the Philalethes.
3. The Eighth Degree of the Mother Lodge of the Philosophic Scottish Rite.
4. The Twelfth Degree of the Elect of Truth.
5. The Eighteenth Degree of the Mother Scottish Lodge of Marseilles.
6. The Eighteenth Degree of the Rite of Heredom, or of Perfection.

ROSE CROIX, BRETHREN OF THE. Thory says in his *Foundation of the Grand Orient* (page 163), that the Archives of the Mother Lodge of the Philosophic Scottish Rite at Paris contain the manuscripts and books of a secret society which existed at The Hague in 1622, where it was known under the title of the *Frères de la Rose Croix, Brothers of the Rose Croix*, which pretended to have emanated from the original Rosicrucian organization of Christian Rosenkreuz. Hence Thory thinks that the Philosophic Rite was only a continuation of this society of the Brethren of the Rose Croix.

JEWEL OF MOST WISE SOVEREIGN OF AN ENGLISH CHAPTER OF THE ROSE CROIX DEGREE

ROSE CROIX, JACOBITE. The original Rose Croix conferred in the Chapter of Arras, whose Charter was said to have been granted by the Pretender, was so called with a political allusion to King James III, whose adherents were known as *Jacobites*.

ROSE CROIX, JEWEL OF THE. Although there are six well-known Rose Croix Degrees, belonging to as many systems, the jewel has invariably remained the same, while the interpretation has somewhat differed. The usual jewel of a Rose Croix Knight and also that of the Most Wise Sovereign of an English Chapter are illustrated.

ROSE CROIX, KNIGHT. The French title is *Chevalier Rose Croix.* The Eighteenth Degree of the Rite of Perfection. It is the same as the Prince of Rose Croix of the Ancient and Accepted Scottish Rite.

ROSE CROIX, MAGNETIC. The Thirty-eighth Degree of the Rite of Mizraim.

ROSE CROIX OF GERMANY. A Hermetic Degree, which Ragon says belongs rather to the class of Elus than to that of Rose Croix.

ROSE CROIX OF GOLD, BRETHREN OF THE. In French the title is *Frères de la rose Croix d'Or.* An Alchemical and Hermetic Society, which was founded in Germany in 1777. It promised to its disciples the secret of the transmutation of metals, and the panacea or art of prolonging life. The Baron Gleichen, who was Secretary for the German language of the Philalethan Congress at Paris in 1785, gives the following history of the organization of this society:

> The members of the Rose Croix affirm that they are the legitimate authors and superiors of Freemasonry, to all of whose symbols they give a hermetical interpretation. The Masons, they say, came into England under King Arthur. Raymond Lully initiated Henry IV. The Grand Masters were formerly designated, as now, by the titles of John I, II, III, IV, etc.
>
> Their jewel is the golden compasses attached to a blue ribbon, the symbol of purity and wisdom. The principal emblems on the ancient Tracing-Board were the sun, the moon, and the double triangle, having in its centre the first letter of the Hebrew alphabet. The Brethren wore a silver ring on which were the letters *I. A. A. T.*, the initials of *Ignis, Aer, Aqua, Terra,* or *Fire, Air, Water, Earth.*
>
> The Ancient Rose Croix recognized only three Degrees; the Third Degree, as we now know it, has been substituted for another more significant one.

The Baron de Westerode, in a letter dated 1784, and quoted by Thory (*Acta Latomorum* i, page 336) gives another mythical account. He says:

> The disciples of the Rose Croix came, in 1188, from the East into Europe, for the propagation of Christianity after the troubles in Palestine. Three of them founded in Scotland the Order of the Masons of the East—Knights of the East, to serve as a seminary for instruction in the most sublime sciences. This Order was in existence in 1196. Edward, the son of Henry III, was received into the Society of the Rose Croix by Raymond Lully. At that time only learned men and persons of high rank were admitted.
>
> Their founder was a seraphic priest of Alexandria, a Magus of Egypt named *Ormesius*, or Ormus, who with six of his companions was converted in the year 96 by Saint Mark. He purified the doctrine of the Egyptians according to the precepts of Christianity, and founded the Society of Ormus, that is to say, the Sages of Light, to the members of which he gave a red cross as a decoration. About the same time the Essenes and other Jews founded a school of Solomonic wisdom, to which the disciples of Ormus united themselves. Then the society was divided into various Orders known as the Conservators of Mosaic Secrets, of Hermetic Secrets, etc.
>
> Several members of the association having yielded to the temptations of pride, seven Masters united, effected a reform, adopted a modern Constitution, and collected together on their Tracing-Board all the allegories of the Hermetic Work.

In this almost altogether fabulous narrative we find an inextricable confusion of the Rose Croix Freemasons and the Rosicrucian philosophers.

Dr. Bernhardt Beyer, Librarian of the Grand Lodge Zur Sonne at Beyreuth, Germany, has collected most industriously much information in his book *Das Lehrsystem des Ordens der Gold—und Rosenkreuzer* (Pansophie-Verlag, Leipzig-Berlin, 1925) with curious details of the several grades, the private alphabets and ciphers, etc. (see *Rosicrucianism*).

ROSE CROIX OF HEREDOM. The First Degree of the Royal Order of Scotland, the Eighteenth of the Ancient and Accepted Scottish Rite, the Eighteenth of the Rite of Perfection, the Ninetieth of the Rite of Mizraim, and some others affix to the title of *Rose Croix* that of *Heredom*, for the signification of which see the word.

ROSE CROIX OF THE DAMES. In French, *Rose Croix des Dames.* This Degree, called also the *Ladies of Beneficence,* or in French the *Chevalieres de la Bienfaisance,* is the Sixth Capitular or Ninth Degree of the French Rite of Adoption. It is not only Christian, but Roman Catholic in its character, and is derived from the ancient Jesuitical system as was perhaps, as Doctor Mackey believed, first promulgated in the Rose Croix Chapter of Arras.

ROSE CROIX OF THE GRAND ROSARY. In French, *Rose Croix du Grand Rosaire.* The Fourth and highest Rose Croix Chapter of the Primitive Rite.

ROSE CROIX, PHILOSOPHIC. A German Hermetic Degree found in the collection of M. Pyron, and in the Archives of the Philosophic Scottish Rite. It is probably the same as the Brethren of the Rose Croix, of whom Thory thinks that Rite is only a continuation.

ROSE CROIX, PRINCE OF. This in French, *Souverain Prince Rose Croix,* and in German, *Prinz vom Rosenkruz.* This important degree is, of all the advanced grades, the most widely diffused, being found in numerous Rites. It is the Eighteenth of the Ancient and Accepted Scottish Rite, the Seventh of the French or Modern, the Eighteenth of the Council of Emperors of the East and West, the Third of the Royal Order of Scotland, the Twelfth of the Elect of Truth, and the Seventh of the Philalethes. It was also given, formerly, in some Encampments of Knights Templar, and was the Sixth of the Degrees conferred by the Encampment of Baldwyn at Bristol, in England. It must not, however, be confounded with the Rosicrucians, who, however, similar in name, were only a Hermetic and mystical Order.

The degree is known by various names: sometimes its possessors are called *Sovereign Princes of Rose Croix,* sometimes *Princes of Rose Croix de Heroden,* and sometimes *Knights of the Eagle and Pelican.* In relation to its origin, Masonic writers have made many conflicting statements, some giving it a much higher antiquity than others; but all agreeing in supposing it to be one of the earliest of the advanced Degrees. The name has, undoubtedly, been the cause of much of this confusion in relation to its history; and the Masonic Degree of Rose Croix has, perhaps, often been confounded with the Cabalistical and alchemical sect or Rosicrucians, or Brothers of the Rosy Cross, among whose adepts the names of such men as Roger Bacon, Paracelsus, and Elias Ashmole, the celebrated antiquary, are to be found. Notwithstanding the invidious attempts of Barruel and other foes of Freemasonry to confound the two Orders, there is a great distinction between them. Even their names, although somewhat similar in sound, are totally different in signification. The Rosicrucians, who were alchemists, did not derive their name, like

the Rose Croix Freemasons, from the emblems of the rose and cross—for they had nothing to do with the rose—but from the Latin *ros*, signifying *dew*, which was supposed to be of all natural bodies the most powerful solvent of gold, and *crux*, the *cross*, a chemical hieroglyphic of light.

Baron de Westerode, who wrote in 1784, in the *Acta Latomorum* (i, page 336), gives the earliest origin of any Masonic writer to the Degree of Rose Croix. He supposes that it was instituted among the Knights Templar in Palestine, in the year 1188, and he adds that Prince Edward, the son of Henry III of England, was admitted into the Order by Raymond Lully in 1296. De Westerode names Ormesius, an Egyptian priest, who had been converted to Christianity, as its founder.

Some have sought to find its origin in the labors of Valentine Andreä, the reputed founder of the Rosicrucian fraternity. But the Rose Croix of Freemasonry and the Hermetic Rosicrucianism of Andreä were two entirely different things; and it would be difficult to trace any connection between them, at least any such connection as would make one the legitimate successor of the other. J. G. Buhle, in a work published in Göttingen in 1804, under the title of *Ueber den Ursprung und die vornehmsten Schicksale der Orden der Rosenkreutzer und Freimaurer, On the Origin and Principal Purpose of the Order of Rosicrucians and the Freemason*, reverses this theory, and supposes the Rosicrucians to be a branch of the Freemasons.

Godfrey Higgins, in his *Anacalypsis* (ii, page 388), thinks that the "modern Templars, the Rosicrucians, and the Freemasons are little more than different Lodges of one Order," all of which is only a confusion of history in consequence of a confounding of names. It is thus that Inge has written an elaborate essay on the *Origine de la Rose Croix* (*Globe*, volume iii); but as he has, with true Gallic *insouciance* (indifference) of names, spoken indiscriminately of Rose Croix Freemasons and the Rosicrucian Adepts, his statements supply no facts available for history.

The Baron de Gleichen, who was, in 1785, the German Secretary of the Philalethan Congress at Paris, says that the Rose Croix and the Freemasons were united in England under King Arthur (*Acta Latomorum* i, page 336). But he has, undoubtedly, mixed up Rosicrucianism, with the Masonic legends of the Knights of the Round Table, and his assertions must go for nothing.

Others, again, have looked for the origin of the Rose Croix Degree, or, at least, of its emblems, in the *Symbola divina et humana pontificum, imperatorum, regum* of James Typot, or Typotius, the Historiographer of the Emperor Rudolph II, a work which was published in 1601; and it is particularly in that part of it which is devoted to the Symbol of the Holy Cross that the allusions are supposed to be found which would seem to indicate the author's knowledge of this Degree. But Ragon refutes the idea of any connection between the symbols of Typotius and those of the Rose Croix. Robison (*Proofs of a Conspiracy*, page 72) also charges Von Hund with borrowing his symbols from the same work, in which, however, he declares "there is not the least trace of Masonry or Templars."

Clavel, with his usual boldness of assertion, which is too often independent of facts, declares that the Degree was invented by the Jesuits for the purpose of countermining the insidious attacks of the free-thinkers upon the Roman Catholic religion, but that the philosophers parried the attempt by seizing upon the Degree and giving to all its symbols an astronomical signification. Clavel's opinion is probably derived from one of those sweeping charges of Professor Robison, in which that systematic enemy of our Institution declares that, about the beginning of the eighteenth century, the Jesuits interfered considerably with Freemasonry, "insinuating themselves into the Lodges, and contributing to increase that religious mysticism that is to be observed in all the ceremonies of the Order." But there is no better evidence than these mere vague assertions of the connection of the Jesuits with the Rose Croix Degree.

Brother Oliver (*Landmarks* ii, page 81) says that the earliest notice that he finds of this Degree is in a publication of 1613, entitled *La Réformation universelle du monde entier avec la fama fraternitatis de l'Ordre respectable de la Rose Croix, Universal Reformation of the Whole World with the famous Fraternity of the Respectable Order of the Rose Croix.* But he adds, that "it was known much sooner, although not probably as a Degree in Masonry; for it existed as a cabalistic science from the earliest times in Egypt, Greece, and Rome, as well as amongst the Jews and Moors in times more recent." Doctor Oliver, however, undoubtedly, in the latter part of this paragraph, confounds the Masonic Rose Croix with the alchemical Rosicrucians; and the former is singularly inconsistent with the details that he gives in reference to the Rosy Cross of the Royal Order of Scotland.

There is a tradition, into whose authenticity we shall not stop to inquire, that after the dissolution of the Order, many of the Knights repaired to Scotland and placed themselves under the protection of Robert Bruce; and that after the battle of Bannockburn, which took place on Saint John the Baptist's Day, in the year 1314, this monarch instituted the Royal Order of Heredom and Knight of the Rosy Cross, and established the chief seat of the Order at Kilwinning. From that Order, it seems to us by no means improbable that the present Degree of Rose Croix de Heroden may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems: they both claim the kingdom of Scotland and the Abbey of Kilwinning as having been at one time their chief seat of government, and they both seem to have been instituted to give a Christian explanation to Ancient Craft Masonry. There is, besides, a similarity in the names of the Degrees of *Rose Croix de Heroden*, and *Heredom and Rosy Cross*, amounting almost to an identity, which appears to indicate a very intimate relation of one to the other.

The subject, however, is in a state of inextricable confusion, and Doctor Mackey confessed that, after all his researches, he was still unable distinctly to point to the period when, and to the place where, the present Degree of Rose Croix received its organization as a Masonic grade. We have this much of history to guide us. In the year, 1747, the Pretender, Prince Charles Edward, is said to have established a Chapter

in the town of Arras, in France, with the title of the *Chapitre Primordial de Rose Croix*. The Charter of this Body is now extant in an authenticated copy deposited in the departmental archives of Arras. In it the Pretender styles himself "King of England, France, Scotland, and Ireland, and, by virtue of this, Sovereign Grand Master of the Chapter of H. known under the title of the Eagle and Pelican, and, since our sorrows and misfortunes, under that of Rose Croix." From this we may infer that the title of *Rose Croix* was first known in 1747; and that the Degree had been formerly known as *Knight of the Eagle and Pelican*, a title which it still retains. Hence it is probable that the Rose Croix Degree has been borrowed from the Rosy Cross of the Scottish Royal Order of Heredom, but in passing from Scotland to France it greatly changed its form and organization, as it resembles in no respect its archetype, except that both are eminently Christian in their design. But in its adoption by the Ancient and Accepted Scottish Rite, its organization has been so changed that, by a more liberal interpretation of its symbolism, it has been rendered less sectarian and more tolerant in its design. For while the Christian reference is preserved, no peculiar theological dogma is retained, and the Degree is made cosmopolite in its character.

It was, indeed, on its first inception an attempt to Christianize Freemasonry, to apply the rites, and symbols, and traditions of Ancient Craft Masonry to the last and greatest Dispensation; to add to the first Temple of Solomon and the second of Zerubbabel a third, that to which Christ alluded when He said, "Destroy this temple, and in three days will I raise it up." The great discovery which was made in the Royal Arch ceases to be of value in this Degree; for it another is substituted of more Christian application; the Wisdom, Strength, and Beauty which supported the ancient Temple are replaced by the Christian pillars of Faith, Hope and Charity; the Great Lights, of course, remain, because they are of the very essence of Freemasonry; but the three lesser give way to the thirty-three, which allude to the years of the Messiah's sojourning on earth. Everything, in short, about the Degree, is Christian; but, as we have already said, the Christian teachings of the Degree have been applied to the sublime principles of a universal system, and an interpretation and illustration of the doctrines of the Master of Nazareth, so adapted to the Masonic dogma of tolerance, that men of every faith may embrace and respect them. It thus performs a noble mission. It obliterates, alike, the intolerance of those Christians who sought to erect an impassable barrier around the sheepfold, and the equal intolerance of those of other religions who would be ready to exclaim, "Can any good thing come out of Nazareth?"

In the Ancient and Accepted Scottish Rite, whence the Rose Croix Freemasons of the United States have received the Degree, it is placed as the eighteenth on the list. It is conferred in a Body called a *Chapter*, which derives its authority immediately from the Supreme Council of the Thirty-third, and which, confers with it only one other and inferior Degree, that of Knights of the East and West. Its principal officers are a Most Wise Master and two Wardens. Maundy Thursday and Easter Sunday are two obligatory days of meeting. The aspirant for the Degree makes the usual application duly recommended; and if accepted, is required, before initiation, to make certain declarations which shall show his competency for the honor which he seeks, and at the same time prove the high estimation entertained of the Degree by those who already possess it.

The jewel of the Rose Croix is the golden compasses, extended to an arc to the sixteenth part of a circle, or twenty-two and a half Degrees. The head of the compasses is surmounted by a triple crown, having three series of points arranged by three, five and seven. Between the legs of the compasses there is a cross resting on the arc; its center is occupied by a full-blown rose, whose stem twines around the lower limb of the cross; at the foot of the cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young which are in a nest surrounding it, while on the other side of the jewel is the figure of an eagle with wings displayed. On the arc of the circle, the P . ˙. W . ˙. of the Degree is engraved in the cipher of the Order. In this jewel are included the most important symbols of the Degree. The *Cross*, the *Rose*, the *Pelican*, and the *Eagle* are all important symbols, the explanations of which will go far to a comprehension of what is the true design of the Rose Croix Order. They may be seen in this work under their respective titles.

ROSE CROIX, RECTIFIED. The name given by F. J. W. Schröder to his Rite of Seven magical, theosophical, and alchemical Degrees (see *Schroeder, Friederich Joseph Wilhelm*).

ROSE CROIX, SOVEREIGN PRINCE OF. Because of its great importance in the Masonic system, and of the many privileges possessed by its possessors, the epithet of *Sovereign* has been almost universally bestowed upon the Degree of Prince of Rose Croix. However, the Mother Council of the Ancient and Accepted Scottish Rite at Charleston has discarded this title, and directed that the word *Sovereign* shall only be applied to the Thirty-third Degree of the Rite; and this is now the usage in the Southern Jurisdiction of the United States.

ROSE, KNIGHTS AND LADIES OF THE. See *Knight of the Rose*.

ROSE, KNIGHTS AND NYMPHS OF THE. See *Knights and Nymphs of the Rose*.

ROSENKREUZ, CHRISTIAN. Doctor Mackey believed this to be an assumed name, invented, it is supposed, by John Valentine Andreä, by which he designated a fictitious person, to whom he has attributed the invention of *Rosicrucianism*, which see.

ROSE, ORDER OF THE. A Masonic adventurer, Franz Rudolph Van Grossing, but whose proper name, Wadzeck says, was Franz Matthäus Grossinger, established, as a financial speculation at Berlin, in 1778, an androgynous, both sexes, society, which he called *Rosen-Order*, or the Order of the Rose. It consisted of two Degrees: 1. Female Friends, and 2. Confidants; and the meetings of the society were designated as Holding the Rose. The society had but a brief duration, and the life and adventures of the founder and the secrets of the Order were published in 1789, by Friederich Wadzeck, in a work entitled *Leben und Schicksale des berüchtigten F. R. Van Grossing, Life and Lot of the Notorious F. R. Van Grossing.*

ROSICRUCIANA IN ANGLIA, SOCIETAS. A society whose objects are of a purely literary character, and connected with the sect of the Rosicrucians of the Middle Ages. It is secret, but not Masonic, in its organization; although many of the most distinguished Freemasons of England take great interest in it, and are active members of the society (see *Rosicrucianism*).

ROSICRUCIANA IN SCOTIA, SOCIETAS. See *Rosicrucianism.*

ROSICRUCIANISM. Many writers have sought to discover a close connection between the Rosicrucians and the Freemasons, and some, indeed, have advanced the theory that the latter are only the successors of the former. Whether this opinion be correct or not, there are sufficient coincidences of character between the two to render the history of Rosicrucianism highly interesting to the Masonic student.

There appeared at Cassel, in the year 1614, a work bearing the title of *Allgemeine und General-Reformation der ganzen beiten Welt. Benebst der Fama Fraternitatis des Löblichen Ordens des Rosencreuzes an alle Gelehrte und Häupter Europä geschrieben, Universal and General Reformation of the Whole Wide World, together with the Noted Fraternity of the Praiseworthy Order of the Rosy Cross, inscribed to all the Learned and Rulers of Europe.* A second edition appeared in 1615, and several subsequent ones; and in 1652 it was introduced to the English public in a translation by the celebrated adept, Thomas Vaughan, under the title of *Fame and Confession of Rosie-Cross.* This work has been attributed, although not without question, to the philosopher and theologian, John Valentine Andreä, who is reported, on the authority of the preacher, M. C. Hirschen, to have confessed that he, with thirty others in Wurtemberg, had sent forth the *Fama Fraternitatis;* that under this veil they might discover who were the true lovers of wisdom, and induce them to come forward.

In this work Andreä gives an account of the life and adventures of Christian Rosenkreuz, whom he makes the founder of the pretended Society of Rosicrucians. According to Andreä's tale, Rosenkreuz was of good birth, but, being poor, was compelled to enter a monastery at a very early period of his life. At the age of one hundred years, he started with one of the monks on a pilgrimage to the Holy Sepulcher. On their arrival at the island of Cyprus, the monk was taken sick and died, but Rosenkreuz proceeded on his journey. At Damascus he remained for three years, devoting himself to the study of the occult sciences, taught by the sages of that city. He then sailed for Egypt, where he continued his studies; and, having traversed the Mediterranean, he at length arrived at Fez, in Morocco, as he had been directed by his masters of Damascus. He passed two years in acquiring further information from the philosophers of Africa, and then crossed over into Spain. There, however, he met with an unfavorable reception, and then determined to return to Germany, and give to his own countrymen the benefit of his studies and researches, and to establish there a society for the cultivation of the sciences which he had acquired during his travels. Accordingly, he selected three of the monks of the old convent in which he was educated. To them he imparted his knowledge, under a solemn vow of secrecy. He imposed on them the duty of committing his instructions to writing, and forming a magic vocabulary for the benefit of future students. They were also taught the science of medicine, and prescribed gratuitously for all the sick who applied to them. But the number of their patients soon materially interfering with their other labors, and the new edifice, the House of the Holy Spirit, being now finished, Father Christian, as he was called, resolved to enlarge his society by the initiation of four new members.

The eight Brethren being now thoroughly instructed in the mysteries, they agreed to separate—two to remain with Father Christian, and the others to travel, but to return at the end of each year, and mutually to communicate the results of their experience. The two who had remained at home were then relieved by two of the others, and they again separated for another year. The Society thus formed was governed by a code of laws, by which they agreed that they would devote themselves to no occupation except that of physic, which they must practise without pecuniary reward; that they would not distinguish themselves from the rest of the world by any peculiar style of costume; that each one should annually present himself at the House of the Holy Spirit, or send an excuse for his absence; that each one should, during his life, appoint somebody to succeed him at his death; that the letters R. C. were to be their title and watchword; and that the Brotherhood should be kept a secret for one hundred years.

At the age of one hundred and six years Father Christian Rosenkreuz died, and was buried by the two Brethren who had remained with him; but the place of his burial remained a secret to all of the rest—the two carrying the mystery with them to the grave. The Society, however, continued, notwithstanding the death of the founder, to exist, but unknown to the world, always consisting of eight members. There was a tradition among them, that at the end of one hundred and twenty years the grave of Father Rosenkreuz was to be discovered, and the Brotherhood no longer remain a secret. About that time the Brethren began to make some alterations in their building, and attempted to remove to a more fitting situation the memorial table on which was inscribed the names of those who had been members of the Fraternity. The plate was of brass, and was affixed to the wall by a nail driven through its center; but so firmly was it attached, that in tearing it away, a portion of the plaster came off and exposed a secret door. Upon removing the incrustation on the door, there appeared written in large letters the Latin words *Post cxx Annos Patebo—after one hundred and twenty years I will open.*

Returning the next morning to renew their researches, they opened the door and discovered a heptagonal vault, each of its seven sides being five feet wide, and in height eight feet. The light was received from an artificial sun in the roof, and in the middle of the floor there stood, instead of a tomb, a circular altar, on which was an inscription, importing that this apartment, as a compendium of the universe, had been erected by Christian Rosenkreuz. Other Latin inscriptions about the apartment—such as *Jesus mihi omnia; Legis jugum; Libertas Evangelii:*

meaning *Jesus is my all; the yoke of the law; the liberty of the Gospel*—indicated the Christian character of the builder. In each of the sides was a door opening into a closet, and in these closets they found many rare and valuable articles, such as the life of the founder, the vocabularly of Paracelsus, and the secrets of the Order, together with bells, mirrors, burning lamps, and other curious articles. On removing the altar and a brass plate beneath it, they came upon the body of Rosenkreuz in a perfect state of preservation.

Such is the sketch of the history of the Rosicrucians given by Andreä in his *Fama Fraternitatis*. Doctor Mackey says it is evidently a romance, and scholars generally assent to the theory advanced by Nicolai, that Andreä, who, at the time of the appearance of his book, was a young man full of excitement, seeing the defects of the sciences, the theology, and the manners of his time, sought to purify them; and, to accomplish this design, imagined the union into one Body of all those who, like himself, were the admirers of true virtues. In other words, that Andreä wrote this account of the rise and progress of Rosicrucianism for the purpose of advancing, by a poetical fiction, his peculiar views of morals and religion.

But the fiction was readily accepted as a truth by most people, and the invisible Society of Rosenkreuz was sought for with avidity by many who wished to unite with it. The sensation produced in Germany by the appearance of Andreä's book was great; letters poured in on all sides from those who desired to become members of the Order, and who, as proofs of their qualifications, presented their claims to skill in Alchemy and Cabalism. No answers, of course, having been received to these petitions for initiation, most of the applicants were discouraged and retired; but some were bold, became impostors, and proclaimed that they had been admitted into the society, and exercised their fraud upon those who were credulous enough to believe them. There are records that some of these charlatans, who extorted money from their dupes, were punished for their offense by the magistrates of Nuremberg, Augsburg, and some other German cities.

There was, too, in Holland, in the year 1722, a Society of Alchemists, who called themselves *Rosicrucians*, and who claimed that Christian Rosenkreuz was their founder, and that they had affiliated societies in many of the German cities. But Doctor Mackey holds that it is not to be doubted that this was a self-created society, and that it had nothing in common, except the name, with the imaginary brotherhood invented by Andreä. Des Cartes, indeed, says that he sought in vain for a Rosicrucian Lodge in Germany.

But although the Brotherhood of Rosenkreuz, as described by Andreä in his *Fama Fraternitatis*, his *Chemical Nuptials*, and other works, may never have had a real tangible existence as an organized society, the opinions advanced by Andreä, took root, and gave rise to the philosophic sect of the Rosicrucians, many of whom were to be found, during the seventeenth century, in Germany, in France, and in England. Among these were such men as Michael Maier, Richard Fludd, and Elias Ashmole. Nicolai even thinks that he has found some evidence that the *Fama Fraternitatis* suggested to Lord Bacon the notion of his *Instauratio Magna*. But, as Vaughan says

(*Hours with the Mystics* ii, page 104), the name *Rosicrucian* became by degrees a generic term, embracing every species of doubt, pretension, arcana, elixirs, the philosophers' stone, theurgic ritual, symbols, or initiations.

Higgins, Sloane, Vaughan, as well as several other writers have asserted that Freemasonry sprang out of Rosicrucianism. But this is a great error. Between the two there is no similarity of origin, of design, or of organization. The symbolism of Rosicrucianism is derived from a Hermetic Philosophy; that of Freemasonry from an Operative Art. The latter had its cradle in the Stone-Masons of Strasburg and the Masters of Como long before the former had its birth in the inventive brain of John Valentine Andreä.

It is true, that about the middle of the eighteenth century, a period fertile in the invention of advanced Degrees, a Masonic Rite was established which assumed the name of *Rose Croix Freemasonry*, and adopted the symbol of the Rose and Cross. But this was a coincidence, and not a consequence. There was nothing in common between them and the Rosicrucians, except the name, the symbol, and the Christian character. Doubtless the symbol was suggested to the Masonic Order from the use of it by the philosophic sect; but the Freemasons modified the interpretation, and the symbol, of course, gave rise to the name. But here the connection ends. A Rose Croix Freemason and a Rosicrucian are two entirely different persons.

The Rosicrucians had a large number of symbols, some of which were in common with those of the Freemasons, and some were peculiar to themselves. The principal of these were the globe, the circle, the compasses, the square—both the working-tool and the geometrical figure, the triangle, the level, and the plummet. These are, however, interpreted, not like the Masonic, as symbols of the moral virtues, but of the properties of the philosopher's stone. Thus, the twenty-first emblem of Michael Maier's *Atlanta Fugiens* gives the following collection of the most important symbols: A Philosopher is measuring with a pair of compasses a circle which surmounts a triangle. The triangle encloses a square, within which is another circle, and inside of the circle a nude man and woman, representing, it may be supposed, the first step of the experiment. Over all is this epigraph: *Fac ex mare et femina circulum, inde quadrangulum, hinc triangulum, fac circulum et habebis lapidem Philosophorum.* That is, *Make of man and woman a circle; thence a square; thence a triangle; form a circle, and you will have the Philosopher's Stone.*

But it must be remembered that Hitchcock, and some other recent writers, have very satisfactorily proved that the labors of the real Hermetic philosophers outside of the charlatans, were rather of a spiritual than a material character; and that their "great work" symbolized not the acquisition of inexhaustible wealth and the infinite prolongation of life, but the regeneration of man and the immortality of the soul.

As to the etymology of the word *Rosicrucian*, several derivations have been given. Peter Gassendi (*Examination of Philosophy of Fludd*, section 15), first, and then Mosheim (*Ecclesiastical History* iv, i), deduce it from the two words *ros*, *dew*, and *crux*, a *cross*,

and thus define it: *Dew*, according to the Alchemists, was the most powerful of all substances to dissolve gold; and the *cross*, in the language of the same philosophers, was identical with light, or *LVX*, because the figure of a cross exhibits the three letters of that word. But the word *lux* was referred to the seed or menstruum of the Red Dragon, which was that crude and material light which, being properly concocted and digested, produces gold. Hence, says Mosheim, a Rosicrucian is a philosopher, who by means of *dew* seeks for *light*, that is, for the substance of the philosopher's stone. But notwithstanding the high authority for this etymology, Doctor Mackey held it to be untenable, and altogether at variance with the history of the origin of the Order, as will be presently seen.

Another and more reasonable derivation is from *rose* and *cross*. This was undoubtedly in accordance with the notions of Andreä, who was the founder of the Order, and gave it its name, for in his writings he constantly calls it the *Fraternitas Roseae Crucis*, or the *Fraternity of the Rosy Cross*. If the idea of *dew* had been in the mind of Andreä in giving a name to the society, he would have called it the *Fraternity of the Dewy Cross*, not that of the *Rosy Cross*. *Fraternitas Roscidae Crucis*, not *Roseae Crucis*. This ought to settle the question. The man who invents a thing has the best right to give it a name.

The origin and interpretation of the symbol have been variously given. Some have supposed that it was derived from the Christian symbolism of the rose and the cross. This is the interpretation that has been assumed by the Rose Croix Order of the Masonic system; but it does not thence follow that the same interpretation was adopted by the Rosicrucians. Others say that the rose meant the generative principle of nature, a symbolism borrowed from the Pagan mythologers, and not likely to have been appropriated by Andreä. Others, again, contend that he derived the symbol from his own arms, which were a Saint Andrew's cross between four roses, and that he alluded to Luther's well-known lines:

> Des Christen Herz auf Rosen geht,
> Wenn's mitten unter'n Kreutze steht.

The heart of the Christian goes upon roses when it stands close beneath the cross.

But whatever may have been the effect of Luther's lines in begetting an idea, the suggestion of Andreä's arms must be rejected. The symbol of the Rosicrucians was a single rose upon a passion cross, very different from four roses surrounding a Saint Andrew's cross.

Another derivation may be suggested, namely: That, the rose being a symbol of secrecy, and the cross of light, the rose and cross were intended to symbolize the secret of the true light, or the true knowledge, which the Rosicrucian Brotherhood were to give to the world at the end of the hundred years of their silence, and for which purpose of moral and religious reform Andreä wrote his books and sought to establish his sect. But the whole subject of Rosicrucian etymology is involved in confusion.

The Rosicrucian Society, instituted in the fourteenth century, was an extraordinary Brotherhood, exciting curiosity and commanding attention and scrutiny. The members delved in abstruse studies; many became Anchorites, and were engrossed in mystic philosophy and theosophy. This strange Fraternity, asserted by some authorities to have been instituted by Roger Bacon near the close of the thirteenth century, filled the world with renown as to their incomprehensible doctrines and presumed abilities. They claimed to be the exponents of the true Cabala, as embracing theosophy as well as the science of numbers. They were said to delve in strange things and deep mysteries; to be enwrapt in the occult sciences, sometimes vulgarly termed the *Black Art;* and in the secrets of magic and sorcery, which are looked upon by the critical eyes of the world as tending to the supernatural, and a class of studies to be avoided.

These mystics, for whom great philanthropy is claimed, and not without reason, are heard of as early as the commencement of the fourteenth century, in the person of Raymond Lully, the renowned scholiast and metaphysical chemist, who proved to be an adept in the doctrines taught at the German seat of Hermetic learning in 1302, and who died in 1315. Fidelity and secrecy were the first care of the Brotherhood. They claimed a kinship to the ancient philosophies of Egypt, the Chaldeans, the Magi of Persia, and even the Gymnosophists of India. They were unobtrusive and retiring in the extreme. They were learned in the principles and sciences of chemistry, hermeticism, magnetism, astrology, astronomy, and theosophy, by which they obtained great powers through their discoveries, and aimed at the universal solvent—the Philosopher's Stone—thereby striving to acquire the power of transmuting baser metals into silver and gold, and of indefinitely prolonging human life. As a Fraternity they were distinct from the Cabalists, Illuminati, and Carbonari, and in this relation they have been largely and unpleasantly misrepresented. Ignorance and prejudice on the part of the learned as to the real purposes of the Rosicrucians, and as to the beneficence of that Fraternity, has wrought them great injustice.

Science is infinitely indebted to this Order. The renowned reviver of Oriental literature, John Reuchlin, who died in 1522; the famous philosopher and classic scholar, John Picus di Mirandola, who died in 1494; the celebrated divine and distinguished philosopher, Cornelius Henry Agrippa, who died in 1535; the remarkable chemist and physician, John Baptist Von Helmont, who died in 1644; and the famous physician and philosopher, Robert Fludd, who died in 1637, all attest the power and unquestioned prominence of the famous Brotherhood. It is not the part of wisdom to disdain the Astrological and Hermetic Association of Elias Ashmole, author of the *Way to Bliss*. All Europe was permeated by this secret organization, and the renown of the Brotherhood was pre-eminent about the year 1615. Wessel's *Fama Fraternitatis*, the curious work *Secretioris Philosophiae Consideratis*, and *Cum Confessione Fraternitatis*, by P. A. Gabella, with Fludd's *Apologia*, the *Chemische Hochzeit of Christian Rosenkreuz*, by Valentine Andreä; and the endless number of volumes, such as the *Fama Ramissa*, establish the high rank in which the Brotherhood was held. Its curious, unique, and attractive Rosaic Doctrines interested the masses of scholars of the sixteenth and seventeenth centuries. With the Rosicrucians

worldly grandeur faded before intellectual elevation. They were simple in their attire, and passed individually through the world unnoticed and unremarked, save by deeds of benevolence and humanity.

The *Modern Society* of Rosicrucians was given its present definite form by Robert Wentworth Little of England, in 1866; it is founded upon the remains or the embers of an old German association which had come under his observation during some of his researches. Brother Little Anglicized it, giving it more perfect system. The purpose of Robert Wentworth Little was to create a literary organization, having in view a base for the collection and deposit of archeological and historical subjects pertaining to Freemasonry, secret societies in general, and interesting provincial matter; to inspire a greater disposition to obtain historical truth and to displace error; to bring to light much in relation to a certain class of scientists and scholars, and the results of their life-labors, that were gradually dying away in the memories of men. To accomplish this end he called about him some of his most prominent English and Scottish Masonic friends inclined to literary pursuits, and they awarded their approval and hearty co-operation.

JEWEL OF MODERN SOCIETY OF ROSICRUCIANS

The aims, as officially declared, of the Rosicrucian Society of England and America are to afford mutual aid and encouragement in working out the great problems of life, and in searching out the secrets of nature; to facilitate the study of the system of philosophy founded upon the Cabalah, and the doctrines of Hermes Trismegistus, which was inculcated by the original Fratres Rosae-Crucis of Germany; and to investigate the meaning of symbolism of all that now remains of the wisdom, art, and literature of the ancient world.

The Societas Rosicruciana in Anglia was founded in England in 1865 by Frater Robert Wentworth Little, who was Secretary of the Province of Middlesex, and Secretary of the Royal Masonic Institution for Girls, an eminent Freemason with much literary talent, and Kenneth R. H. Mackenzie, who had received Rosicrucian initiation in Austria and had also secured authority there to form an English Rosicrucian Society. Frater Little had rescued some Rituals and other manuscripts from the storerooms of Freemasons Hall and, with these as a basis, he called together some of his most prominent English and Scottish Masonic friends who were inclined to literary pursuit.

The Metropolitan College was established by these Brethren in 1866. R. W. Little was chosen Supreme Magus, William James Hughan the Masonic Historian, and W. H. Hubbard as Substitute Magi. The Right Honorable Lord Kenlis became Honorable President in England and Dr. William Robert

Woodman the Secretary-General. At about the same time the Societas Rosicruciana in Scotia was founded though a previous organization was in existence before 1867.

The College of Manchester, Liverpool, and the Northern Counties was formed in 1871, and in 1877 the Order was planted in the Dominion of Canada. Dominican College, No. 1, was instituted on March 16, 1878. In 1877 the Yorkshire College was formed but was re-formed as the York College in 1879 under Thomas Bowman Whytehead as Chief Adept. Frater R. W. Little died in 1878 and Dr. William Robert Woodman became Supreme Magus. During his rule the Province of Northumbria and College of Newcastle were consecrated with Frater Charles Fendelow as Chief Adept. At this time also the Demiurgus College at Melbourne, Australia, was formed. The Continental Rosicrucian Lodges were reformed under a revised Constitution in 1890; the Woodman College, Bradford, consecrated in 1908; Robert Fludd College, Bath, 1909; Hallamshire College, Sheffield, 1910; Lancashire College, 1910; Birmingham College, 1915, and others in South America, India, and other British Colonies.

A group of American Brethren in July, 1878, received admission to the York College in England, and later obtained a Warrant from the Society in Scotland. An organization was effected in the United States and was officially recognized by the Supreme Magus in Anglia, June 1880. Four Colleges were consecrated, Philadelphia, under the then Supreme Magus, Charles E. Meyer; New York, under Albert G. Goodall; Massachusetts, under Alfred F. Chapman, and Baltimore, under Thomas J. Shryock. In 1887 Charles E. Meyer was Supreme Magus; Charles Roome and A. F. Chapman, Substitute Magi, and Charles T. McClenachan, Secretary General. The Colleges, in 1912, for example, were six, each one dominating a State and located at Philadelphia, New York, Boston, Baltimore, Burlington in Vermont, and Duluth, Minnesota. Among pioneer officers in the United States were Thomas J. Shryock, Baltimore, Supreme Magus; Eugene A. Holton, Boston, Senior Substitute Magus; Trevanion W. Hugo, Duluth, Junior Substitute Magus; Joseph W. Work, Boston, Treasurer General, and Benjamin W. Rowell, Boston, Secretary General. Frater Holton later became the Supreme Magus.

The governing Body is the High Council comprising the following officers, the Supreme Magus being elected for life:

1. Supreme Magus, Master General.
2. Senior Substitute Magus.
3. Junior Substitute Magus.
4. Treasurer General.
5. Secretary General.
6. Primus Ancient.
7. Secondus Ancient.
8. Tertius Ancient.
9. Quartus Ancient.
10. Quintus Ancient.
11. Sextus Ancient.
12. Septus Ancient.
13. Precentor.
14. Conductor of Novices.
15. Torch Bearer.
16. Herald.
17. Guardian of Caverns.
18. Medallist.

The officers of a College are in title, and take rank, as follows:

1. Chief Adept.
2. Celebrant.
3. Suffragan.
4. Treasurer.
5. Secretary.
6. Primus Ancient.
7. Secondus Ancient.
8. Tertius Ancient.
9. Quartus Ancient.
10. Conductor of Novices.
11. Organist.
12. First Herald.
13. Second Herald.
14. Torch Bearer.
15. Guardian of Caverns.
16. Medallist.
17. Acolyte.

The several grades are arranged in three sets, the First Order being:

First Grade.....Zelator.
Second Grade.....Theoricus.
Third Grade.....Practicus.
Fourth Grade.....Philosophus.

The Second Order of the grades is as follows:

Fifth Grade.....Adeptus Junior.
Sixth Grade.....Adeptus Senior.
Seventh Grade.....Adeptus Exemptus.

The Third Order comprises two grades which are conferred only in a High Council and are of an official character, the Chief Adept, for instance, by virtue of an appointment being a Provincial Magus:

Eighth Grade.....Magister Templi.
Ninth Grade.....Chief Adept.

These particulars as to offices and grades are taken from the Constitution adopted in the United States of America on September 18, 1882; October 7, 1908, and June 14, 1912.

"The name *Rosicrucian*" says Frater William Wynn Westcott, whose historical notes are freely used in the compiling of these paragraphs, "has suffered greatly from the pretensions of men, who falsely claiming membership, have made exaggerated, false and unreasonable statements regarding the powers and possessions of the Fratres of the Rosy Cross." No true Rosicrucian has asserted his power to make Gold at will, or to possess such an Elixir of life as could enable men to avoid death altogether, or indefinitely, as charlatans have asserted. Poets and writers of romance have also shed a halo of unreality about the Rosicrucians, as we find in the volume called the *Count de Gabalis*, in the *Undine* of La Motte Fouqué, and Pope's *Rape of the lock*.

ROSY CROSS. One of the Degrees conferred in the *Royal Order of Scotland*, which see.

ROUGH ASHLAR. See *Ashlar*.

ROUMANIA. In 1859 the Grand Orient of France opened a Lodge at Bucharest. A National Grand Lodge of Roumania was established on September 8, 1880, and four years later it controlled some 23 Lodges, but little is known of its subsequent history.

A Grand Lodge and a Supreme Council were established in 1921.

ROUND TABLE, KING ARTHUR'S. The old English legends, derived from the celebrated chronicle of the twelfth century known as the *Brut of England*, say that the mythical King Arthur, who died in 542, of a wound received in battle, instituted a company of twenty-four, or, according to some, twelve, of his principal knights, bound to appear at his court on certain solemn days, and meet around a circular table, whence they were called *Knights of the Round Table*. Arthur is said to have been the institutor of those military and religious orders of chivalry which afterward became so common in the Middle Ages. Into the Order which he established none were admitted but those who had given proofs of their valor; and the knights were bound to defend widows, maidens, and children; to relieve the distressed, maintain the Christian religion, contribute to the support of the church, protect pilgrims, advance honor, and suppress vice. They were to administer to the care of soldiers wounded in the service of their country, and bury those who died, to ransom captives, deliver prisoners, and record all noble enterprises for the honor and renown of the noble Order. King Arthur and his knights have been very generally considered by scholars as mythical; notwithstanding that, many years ago Whittaker, in his *History of Manchester*, attempted to establish the fact of his existence, and to separate the true from the fabulous in his history. The legend has been used by some of the fabricators of irregular Degress in Freemasonry.

ROUND TOWERS OF IRELAND. Edifices, sixty-two in number, varying in height from eighty to one hundred and twenty feet, which are found in various parts of Ireland. They are cylindrical in shape, with a single door eight or ten feet from the ground, and a small aperture near the top. The question of their origin and design has been a source of much perplexity to antiquaries. They have been supposed by Montmorency to have been intended as beacons; by Vallancey, as receptacles of the sacred fire; by O'Brien, as temples for the worship of the sun and moon; and more recently, by Petrie, simply as bell-towers, and of very modern date. This last theory has been adopted by many; while the more probable supposition is still maintained by others, that, whatever was their later appropriation, they were, in their origin, of a phallic character, in common with the towers of similar construction in the East. O'Brien's work *On the Round Towers of Ireland*, which was somewhat extravagant in its arguments and hypotheses, led some Freemasons to adopt, many years ago, the opinion that they were originally the places of a primitive Masonic initiation. But this theory is no longer maintained as tenable.

ROWERS. See *Knight Rower*.

ROYAL AND SELECT MASTERS. See *Council of Royal and Select Masters*.

ROYAL ARCH, ANCIENT. See *Knight of the Ninth Arch*.

ROYAL ARCH APRON. At the triennial meeting of the General Grand Chapter of the United States at Chicago, in 1859, a *Royal Arch apron* was prescribed, consisting of a lambskin, silk or satin being strictly prohibited, to be lined and bound with scarlet, on the flap of which should be placed a triple tau cross within a triangle, and all within a circle.

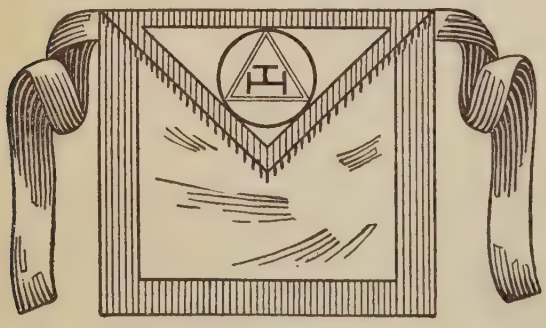
ROYAL ARCH BADGE. The triple tau, consisting of three tau crosses conjoined at their feet, constitutes the *Royal Arch badge*. The English

Freemasons call it the *Emblem of all Emblems*, and the *Grand Emblem of Royal Arch Masonry*. The English Royal Arch lecture thus defines it: "The triple tau forms two right angles on each of the exterior lines, and another at the centre, by their union; for the three angles of each triangle are equal to two right angles. This, being triplified, illustrates the jewel worn by the Companions of the Royal Arch, which, by its intersection forms a given number of angles that may be taken in five several combinations." It is used in the Royal Arch Masonry of Scotland, and has, for years, been adopted officially in the United States.

ROYAL ARCH BANNERS. See *Banners, Royal Arch.*

ROYAL ARCH CAPTAIN. The sixth officer in a Royal Arch Chapter according to the American system. He represents the *Sar Hatabahim*, or Captain of the King's Guards. He sits in front of the Council and at the entrance to the fourth veil, to guard the approaches as is his duty. He wears a white robe and cap, is armed with a sword, and bears a white banner on which is inscribed a lion, the emblem of the tribe of Judah. His jewel is a triangular plate of gold inscribed with a sword. In the preliminary Lodges of the Chapter he acts as Junior Deacon.

ROYAL ARCH CLOTHING. The clothing or regalia of a Royal Arch Mason in the American system consists of an apron, already described, a scarf of scarlet velvet or silk, on which is embroidered or painted, on a blue ground, the words, *Holiness to*



ROYAL ARCH APRON

the Lord; and if an officer, a scarlet collar, to which is attached the jewel of his office. The scarf, once universally used, has been very much abandoned. Every Royal Arch Mason should also wear at his buttonhole, attached by a scarlet ribbon, the jewel of the Order.

ROYAL ARCH COLORS. The peculiar color of the Royal Arch Degree is red or scarlet, which is symbolic of fervency and zeal, the characteristics of the Degree. The colors also used symbolically in the decorations of a Chapter are blue, purple, scarlet, and white, each of which has a symbolic meaning (see *Veils, Symbolism of the*).

ROYAL ARCH DEGREE. The early history of this Degree is involved in obscurity, but in the opinion of the late Brother W. J. Hughan, its origin may be ascribed to the fourth decade of the eighteenth century.

The earliest known mention of it occurs in a contemporary account of the meeting of a Lodge, No. 21, at Youghal, in Ireland, in 1743, when the members walked in procession and the Master was preceded by "the Royal Arch carried by two Excellent Masons" (see *Excellent Master*). Brother W. J. Chetwode Crawley published in his *Caementaria Hibernica* (Fasciculus 1, 1895) the following reference: "The earliest known occurrence of the words *Royal Arch* is met with in the report of the procession of the Youghal Lodge on Saint Johns Day, December 27, 1743."

The next mention of it is in Doctor Dassigny's *A Serious and Impartial Enquiry into the cause of the present Decay of Freemasonry in the Kingdom of Ireland,* published in 1744, in which the writer says that he is informed that in York "is held an Assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, receive a larger pay than working Masons." He also speaks of:

ROYAL ARCH BADGE

A certain propagator of a false system, some few years ago, in this city (Dublin), who imposed upon several very worthy men, under a pretence of being Master of the Royal Arch, which he asserted he had brought with him from the city of York, and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However, he carried on his scheme for several months, and many of the learned and wise were his followers, till, at length, his fallacious art was discovered by a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London, and plainly proved that his doctrine was false: whereupon the Brethren justly despised him, and ordered him to be excluded from all benefits of the Craft, and although some of the Fraternity have expressed an uneasiness at this matter being kept a secret from them, since they had already passed through the usual Degrees of probation, I cannot help being of opinion that they have no right to any such benefit until they make a proper application, and are received with due formality, and as it is an organis'd body of men who have passed the chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence, and more especially since the character of the present members of that particular Lodge are untainted, and their behaviour judicious and unexceptionable, so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons.

This passage makes it plain that the Royal Arch Degree was conferred in London before 1744, say about 1740, and would suggest that York was considered to be its place of origin. Also as Laurence Dermott became a Royal Arch Mason in 1746 it is clear that he could not have been, as is sometimes asserted, the inventor of the Rite.

Our old friend, Brother William Tait of Belfast, Ireland, promptly advised us when he made the happy discovery of what to this time is the earliest reference to the Royal Arch in a Lodge Minute Book, but the earliest Minute Book of the Degree actually being conferred is that of the Fredericksburg Lodge in Virginia on December 22, 1753. Vernon Lodge No. 123, Coleraine, County Derry, was warranted by the Grand Lodge of Ireland May 8, 1741. Two of the old Minute Books of this Lodge, running from 1749–83, have been preserved. In the first of these under date of April 16, 1752, we find: "At this Lodge Bror.

Thos. Blair propos'd Samson Moore a Master & Royal Arch Mason to be admitted a member of our Lodge." Hitherto the earliest reference to the Degree in a Minute Book was the Grand Committee of the Antients, September 2, 1752; while the earliest Minute of the Degree actually being conferred is still that of the Fredericksburg Lodge, December 22, 1753. The second book of Vernon Lodge contains a record dating the Degree to an even earlier period than 1752. This occurs in a list of the members of a Lodge drawn up in 1767, where after each name is put the date at which he was made Royal Arch. The earliest date given of a Royal Arch reception is March 11, 1745, and the latest June 25, 1765.

Brother John Heron Lepper, contributing this information to *Miscellanea Latomorum* (1925, volume ix, pages 138–9) says: "A glance at the map will show how far Coleraine lies from Dublin, and to find the Royal Arch degree known in the former place within a year of Dassigny's famous reference in 1744, makes one wonder whether it could have been such a recent introduction into Ireland as his text claims." (See also pages 99–100, volume 1, *History, Grand Lodge of Free and Accepted Masons of Ireland*, by Brothers J. H. Lepper and Philip Crossle, and *Transactions*, Quatuor Coronati Lodge, 1923, volume xxxvi, pages 193–4, where Brother Tait, among other items of interest relating to these records, points out with good reason that "even at this early date the Royal Arch must have been widely spread when we find it practised in places so far apart as York and Virginia—London and Stirling—Youghall in the South and Coleraine in the North of Ireland.")

A mention of the Degree occurs in the Minutes of the Antients Grand Lodge for March 4, 1752, when

A formal complaint was made by several Brethren against Thos. Phealon and John Macky, better known as "leg of mutton Masons" for clandestinely making Masons for the mean consideration of a leg of mutton for dinner or supper. Upon examining some Brothers whom they pretended to have made Royal Arch men, the parties had not the least idea of that secret. The Grand Secretary had examined Macky, and stated that he had not the least idea or knowledge of Royal Arch Masonry, but instead thereof he had told the people he had deceived a long story about twelve white marble stones, &c., &c., and that the rainbow was the Royal Arch, with many other absurdities equally foreign and ridiculous.

The earliest known record of the Degree being actually conferred is a Minute of the Fredericksburg Lodge, Virginia, United States of America, stating that on December 22, 1753, three Brethren were raised to the Degree of Royal Arch Mason (a facsimile of this entry is in the *Transactions*, Quatuor Coronati Lodge, volume iv, page 222, also in Brother Hughan's *Origin of the English Rite of Freemasonry*), while the earliest records traced in England are of the year 1758, during which year several Brethren were "raised to the degree of Royal Arch" in a Lodge meeting at the Crown at Bristol.

This Lodge was a Modern one and its records therefore make it abundantly clear that the Royal Arch Degree was not by any means confined to the Antients, though it was not officially recognized by the Grand Lodge of the Moderns, whose Secretary wrote in 1759, "Our Society is neither Arch, Royal Arch or Antient."

However, at the Union of Antients and Moderns, in 1813, it was declared that "pure Ancient Masonry consists of three degrees, and no more, namely, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."

This lends color to the idea that at some time or other the Royal Arch had formed part of the Master Mason's Degree, though when and by whom it was separated from it no one has yet discovered, for we may dismiss as utterly uncorroborated by any proof the assertion that Ramsay was the fabricator of the Royal Arch Degree, and equally unsupported is the often made assertion that Dunckerley invented it, though he undoubtedly played a very active part in extending it. The late Brother W. J. Hughan, in his *Origin of the English Rite of Freemasonry* (1909, page 90), favors "the theory that a *word* was placed in the Royal Arch *prominently* which was previously given in the *sections* of the Third Degree and known 'as the ancient word of a Master Mason,'" and considers that "according to this idea, that *which was once lost, and then found*, in the Third Degree, in one of the sections, was subsequently under the new regime discovered in the 'Royal Arch,' only *much extended, and under most exalted and dignified surroundings.*"

In England, Scotland, and the United States, the legend of the Degree is the same, though varying in some of the details, but the ceremony in Ireland differs much, for it has nothing to do with the rebuilding of the Temple as narrated by Ezra, but with the repairing of the Temple by Josiah, the three chief Officers, or Principals, being the King, Josiah, the Priest, Hilkiah, and the Scribe, Shaphan, not as in England, Zerubbabel, Haggai, and Jeshua, or as in America, High Priest, King, and Scribe.

At one time in England only Past Masters were eligible for the degree, and this led to a system called *Passing the Chair*, by which a sort of Degree of Past Master was conferred upon Brethren who had never really served in the chair of a Lodge; now a Master Mason who has been so for four weeks is eligible for Exaltation.

In Scotland, Royal Arch Masonry is not officially recognized by the Grand Lodge, though the Grand Chapter of Royal Arch Masons for Scotland was formed in 1817.

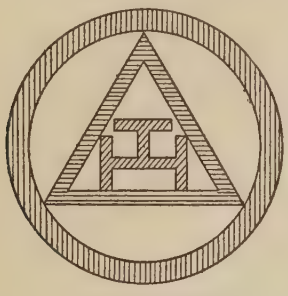
Dr. W. J. Chetwode Crawley, in his *Caementaria Hibernica*, Fasciculus I, says of the Royal Arch Degree, "It is not a separate entity, but the completing part of a Masonic legend, a constituent ever present in the compound body, even before it developed into a Degree . . . if the Royal Arch fell into desuetude, the cope-stone would be removed, and the building left obviously incomplete."

ROYAL ARCH, GRAND. The Thirty-first Degree of the Rite of Mizraim. It is nearly the same as the Thirteenth Degree of the Ancient and Accepted Scottish Rite.

ROYAL ARCH GRAND BODIES IN AMERICA. The first meeting of delegates out of which arose the General Grand Chapter was at Boston, October 24, 1797. The Convention adjourned to assemble at Hartford, in January, 1798, and it was there the Grand Chapter of the Northern States of America was organized. Again, on the 9th of January, 1799,

an adjourned meeting was held, whereat it was resolved to change its name to that of *General Grand Royal Arch Chapter of the Northern States of America.* On January 9, 1806, the present designation was adopted, to wit: *"The General Grand Chapter of Royal Arch Masonry for the United States of America."* New York was determined upon as the place for the first Convocation, September, 1812, and the sessions to be made septennial, every seventh year. It failed to meet at the appointed time, but an important Convocation was held in New York City, on June 6, 1816.

Joseph K. Wheeler, Grand Secretary, in his introduction to the *Records of Capitular Masonry in the State of Connecticut*, says, after mentioning the names



ROYAL ARCH JEWEL

of the Chapters represented at the organization of the Grand Chapter in 1798: "In tracing their history it will be observed that all of these Chapters obtained their authority from a Washington Chapter in the city of New York, with the exception of Vanderbroeck, No. 5," chartered at an early date, by the Grand Chapter of New York, after which no more Chapters were established by any authority outside the Jurisdiction of Connecticut except Lynch Chapter, No. 8, located at Reading and Weston, which was chartered by the Grand Chapter of New York, August 23, 1801, which charter was signed by Francis Lynch, High Priest, Grand Chapter of Royal Arch Masons; James Woods, King; and Samuel Clark, Scribe; which was admitted to membership in Grand Chapter of Connecticut, May 19, 1808.

It is of interest here to note that the oldest Chapter in New York State is Ancient, No. 1, whose date of origin is lost, its records up to 1804 having been destroyed by fire, but tradition fixes the year 1763. For years it wielded the powers of a Grand Chapter, and until 1799 was known as the *Old Grand Chapter.* It granted Charters for Chapters in New York, New Jersey, and Connecticut. In this last named State it issued a Charter to Lynch Chapter (see above) which was received into full fellowship by the Grand Chapter of Connecticut, although the Grand Chapter of New York had been in existence some time before the Charter was issued.

On the formation of the Grand Chapter of the State of New York, the numbers 1 and 2 were left vacant for the acceptance of Old and Washington Chapters, which latter was an offspring of the former, who at that time refused to place themselves under its Jurisdiction. In 1806, Old Chapter enrolled itself as *Ancient* under the State Grand Body, accepted the number *one*, and was further honored by having its High Priest, James Woods, elected Deputy Grand High Priest. The organization of the General Grand Chapter is explained at length in Doctor Mackey's revised *History of Freemasonry.*

ROYAL ARCH JEWEL. The jewel which every Royal Arch Mason is permitted to wear as a token of his connection with the Order. In America it is usually suspended by a scarlet ribbon to the button. In England it is to be worn pendant from a narrow ribbon on the left breast, the color of the ribbon varying with the rank of the wearer. It is of gold, and consists of a triple tau cross within a triangle, the whole circumscribed by a circle. This jewel is eminently symbolic, the *tau* being the mark mentioned by Ezekiel (ix, 4), by which those were distinguished who were to be saved from the wicked who were to be slain; the *triple tau* is symbolic of the peculiar and more eminent separation of Royal Arch Masons from the profane; the *triangle*, or *delta*, is a symbol of the sacred name of God, known only to those who are thus separated; and the *circle* is a symbol of the eternal life, which is the great dogma taught by Royal Arch Masonry. Hence, by this jewel, the Royal Arch Mason makes the profession of his separation from the unholy and profane, his reverence for God, and his belief in the future and eternal life. In the United States of America, the emblem worn by Royal Arch Masons without the Chapter is a Keystone, on which are the letters H. T. W. S. S. T. K. S. arranged in a circle and within the circle may or should be his mark.

ROYAL ARCH MASONRY. That division of Speculative Freemasonry which is engaged in the investigation of the mysteries connected with the Royal Arch, no matter under what name or in what Rite. Thus the mysteries of the Knight of the Ninth Arch constitute the Royal Arch Masonry of the Ancient and Accepted Scottish Rite just as much as those of the Royal Arch of Zerubbabel do the Royal Arch of the American Rite.

ROYAL ARCH MASONRY, MASSACHUSETTS. A statement of the origin and record of Saint Andrew's Chapter in Boston is to trace early Royal Arch Masonry in Massachusetts. The following is extracted from Companion Thomas Waterman's admirable history of Saint Andrew's Royal Arch Chapter, the result of much earnest research: "The first meeting recorded of this Chapter was held on the 28th of August, 1769, and was then styled the *Royal Arch Lodge*, of which R. W. James Brown was Master." Presumably this Lodge derived its authority from the Grand Lodge, Antients of England, as did that of the same name in Philadelphia, whereby it was authorized to confer the Holy Royal Arch Degree, as also did Independent Royal Arch, No. 2, of New York, but surrendered the right to confer the Royal Arch Degree when it joined the Grand Lodge of New York.

Companion Waterman adds: "It appears by the record that the Degrees of 'Excellent, Super-Excellent, and Royal Arch' were conferred in the Royal Arch Lodge." Winthrop Gray, on April 17, 1770, was elected Master. On the succeeding May 14th, "Most Worshipful Joseph Warren, Esq.," was made a Royal Arch Mason. No record appears between

March 26, 1773, and March 20, 1789. In an old register-book, dated April 1, 1789, is found "Original members, April 1, 1789, M. E. William McKeen, H. P." The next recorded election, October 21, 1790, gives William McKeen, R. A. Master. "On November 28, 1793, the Degree of Mark Master was connected with the other Degrees conferred in the Chapter." "January 30, 1794, the words 'Royal Arch Chapter' are used for the first time in recording the proceedings of the Chapter." "The Grand Royal Arch Chapter of Massachusetts was organized by delegates from Saint Andrew's Chapter, Boston, and King Cyrus' Chapter, Newburyport, who assembled at Masons Hall, in the Green Dragon Tavern, Boston, on Tuesday, the 13th of March, 1798 A.D."

ROYAL ARCH OF ENOCH. The Royal Arch system which is founded upon the legend of Enoch (see *Enoch*).

ROYAL ARCH OF SOLOMON. One of the names of the Degree of Knight of the Ninth Arch, or Thirteenth Degree of the Ancient and Accepted Scottish Rite.

ROYAL ARCH OF ZERUBBABEL. The Royal Arch Degree of the American Rite is so called to distinguish it from the Royal Arch of Solomon in the Ancient and Accepted Scottish Rite.

ROYAL ARCH ROBES. In the working of a Royal Arch Chapter in the United States, great attention is paid to the robes of the several officers. The High Priest wears, in imitation of the High Priest of the Jews, a robe of blue, purple, scarlet, and white linen, and is decorated with the breastplate and miter. The King wears a scarlet robe, and has a crown and scepter. The Scribe wears a purple robe and turban. The Captain of the Host wears a white robe and cap, and is armed with a sword. The Principal Sojourner wears a dark robe, with tessellated border, a slouched hat, and pilgrim's staff. The Royal Arch Captain wears a white robe and cap, and is armed with a sword. The three Grand Masters of the Veils wear, respectively, the Grand Master of the third veil a scarlet robe and cap, of the second veil a purple robe and cap, of the first veil a blue robe and cap. Each is armed with a sword. The Treasurer, Secretary, and Sentinel wear no robes nor peculiar dress. All of these robes have either a historical or symbolical allusion.

ROYAL ARCH TRACING-BOARD. The oldest *Royal Arch Tracing-Board* extant is one which was formerly the property of a Chapter in the City of Chester, and which Doctor Oliver thinks was "used only a very few years after the degree was admitted into the system of constitutional Masonry." He has given a copy of it in his work *On the Origin of the English Royal Arch.* The symbols which it displays are, in the center of the top an arch scroll, with the words in Greek, ΕΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ, that is, *In the beginning was the Word;* beneath, the word *Jehovah* written in Cabalistic letters; on the right side an arch and keystone, a rope falling in it, and a sun darting its rays obliquely; on the left a pot of incense beneath a rainbow; in the center of the tracing-board, two interlaced triangles and a sun in the center, all surrounded by a circle; on the right and left of this the seven-branched candlestick and the table of shew-bread. Beneath all, on three scrolls, are the words, *Solomon, King of Israel; Hiram, King of Tyre; Hiram, the Widow's Son,* in Hebrew and Latin. Doctor Oliver finds in these emblems a proof that the Royal Arch was originally taken from the Master's Degree, because they properly belong to that Degree, according to the English lecture, and were afterward restored to it. But the American Freemason will find in this board how little his system has varied from the primitive one practised at Chester, since all the emblems, with the exception of the last three, are still recognized as Royal Arch symbols according to the American system.

ROYAL ARCH WORD. See *Tetragrammaton.*

ROYAL ARCH WORKING-TOOLS. See *Working-Tools.*

ROYAL ARK MARINERS. A Degree in England conferred on Mark Master Masons, and worked under the authority of the Grand Master of Mark Masons, assisted by a Royal Ark Council. The language of the Order is peculiar. The Supreme Body is called a *Grand Ark;* subordinate Lodges are *vessels;* organizing a Lodge is *launching a vessel;* to open a Lodge is *to float an ark;* to close the Lodge is *to moor.* All its references are nautical, and allude to the Deluge and the Ark of Noah. The Degree seems to have been invented in England about the end of the eighteenth century. A correspondent of the London *Monthly Magazine* for December, 1798 (volume vi, page 424), calls it "one of the new degrees in Freemasonry," and thus describes the organization:

> They profess to be followers of Noah, and therefore call themselves *Noachidae,* or Sons of Noah. Hence their President, who at present is Thomas Boothby Parkins, Lord Rancliffe, is dignified with the venerable title of *Grand Noah,* and the Lodge where they assemble is called the *Royal Ark Vessel.*
>
> These Brother mariners wear in Lodge time a broad sash ribbon, representing a rainbow, with an apron fancifully embellished with an ark, dove, etc.
>
> Among other rules of this society is one that no Brother shall be permitted to enter as a mariner on board a Royal Ark vessel for any less sum than ten shillings and sixpence, of which sum sixpence shall be paid to the Grand and Royal Ark vessel for his registry, and the residue be disposed of at the discretion of the officers of the vessel.

Their principal place of meeting in London was at the Surry Tavern, Surry Street, in the Strand. The writer gives the following verse from one of their songs written by Dr. Ebenezer Sibley.

> They entered safe—and lo! the Deluge came
> And none were protected but Masons and wives;
> The crafty and knavish came floating along,
> The rich and the beggar of profligate lives:
> It was now in woe,
> For mercy they call
> To old Father Noah,
> And loudly did bawl,
> But Heaven shut the door and the ark was afloat,
> To perish they must, for they were found out.

Now the Degree is in England conferred under the Grand Mark Lodge and also has considerable popularity under the control of the Supreme Grand Royal Arch Chapter of Scotland. In the United States the Degree has not prospered in numbers. The College of Rites in its series of ceremonies included the Royal Ark Mariners and a few Bodies were set at work but the only one that seems to have continued activities was the Lodge at Masonic Hall, New York City. The Degree is, as has been intimated, based on the

Bible account of the Ark of Noah, the Deluge, and the Dove, and has much interest and significance for thoughtful Brethren.

ROYAL ART. The earliest writers characterize Freemasonry as a *Royal Art*. Anderson used the expression in 1723, and in such a way as to show that it was even then no new epithet (*Constitutions*, 1723, page 5). The term has become common in all languages as an appellative of the Institution, and yet but few perhaps have taken occasion to examine into its real signification or have asked what would seem to be questions readily suggested, "Why is Freemasonry called an *art?*" and next, "Why is it said to be a *Royal Art?*"

The answer which is generally supposed to be a sufficient one for the latter inquiry, is that it is so called because many monarchs have been its disciples and its patrons, and some writers have gone so far as to particularize, and to say that Freemasonry was first called a *Royal Art* in 1693, when William III, of England, was initiated into its rites; and Gädicke, in his *Freimaurer Lexicon*, states that some have derived the title from the fact that in the times of the English Commonwealth, the members of the English Lodges had joined the party of the exiled Stuarts, and labored for the restoration of Charles II to the throne. He himself, however, seems to think that Freemasonry is called a *Royal Art* because its object is to erect stately edifices, and especially palaces, the residences of kings.

Such an answer may serve for the profane, who can have no appreciation of a better reason, but it will hardly meet the demands of the intelligent initiate, who wants some more philosophic explanation —something more consistent with the moral and intellectual character of the Institution. Let us endeavor to solve the problem, and to determine why Freemasonry is called an art at all; and why, above all others, it is dignified with the appellation of a *Royal Art*. Our first business will be to find a reply to the former question.

An art is distinguished from a handicraft in this, that the former consists of and supplies the principles which govern and direct the latter. The Stone-Mason, for instance, is guided in his construction of the building on which he is engaged by the principles which are furnished to him by the architect. Hence Stone-Masonry is a trade, a handicraft, or, as the German significantly expresses it, a *handwerk*, something which only requires the skill and labor of the hands to accomplish. But architecture is an art, because it is engaged in the establishment of principles and scientific tenets which the handwork of the Mason is to carry into practical effect.

The handicraftsman, the handworker, of course, is employed in manual labor. It is the work of his hands that accomplishes the purpose of his trade. But the artist uses no such means. He deals only in principles, and his work is of the head. He prepares his designs according to the principles of his art, and the workman obeys and executes them, often without understanding their ulterior object.

Now, let us apply this distinction to Freemasonry. Years ago many thousand men were engaged in the construction of a Temple in the city of Jerusalem. They felled and prepared the timbers in the forests of Lebanon, and they hewed and cut and squared the stones in the quarries of Judea; and then they put them together under the direction of a skilful architect, and formed a goodly edifice, worthy to be called, as the Rabbis named it, the *Chosen House of the Lord*. For there, according to the Jewish ritual, in preference to all other places, was the God of Hosts to be worshiped in Oriental splendor.

Something like this has been done thousands of times since. But the men who wrought with the stone-hammer and trowel at the Temple of Solomon, and the men who afterward wrought at the temples and cathedrals of Europe and Asia, were no artists. They were simply handicraftsmen—men raising an edifice by the labor of their hands—men who, in doing their work, were instructed by others skilful in art, but which art looked only to the totality, and had nothing to do with the operative details. The Giblemites, or stone-squarers, gave form to the stones and laid them in their proper places. But in what form they should be cut, and in what spots they should be laid so that the building might assume a proposed appearance, were matters left entirely to the superintending architect, the artist, who, in giving his instructions, was guided by the principles of his art.

Hence Operative Masonry is not an art. But after these handicraftsmen came other men, who, simulating, or, rather, symbolizing, their labors, converted the operative pursuit into a speculative system, and thus made of a handicraft an art. And it was in this wise that the change was accomplished.

The building of a temple is the result of a religious sentiment. Now, the Freemasons intended to organize a religious institution. We are not going into any discussion, at this time, of its history. When Freemasonry was founded is immaterial to the theory, provided that the foundation is made posterior to the time of the building of King Solomon's Temple. It is sufficient that it be admitted that in its foundation as an esoteric institution the religious idea prevailed, and that the development of this idea was the predominating object of its first organizers.

Borrowing, then, the name of their Institution from the Operative Masons who constructed the Temple at Jerusalem, by a very natural process they borrowed also the technical language and implements of the same handicraftsmen. But these they did not use for any manual purpose. They did not erect with them temples of stone, but were occupied solely in developing the religious idea which the construction of the material temple had first suggested. They symbolized this language and these implements, and thus established an art whose province and object it was to elicit religious thought, and to teach religious truth by a system of symbolism. And this symbolism —just as peculiar to Freemasonry as the doctrine of lines and surfaces is to geometry, or of numbers is to arithmetic—constitutes the art of Freemasonry.

If we were to define Freemasonry as an art, we should say that it was an art which taught the construction of a spiritual temple, just as the art of architecture teaches the construction of a material temple. And we should illustrate the train of ideas by which the Freemasons were led to symbolize the Temple of Solomon as a spiritual temple of man's

nature, by borrowing the language of Saint Peter, who says to his Christian initiates: "Ye also, as lively stones, are built up a spiritual house." And with greater emphasis, and as still more illustrative, would we cite the language of the Apostle of the Gentiles—that Apostle who, of all others, most delighted in symbolism, and who says: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" This is the reason why Freemasonry is called an *art*.

Having thus determined the conditions under which Freemasonry becomes an art, the next inquiry will be why it has been distinguished from all other arts in being designated, *par excellence*, the *Royal Art*. Here we must abandon all thought that this title comes in any way from the connection of Freemasonry with earthly monarchs—from the patronage or the membership of kings. Freemasonry obtains no addition to its intrinsic value from a connection with the political heads of states. Kings, when they enter within its sacred portals, are no longer kings, but Brethren. In the Lodge all men are on an equality, and there can be no distinction or preference, except that which is derived from virtue and intelligence. Although a great king once said that Freemasons made the best and truest subjects, yet in the Lodge is there no subjection save to the law of love—that law which, for its excellence above all other laws, has been called by an Apostle the *royal law*, just as Freemasonry, for its excellence above all other arts, has been called the *Royal Art*.

Saint James says, in his general Epistle (ii, 8): "If ye fulfil the *royal law* according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." Dr. Adam Clarke, in his commentary on this passage—which is so appropriate to the subject we are investigating, and so thoroughly explanatory of this expression in its application to Freemasonry, that it is well worth a citation—uses the following language:

Speaking of the expression of Saint James, *nomon basilicon*, the *royal law*, he says: "This epithet, of all the New Testament writers, is peculiar to James; but it is frequent among the Greek writers in the sense in which it appears Saint James uses it. *Basilikos, royal*, is used to signify anything that is of general concern, is suitable to all, and necessary for all, as brotherly love is. This commandment, *Thou shalt love thy neighbor as thyself*, is a *royal law;* not only because it is ordained of God, proceeds from his *kingly* authority over men, but because it is so useful, suitable, and necessary to the present state of man; and as it was given us particularly by Christ himself, who is our *king*, as well as prophet and priest, it should ever put us in mind of his authority over us, and our subjection to him. As the *regal state* is the most excellent for secular dignity and civil utility that exists among men, hence we give the epithet *royal* to whatever is excellent, noble, grand, or useful."

How beautifully and appropriately does all this definition apply to Freemasonry as a *Royal Art*. It has already been shown how the art of Freemasonry consisted in a symbolization of the technical language and implements and labors of an operative society to a moral and spiritual purpose. The Temple which was constructed by the builders at Jerusalem was taken as the groundwork. Out of this the Freemasons have developed an admirable science of symbolism, which on account of its design, and on account of the means by which that design is accomplished, is well entitled, for its "excellence, nobility, grandeur, and utility," to be called the *Royal Art*.

The Stone-Masons at Jerusalem were engaged in the construction of a material temple. But the Freemasons who succeeded them are occupied in the construction of a moral and spiritual temple, man being considered, through the process of the act of symbolism, that holy house. And in this symbolism the Freemasons have only developed the same idea that was present to Saint Paul when he said to the Corinthians that they were "God's building," of which building He, "as a wise master-builder, had laid the foundation"; and when, still further extending the metaphor, he told the Ephesians that they were "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in Whom all the building fitly framed together, groweth unto a holy temple in the Lord; in Whom also ye are builded together for a habitation of God through the spirit."

This, then, is the true art of Freemasonry. It is an art which teaches the right method of symbolizing the technical language and the material labors of a handicraft, so as to build up in man a holy house for the habitation of God's spirit; to give perfection to man's nature; to give purity to humanity, and to unite mankind in one common bond.

It is singular, and well worthy of notice, how this symbolism of building up man's body into a holy temple, so common with the New Testament writers, and even with Christ Himself—for He speaks of man as a temple which, being destroyed, He could raise up in three days; in which, as Saint John says, "he spake of the temple of his body"—gave rise to a new word or to a word with a new meaning in all the languages over which Christianity exercises any influence. The old Greeks had from the two words *oikos*, a *house*, and *domein*, *to build*, constructed the word *oikodomein*, which of course signified *to build a house*. In this plain and exclusive sense it is used by the Attic writers. In like manner, the Romans, out of the two words *aedes*, a *house*, and *facere*, *to make*, constructed their word *aedificare*, which always meant simply *to build a house*. In this plain sense it is used by Horace, Cicero, and all the old writers.

But when the New Testament writers began to symbolize man as a temple or holy house for the habitation of the Lord, and when they spoke of building up this symbolic house, although it was a moral and spiritual growth to which they alluded, they used the Greek word *oikodomein*, and their first translators, the Latin word *aedificare* in a new sense, meaning *to build up morally*, that is, to educate, to instruct. And as modern nations learned the faith of Christianity, they imbibed this symbolic idea of a moral building, and adapted for its expression a new word or gave to an old word a new meaning, so that it has come to pass that in French *edifier*, in Italian *edificare*, in Spanish *edificar*, in German *erbauen*, and in English *edify*, each of which literally and etymologically means *to build a house*, has also the other signification, *to instruct, to improve, to educate*. And

thus we speak of a marble building as a magnificent edifice, and of a wholesome doctrine as something that will edify its hearers. There are but few who, when using the word in this latter sense, think of that grand science of symbolism which gave birth to this new meaning, and which constitutes the very essence of the Royal Art of Freemasonry.

For when this temple is built up, it is to be held together only by the cement of love. Brotherly love, the love of our neighbor as ourself—that love which suffereth long and is kind, which is not easily provoked, and thinketh no evil—that love pervades the whole system of Freemasonry, not only binding all the moral parts of man's nature into one harmonious whole, the building being thus, in the language of Saint Paul, "fitly framed together," but binding man to man, and man to God.

Hence Freemasonry is called a *Royal Art*, because it is of all arts the most noble; the art which teaches man how to perfect his temple of virtue by pursuing the *royal law* of universal love, and not because kings have been its patrons and encouragers.

A similar idea is advanced in a Catechism published by the celebrated Lodge Wahrheit und Einigkeit, or *Truth and Union*, at Prague, in the year 1800, where the following questions and answers occur:

What do Freemasons build?
An invisible temple, of which King Solomon's Temple is the symbol.
By what name is the instruction how to erect this mystic building called?
The Royal Art; because it teaches man how to govern himself.

Appositely may these thoughts be closed with a fine expression of Ludwig Bechstein, a German writer, in the *Astrae:*

> Every King will be a Freemason, even though he wears no Freemason's apron, if he shall be god-fearing, sincere, good, and kind; if he shall be true and fearless, obedient to the law, his heart abounding in reverence for religion and full of love for mankind; if he shall be a ruler of himself, and if his kingdom be founded on justice. And every Freemason is a King, in whatsoever condition God may have placed him here, with rank equal to that of a King and with sentiments that become a King, for his kingdom is *Love*, the love of his fellow-man, a love which is long-suffering and kind, which beareth all things, believeth all things, hopeth all things, endureth all things.

This is why Freemasonry is an art, and of all arts, being the most noble, is well called the *Royal Art.*

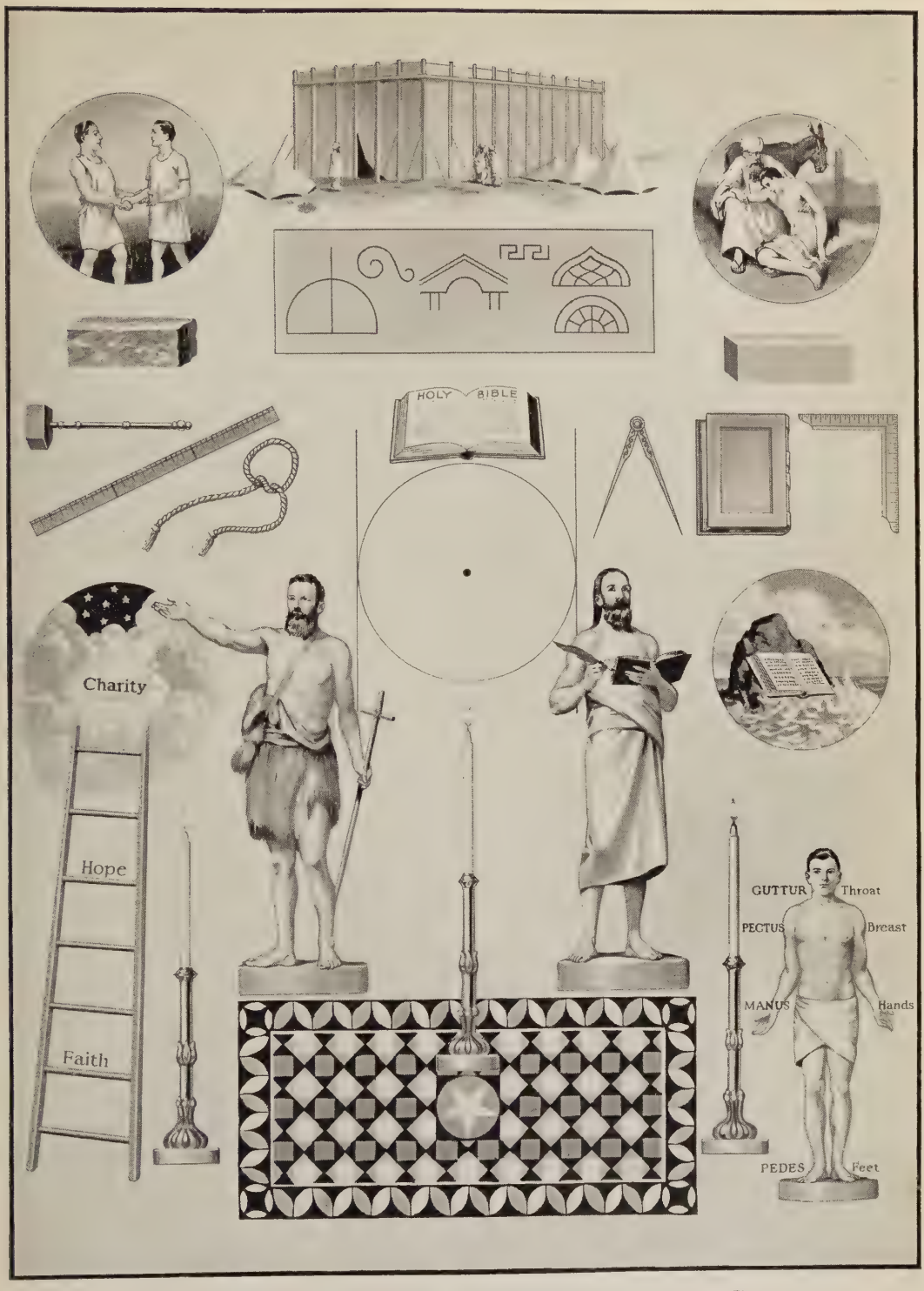
ROYAL AX. See *Knight of the Royal Ax.*

ROYAL LODGE. The Royal Arch lectures in the English system say that the Royal Lodge was held in the City of Jerusalem, on the return of the Babylonish captives, in the first year in the reign of Cyrus; over it presided Zerubbabel the Prince of the Jews, Haggai the Prophet, and Joshua the High Priest.

ROYAL MASONIC BENEVOLENT INSTITUTION. An English charitable organization founded by Brother R. T. Crucefix in 1835. The first meeting held that year took into consideration the establishment of an "Asylum for the Aged and Decayed Freemasons" but met with much opposition from the Duke of Sussex, then Grand Master, who was fearful lest it interfere with the support given to Masonic Schools. After three years work and faith in the plan, Doctor Crucefix was able to begin operations by bestowing annuities on some needy Brethren in 1838; by 1839 the institution was in a position to bestow five annuities at ten pounds, £10, nearly $49, each. The Grand Lodge, however, instituted a rival organization in 1842, the Royal Masonic Annuity for Males, and in 1849 started a like plan for Females. During all of this time Doctor Crucefix persisted in his efforts to build an Asylum and in 1850 his institution and the two Grand Lodge projects were joined together under the name, the Royal Masonic Benevolent Institution for aged Freemasons and their Widows. A site was purchased at Croydon and Brother A. Dobie, Provincial Grand Master of Surrey, dedicated the building on August 1, 1850. The annuitants have since that time been invited to become guests at the Home in the order of their seniority on the list. A Festival was held in February, 1851, to secure funds which netted £894-17-0, over $4,000. The Grand Lodge, still fearing the effect upon other Masonic charities, only permitted Triennial Festivals, the second being held in 1854 and the third in 1857, producing £1602, nearly $7,800, and £1558-16-6, over $7,500 respectively. A Biennial Festival was held in 1859, netting £2053-6-0, over $9,970. In 1860 a long series of Annual Festivals was begun, continuing to the present time and producing each year increased returns.

ROYAL MASTER. The Eighth Degree of the American Rite, and the first of the Degrees conferred in a Council of Royal and Select Masters. Its officers are a Thrice Illustrious Grand Master, representing King Solomon; Illustrious Hiram of Tyre, Principal Conductor of the Works, representing Hiram Abif; Master of the Exchequer, Master of Finances, Captain of the Guards, Conductor of the Council and Steward. The place of meeting is called the *Council Chamber*, and represents the private apartment of King Solomon, in which he is said to have met for consultation with his two colleagues during the construction of the Temple. Candidates who receive this Degree are said to be "honored with the Degree of Royal Master." Its symbolic colors are black and red—the former significant of grief, and the latter of martyrdom, and both referring to the chief builder of the Temple.

The events recorded in this Degree, looking at them in a legendary point of view, must have occurred at the building of the first Temple, and during that brief period of time after the death of the builder which is embraced between the discovery of his body and its "Masonic interment." In all the initiations into the mysteries of the ancient world, there was, as it is well known to scholars, a legend of the violent death of some distinguished personage, to whose memory the particular mystery was consecrated, of the concealment of the body, and of its subsequent discovery. That part of the initiation which referred to the concealment of the body was called the *Aphanism*, from a Greek verb which signifies *to conceal*, and that part which referred to the subsequent finding was called the *euresis*, from another Greek verb which signifies *to discover*. It is impossible to avoid seeing the coincidences between the system of initiation and that practised in the Freemasonry of the Third Degree.



Masonic Symbolism, the Private Language of the Craft

Entered Apprentice Lecture 2

But the ancient initiation was not terminated by the *euresis* or discovery. Up to that point, the ceremonies had been funereal and lugubrious in their character. But now they were changed from wailing to rejoicing. Other ceremonies were performed by which the restoration of the personage to life, or his apotheosis or change to immortality, was represented, and then came the *autopsy* or illumination of the neophyte, when he was invested with a full knowledge of all the religious doctrines which it was the object of the ancient mysteries to teach—when, in a word, he was instructed in Divine truth.

Now a similar course is pursued in Freemasonry. Here also there is an illumination, a symbolic teaching, or, as we call it, and *investiture* with that which is the representative of divine truth. The communication to the candidate, in the Master's Degree, of that which is admitted to be merely a representation of or a substitution for that symbol of divine truth, the search for which, under the name of the *true word*, makes so important a part of the Degree, how imperfect it may be in comparison with that more thorough knowledge which only future researches can enable the Master Mason to attain, constitutes the *autopsy* of the Third Degree. Now, the principal event recorded in the legend of the Royal Master, the interview between Adoniram and his two Royal Masters, is to be placed precisely at that juncture of time which is between the *euresis* or discovery in the Master Mason's Degree and the *autopsy*, or investiture with the Great Secret. It occurred between the discovery by means of the sprig of acacia and the final interment. It was at the time when Solomon and his colleague, Hiram of Tyre, were in profound consultation as to the mode of repairing the loss which they then supposed had befallen them.

We must come to this conclusion, because there is abundant reference, both in the organized form of the Council and in the instructions of the Degree, to the death as an event that had already occurred; and, on the other hand, while it is evident that Solomon had been made acquainted with the failure to recover, on the person of the builder, that which had been lost, there is no reference whatever to the well-known *substitution* which was made at the time of the interment. If, therefore, as is admitted by all Masonic ritualists, the *substitution* was precedent and preliminary to the establishment of the Master Mason's Degree, it is evident that at the time that the Degree of Royal Master is said to have been founded in the ancient Temple, by our "first Most Excellent Grand Master," all persons present, except the first and second officers, must have been merely Fellow Craft Masons. In compliance with this tradition, therefore, a Royal Master is, at this day, supposed to represent a Fellow Craft in the search, and making his demand for that reward which was to elevate him to the rank of a Master Mason.

If from the legendary history we proceed to the symbolism of the Degree, we shall find that, brief and simple as are the ceremonies, they present the great Masonic idea of the laborer seeking for his reward. Throughout all the symbolism of Masonry, from the first to the last Degree, the search for the *Word* has been considered but as a symbolic expression for the search after *Truth*. The attainment of this truth has always been acknowledged to be the great object and design of all Masonic labor. Divine truth—the knowledge of God—concealed in the old Cabalistic doctrine, under the symbol of his ineffable name—and typified in the Masonic system under the mystical expression of the *True Word*, is the reward proposed to every Freemason who has faithfully wrought his task. It is, in short, the "Master's wages."

Now, all this is beautifully symbolized in the Degree of Royal Master. The reward had been promised, and the time had now come, as Adoniram thought, when the promise was to be redeemed, and the *true word*—divine truth—was to be imparted. Hence, in the person of Adoniram, or the Royal Master, we see symbolized the Speculative Craftsman, who, having labored to complete his spiritual temple, comes to the Divine Master that he may receive his reward, and that his labor may be consummated by the acquisition of truth. But the temple that he had been building is the temple of this life; that first temple which must be destroyed by death that the second temple of the future life may be built on its foundations. And in this first temple the truth cannot be found. We must be contented with its substitute.

ROYAL ORDER OF ERI. See *Eri, Royal Order of.*

ROYAL ORDER OF JESTERS. See *Jesters.*

ROYAL ORDER OF SCOTLAND. This is an Order of Freemasonry which, formerly conferred on Master Masons, is now restricted to those who have been exalted to the Royal Arch Degree. It consists of two Degrees, namely, that of *H. R. D. M.* and *R. S. Y. C. S.*, or, in full, *Heredom* and *Rosy Cross*. The first may be briefly described as a Christianized form of the Third Degree, purified from the dross of Paganism, and even of Judaism, by the Culdees, who introduced Christianity into Scotland in the early centuries of the church. The Second Degree is an Order of Civil Knighthood, supposed to have been founded by Robert Bruce after the battle of Bannockburn, and conferred by him upon certain Freemasons who had assisted him on that memorable occasion. He, so the tradition goes, gave power to the Grand Master of the Order for the time being to confer this honor, which is not inherent in the general Body itself, but is specially given by the Grand Master and his Deputy, and can be conferred only by them, or Provincial Grand Masters appointed by them. The number of knights is limited, and formerly only sixty-three could be appointed, and they Scotchmen; now, however, that number has been much increased, and distinguished Freemasons of all countries are admitted to its ranks. In 1747, Prince Charles Edward Stuart, in his celebrated Charter to Arras is said to have claimed to be the Sovereign Grand Master of the Royal Order, "Nous Charles Edouard Stewart, Roi d'Angleterre, de France, de l'Ecosse, et d'Irlande, et en cette qualité, S. G. M. du Chapitre de H." Prince Charles goes on to say that H. O. or H. R. M. is known as the *Pelican and Eagle*. "Connu sous le titre de Chevalier de l'Aigle et de Pelican, et depuis nos malheurs et nos infortunes, sous celui de Rose Croix, *known under the title of Knight of the Eagle and Pelican, and since our misfortunes and our disasters, under that of Rose Croix.*" Now, there is not the shadow of a proof that the Rose Croix, says Brother Reitam, was ever known

in England till twenty years after 1747; and in Ireland it was introduced by a French Chevalier, M. L'Aurent, about 1782 or 1783. The Chapter at Arras was the first constituted in France—"Chapitre primordial de Rose Croix"; and from other circumstances, the very name *Rose Croix* being a translation of *R. S. Y. C. S.*, some writers have been led to the conclusion that the degree chartered by Prince Charles Edward Stuart was, if not the actual Royal Order in both points, a Masonic ceremony founded on and pirated from that most ancient and venerable Order.

This, however, is an error; because, except in name, there does not appear to be the slightest connection between the Rose Croix and the Royal Order of Scotland. In the first place, the whole ceremonial is different, and different in essentials. Most of the language used in the Royal Order is couched in quaint old rime, modernized, no doubt, to make it "understanded of the vulgar," but still retaining sufficient about it to stamp its genuine antiquity. The Rose Croix Degree is most probably the genuine descendant of the old Rosicrucians, and no doubt it has always had a more or less close connection with the Templars.

Clavel says that the Royal Order of Heredom of Kilwinning is a Rosicrucian degree, having many different gradations in the ceremony of consecration. The Kings of England are *de jure*, by law, if not *de facto*, actually, Grand Masters; each member has a name given him, denoting some moral attribute. In the initiation the sacrifice of the Messiah is had in remembrance, who shed his blood for the sins of the world, and the neophyte is in a figure sent forth to seek the Lost Word. The ritual states that the Order was first established at Icomkill, and afterward at Kilwinning, where the King of Scotland, Robert Bruce, took the chair in person; and oral tradition affirms that, in 1314, this monarch again reinstated the Order, admitting into it the Knights Templar who were still left. The Royal Order, according to this ritual, which is written in Anglo-Saxon verse, boasts of great antiquity.

Findel disbelieves in the Royal Order, as he does in all the Christian degrees. He remarks that the Grand Lodge of Scotland formerly knew nothing at all about the existence of this Order of Heredom, as a proof of which he adduces the fact that Laurie, in the first edition of his *History of the Grand Lodge of Scotland*, has not mentioned it. Doctor Oliver, however, as it will be seen, had a high opinion of the Order, and expressed no doubt of its antiquity.

As to the origin of the Order, we have abundant authority both mythical and historical. Thory (*Acta Latomorum* i, 6) thus traces its establishment:

> On June 24, 1314, Robert Bruce, King of Scotland, instituted, after the battle of Bannockburn, the Order of Saint Andrew of the Thistle, to which was afterward united that of H. D. M., for the sake of the Scottish Masons who had composed a part of the thirty thousand men with whom he had fought the English army, consisting of one hundred thousand. He formed the Royal Grand Lodge of the Order of H. D. M. at Kilwinning, reserving to himself and his successors forever the title of Grand Masters.

Oliver (in his *Historical Landmarks* ii, page 15) defines the Order more precisely, thus:

> The Royal Order of H. R. D. M. had formerly its chief seat at Kilwinning, and there is every reason to think that it and Saint John's Masonry were then governed by the same Grand Lodge. But during the sixteenth and seventeenth centuries Masonry was at a very low ebb in Scotland, and it was with the greatest difficulty that Saint John's Masonry was preserved. The Grand Chapter of H. R. D. M. resumed its functions about the middle of the last century at Edinburgh; and, in order to preserve a marked distinction between the Royal Order and Craft Masonry,—which had formed a Grand Lodge there in 1736,—the former confined itself solely to the two degrees of H. R. D. M. and R. S. Y. C. S.

Again, in the history of the Royal Order, officially printed in Scotland, the following details are found:

> It is composed of two parts, H. R. M. and R. S. Y. C. S. The former took its rise in the reign of David I, King of Scotland, and the latter in that of King Robert the Bruce. The last is believed to have been originally the same as the most ancient Order of the Thistle, and to contain the ceremonial of admission formerly practised in it.
>
> The Order of H. R. M. had formerly its seat at Kilwinning, and there is reason to suppose that it and the Grand Lodge of Saint John's Masonry were governed by the same Grand Master. The introduction of this Order into Kilwinning appears to have taken place about the same time, or nearly the same period, as the introduction of Freemasonry into Scotland. The Chaldees, as is well known, introduced Christianity into Scotland; and, from their known habits, there are good grounds for believing that they preserved among them a knowledge of the ceremonies and precautions adopted for their protection in Judea. In establishing the degree in Scotland, it is more than probable that it was done with the view to explain, in a correct Christian manner, the symbols and rites employed by the Christian architects and builders; and this will also explain how the Royal Order is purely catholic,—not Roman Catholic,—but adapted to all who acknowledge the great truths of Christianity, in the same way that Craft or Symbolic Masonry is intended for all, whether Jew or Gentile, who acknowledge a supreme God.
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> The second part, or R. S. Y. C. S., is an Order of Knighthood, and, perhaps, the only genuine one in connection with Masonry, there being in it an intimate connection between the trowel and the sword, which others try to show. The lecture consists of a figurative description of the ceremonial, both of H. R. M. and R. S. Y. C. S., in simple rhyme, modernized, of course, by oral tradition, and breathing the purest spirit of Christianity. Those two degrees constitute, as has already been said, the Royal Order of Scotland, the Grand Lodge of Scotland. Lodges or Chapters cannot legally meet elsewhere, unless possessed of a Charter from it or the Grand Master, or his deputy. The office of Grand Master is vested in the person of the King of Scotland, now of Great Britain, and one seat is invariably kept vacant for him in whatever country a Chapter is opened, and cannot be occupied by any other member. Those who are in possession of this degree, and the so-called higher degrees, cannot fail to perceive that the greater part of them have been concocted from the Royal Order, to satisfy the morbid craving for distinction which was so characteristic of the Continent during the latter half of the eighteenth century.
>
> There is a tradition among the Masons of Scotland that, after the dissolution of the Templars, many of the Knights repaired to Scotland and placed themselves under the protection of Robert Bruce, and that, after the battle of Bannockburn, which took place on Saint John the Baptist's day, 1314, this monarch instituted the Royal Order of H. R. M. and Knights of the R. S. Y. C. S., and established the chief seat at Kilwinning. From that Order it seems by no means improbable that the present degree of Rose Croix de Heredom may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems. They both claim the Kingdom of Scotland and the Abbey of Kilwinning as having been at one time the chief seat of government, and they both seem to have been instituted to give a Christian explanation to

Ancient Craft Masonry. There is, besides, a similarity in the name of the degrees of Rose Croix de Heredom and H. R. M. and R. S. Y. C. S. amounting almost to an identity, which appears to indicate a very intimate relation of one to the other.

And now more recently there comes Brother Randolph Hay, of Glasgow, who, in the London *Freemason*, gives us this legend, which he is pleased to call "the real history of the Royal Order," and which he, at least, religiously believes to be true:

Among the many precious things which were carefully preserved in a sacred vault of King Solomon's Temple was a portrait of the monarch, painted by Adoniram, the son of Elkanah, Priest of the Second Court. This vault remained undiscovered till the time of Herod, although the secret of its existence and a description of its locality were retained by the descendants of Elkanah. During the war of the Maccabees, certain Jews, fleeing from their native country, took refuge, first in Spain and afterward in Britain, and amongst them was one Aholiab, the then possessor of the document necessary to find the hidden treasure. As is well known, buildings were then in progress in Edinburgh, or Dun Edwin, as the city was then called, and thither Aholiab wended his way to find employment. His skill in architecture speedily raised him to a prominent position in the Craft, but his premature death prevented his realizing the dream of his life, which was to fetch the portrait from Jerusalem and place it in the custody of the Craft. However, prior to his dissolution, he confided the secret to certain of the Fraternity under the bond of secrecy, and these formed a class known as *The Order of the King* or *The Royal Order*. Time sped on; the Romans invaded Britain; and, previous to the crucifixion, certain members of the old town guard of Edinburgh, among whom were several of the Royal Order, proceeded to Rome to enter into negotiations with the sovereign. From thence they proceeded to Jerusalem, and were present at the dreadful scene of the crucifixion. They succeeded in obtaining the portrait, and also the blue veil of the Temple rent upon the terrible occasion.

I may dismiss these two venerable relics in a few words. Wilson, in his *Memorials of Edinburgh*, published by Hugh Patton, in a note to Masonic Lodges, writes that this portrait was then in the possession of the Brethren of the Lodge Saint David. This is an error, and arose from the fact of the Royal Order then meeting in the Lodge Saint David's room in Hindford's Close. The blue veil was converted into a standard for the trades of Edinburgh, and became celebrated on many a battle field, notably in the First Crusade as *The Blue Blanket*. From the presence of certain of their number in Jerusalem on the occasion in question, the Edinburgh City Guard were often called *Pontius Pilate's Praetorians*. Now, these are facts well known to many Edinburghers still alive. Let "X. Y. Z." go to Edinburgh and inquire for himself.

The Brethren, in addition, brought with them the teachings of the Christians, and in their meetings they celebrated the death of the Captain and Builder of our Salvation. The oath of the Order seals my lips further as to the peculiar mysteries of the Brethren. I may, however, state that the Ritual, in verse, as in present use, was composed by the venerable Abbot of Inchaffray, the same who, with a crucifix in his hand, passed along the Scots line, blessing the soldiers and the cause in which they were engaged, previous to the battle of Bannockburn. Thus the Order states justly that it was revived, that is, a profounder spirit of devotion infused into it, by King Robert, by whose directions the Abbot reorganized it.

In this account, it is scarcely necessary to say that there is far more of myth than of legitimate history.

The King of Scotland is hereditary Grand Master of the Order, and at all assemblies a chair is kept vacant for him.

The headquarters of the Grand Lodge and Chapter are at Edinburgh and no meetings can be held of them out of Scotland. The date of the Annual Assembly is July 4 or the first following lawful day if the fourth of July should be on a Saturday or Sunday. The other regular meetings are on the fourth of October, January and April, with the foregoing proviso. The Provincial Grand Lodge has power to superintend and regulate all Chapters within the Province but only by power specially conferred, usually upon the Provincial Grand Master. The following twenty-four Provincial Grand Lodges under the Grand Lodge at Edinburgh have been erected as follows:

Glasgow and West of Scotland	1859
New Brunswick, Novia Scotia, and Prince Edward Island	1863
The Open Ports of China and the Colony of Hong Kong	1865
Western India	1870
London and the Metropolitan Counties	1872
Lancashire and Cheshire	1874
Ontario and Quebec	1875
United States of America	1877
Aberdeenshire (In abeyance)	1883
Natal	1885
Yorkshire	1886
Northumberland, Durham, and Cumberland	1893
Cape of Good Hope	1893
Canton of Geneva	1893
Transvaal	1906
Hong Kong and Straits Settlements	1907
Quebec	1909
Southern Counties of England	1915
The Philippines	1918
New Zealand	1919
South Western Counties of England	1920
Gibraltar, Spain, and Morocco	1921
Warwickshire	1922
East Anglia	1924

A complete account of the organization is given in Doctor Mackey's revised *History of Freemasonry*.

ROYAL PRIEST. The Fifth Degree of the Initiated Brothers of Asia, also called the *True Rose Croix*.

ROYAL SECRET, SUBLIME PRINCE OF THE. See *Sublime Prince of the Royal Secret*.

ROYAL SOMERSET HOUSE AND INVERNESS LODGE. One of the four old Lodges establishing the Grand Lodge of England in 1717. Doctor Anderson states that this Lodge met at the "Rummer and Grapes Tavern, in Channel Row, Westminster." The date of its origin is unknown but in 1723 a List of Lodges appeared which gave the name of this Lodge as "Horn Tavern," Westminster. At that time, according to the Grand Lodge records, it was probably the largest and most aristocratic of all English Masonic Lodges. It became designated as No. 3 in 1729 and in 1740 it was known as No. 2. It was erased from the Grand Lodge List on April 3, 1747, the reason being given as "not attending according to the order of the last Quarterly Communication." It was restored, however, in 1751 and in 1767 it officially took the name of "Old Horn Lodge." It united with and took the name of the "Somerset House Lodge" in 1774 which was then known as No. 279, becoming then No. 4. This Lodge had been established in 1762 by Dunckerley on board the English ship *Prince*, being removed from there to the ship known as *Guadaloupe* and from there to Somerset House. The new combination known as the Somerset House Lodge absorbed the Royal Inverness Lodge November 25, 1828, which had been

known as No. 648 and which had been the first Lodge warranted by the United Grand Lodge of England and named after the then Grand Master, the Duke of Sussex, who had officiated at the consecration February 2, 1815, when the Lodge was first instituted at the Freemasons Tavern. After November 25, 1828, the united Lodges were styled the "Royal Somerset House and Inverness Lodge No. 4, of Time Immemorial Constitution." This Lodge is the holder of the Freemasons Hall Medal as well as a special Medal granted in 1858 bearing the arms of Scotland with a reference to the King's son. This is surmounted by the Coronet of a Prince of the Blood Royal borne by the Duke of Sussex. On the reverse side the inscription appears, "Immemorial Constitution. United with the Old Horn Lodge, No. 2, January 10, 1774." On the rim the following is engraved: "Royal Inverness Lodge, No. 648. The First Lodge consecrated under the United Grand Lodge by Right Worshipful His Royal Highness the Duke of Sussex, 1814" (see also *An Introduction to the History of the Royal Somerset House and Inverness Lodge*, Rev. Arnold Whitaker Oxford, published at London in 1928).

R. S. Y. C. S. An abbreviation of *Rosy Cross* in the Royal Order of Scotland.

RUCHIEL. In the old Jewish Angelology, the name of the angel who ruled the air and the winds. The angel in charge of one of the four tests in Philosophic Freemasonry.

RUFFIANS. The traitors of the Third Degree are called *Assassins* in Continental Freemasonry and in the advanced Degrees. The English and American Freemasons have adopted in their instructions the more homely appellation of *Ruffians*. The fabricators of the high Degrees adopted a variety of names for these Assassins (see *Assassins of the Third Degree*), but the original names are preserved in the instructions of the York and American Rites. There is no question that has so much perplexed Masonic antiquaries as the true derivation and meaning of these three names. In their present form, they are confessedly uncouth and without apparent signification. Yet it is certain that we can trace them in that form to the earliest appearance of the legend of the Third Degree, and it is equally certain that at the time of their adoption some meaning must have been attached to them. Brother Mackey was convinced that this must have been a very simple one, and one that would have been easily comprehended by the whole of the Craft, who were in the constant use of them.

Attempts, it is true, have been made to find the root of these three names in some recondite reference to the Hebrew names of God. But there is in Doctor Mackey's opinion, no valid authority for any such derivation. In the first place, the character and conduct of the supposed possessors of these names preclude the idea of any congruity and appropriateness between them and any of the divine names. And again, the literary condition of the Craft at the time of the invention of the names equally precludes the probability that any names would have been fabricated of a recondite signification, and which could not have been readily understood and appreciated by the ordinary class of Freemasons who were to use them. The names must naturally have been of a construction that would convey a familiar idea, would be suitable to the incidents in which they were to be employed, and would be congruous with the character of the individuals upon whom they were to be bestowed.

Now all these requisites meet in a word which was entirely familiar to the Craft at the time when these names were probably invented. The *Ghiblim* are spoken of by Anderson, meaning *Giblim*, as stonecutters or Masons; and the early accounts show us very clearly that the Fraternity in that day considered *Giblim* as the name of a Mason; not only of a Mason generally, but especially of that class of Masons who, as Drummond says, "put the finishing hand to King Solomon's Temple"—that is to say, the Fellow Crafts. Anderson also places the *Ghiblim* among the Fellow Crafts; and so, very naturally, the early Freemasons, not imbued with any amount of Hebrew learning, and not making a distinction between the singular and plural forms of that language, soon got to calling a Fellow Craft a *Giblim*.

The steps of corruption between *Giblim* and *Jubelum* were not very gradual; nor can anyone doubt that such corruptions of spelling and pronunciation were common among these illiterate Freemasons, when he reads the *Old Manuscripts*, and finds such verbal distortions as *Nembroch* for *Nimrod*, *Euglet* for *Euclid*, and *Aymon* for *Hiram*. Thus, the first corruption was from *Giblim* to *Gibalim*, which brought the word to three syllables, making it thus nearer to its eventual change.

Then we find in the early works another transformation into *Chibbelum*. The French Freemasons also took the work of corruption in hand, and from *Giblim* they manufactured *Jiblime* and *Jibulum* and *Habulum*. Some of these French corruptions came back to English Freemasonry about the time of the fabrication of the advanced Degrees, and even the French words were distorted. Thus in the *Leland Manuscript*, the English Freemasons made out of *Pytagore*, the French for *Pythagoras*, the unknown name *Peter Gower*, which is said so much to have puzzled John Locke.

So we may through these mingled English and French corruptions trace the genealogy of the word *Jubelum;* thus, Ghiblim, Giblim, Gibalim, Chibbelum, Jiblime, Jibelum, Jabelum, and, finally, Jubelum. It meant simply a Fellow Craft, and was appropriately given as a common name to a particular Fellow Craft who was distinguished for his treachery. In other words, he was designated, not by a special and distinctive name, but by the title of his condition and rank at the Temple. He was *the Fellow Craft*, who was at the head of a conspiracy. As for the names of the other two Ruffians, they were readily constructed out of that of the greatest one by a simple change of the termination of the word from *um* to *a* in one, and from *um* to *o* in the other, thus preserving, by a similarity of names, the idea of their relationship, for the old works said that they were Brothers who had come together out of Tyre. This derivation to Doctor Mackey seems to be easy, natural, and comprehensible. The change from *Giblim*, or rather from *Gibalim* to *Jubelum*, is one that is far less extraordinary than that which one-

half of the Masonic words have undergone in their transformation from their original to their present form (see *Ritual*).

RULE. An instrument with which straight lines are drawn, and therefore used in the Past Master's Degree as an emblem admonishing the Master punctually to observe his duty, to press forward in the path of virtue, and, neither inclining to the right nor the left, in all his actions to have eternity in view. The twenty-four-inch gage is often used in giving the instruction as a substitute for this working-tool. But they are entirely different; the twenty-four-inch gage is one of the working-tools of an Entered Apprentice, and requires to have the twenty-four inches marked upon its surface; the *rule* is one of the working-tools of a Past Master, and is without the twenty-four divisions. The rule is appropriated to the Past or Present Master, because, by its assistance, he is enabled to lay down on the Trestle-Board the designs for the Craft to use.

RULE OF THE TEMPLARS. The code of regulations for the government of the Knights Templar, called their *Rule*, was drawn up by Saint Bernard, and by him submitted to Pope Honorius II and the Council of Troyes, by both of whom it was approved. It is still in existence, and consists of seventy-two articles, partly monastic and partly military in character, the former being formed upon the Rule of the Benedictines. The first articles of the Rule are ecclesiastical in design, and require from the Knights a strict adherence to their religious duties. Article twenty defines the costume to be worn by the Brotherhood. The professed soldiers were to wear a white costume, and the serving Brethren were prohibited from wearing anything but a black or brown cassock. The Rule is very particular in reference to the fit and shape of the dress of the Knights, so as to secure uniformity. The Brethren are forbidden to receive and open letters from their friends without first submitting them to the inspection of their superiors. The pastime of hawking is prohibited, but the nobler sport of lion-hunting is permitted, because the lion, like the devil, goes about continually roaring, seeking whom he may devour. Article fifty-five relates to the reception of married members, who are required to bequeath the greater portion of their property to the Order. The fifty-eighth article regulates the reception of aspirants, or secular persons, who are not to be received immediately on their application into the society, but are required first to submit to an examination as to sincerity and fitness. The seventy-second and concluding article refers to the intercourse of the Knights with females. No brother was allowed to kiss a woman, though she were his mother or sister. "Let the soldier of the cross," says Saint Bernard, "shun all ladies' lips." At first this rule was rigidly enforced, but in time it was greatly relaxed, and the picture of the interior of a house of the Temple, as portrayed by the Abbot of Clairvaux, would scarcely have been appropriate a century or two later.

RULERS. Obedience to constituted authority has always been inculcated by the laws of Freemasonry. Thus, in the installation charges as prefixed to the Constitutions of the Grand Lodge of England, the incoming Master is required to promise "to hold in veneration the original *rulers* and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations."

RUSSIA. Captain John Phillips was appointed in 1731 Provincial Grand Master of Russia by Lord Lovel, Grand Master of England (*Constitutions*, 1738, page 194) but it does not follow that there were any Lodges in Russia at that time. General Lord James Keith arrived in Russia in 1728 and he probably founded the Lodge there of which he became Worshipful Master, and in 1740 he was appointed Provincial Grand Master. However, the first notice that we have of Lodges meeting openly is that of Silence, established at St. Petersburg, and the North Star at Riga, both in 1750. Thory says that Freemasonry made little progress in Russia until 1763 when the Empress Catherine II declared herself Protectress of the Order.

The Rite of Melesino was introduced by a Greek of that name in 1765, and there were also the York, Swedish and Strict Observance Rites practised by Lodges. Twelve of these Lodges united and formed the National Grand Lodge on September 3, 1776. There was also a Swedish Provincial Grand Lodge in 1779.

For a time Freemasonry flourished but about the year 1794 the Empress alarmed at the political condition of France, persuaded that members of some Lodges were opposed to the Government, withdrew her protection from the Order. She did not direct the Lodges to close but most of them ceased to meet. The few that continued to work were under police supervision and languished, holding their communications only at long intervals. Paul I, 1797, instigated by the Jesuits whom he had recalled, forbade the meetings of secret societies and especially in Masonic Lodges.

Johann V. Boeber, Counselor of State and Director of the School of Cadets at St. Petersburg, obtained an audience of the Emperor in 1803 and succeeded in removing his prejudices against Freemasonry. The edict was revoked, the Emperor himself was initiated in one of the revived Lodges, and the Grand Orient of all the Russias was established, of which Brother Boeber was deservedly elected Grand Master (*Acta Latomorum* i, page 218).

Pelican Lodge was revived in 1804 as *Alexander of the Crowned Pelican* and divided into three parts and elected a Grand Master. Internal dissensions, however, were the cause of its downfall.

Another Grand Lodge, *Astrea*, controlled the first three Degrees and by 1815 claimed jurisdiction over 24 Lodges. A Grand Chapter was set up to control the remaining degrees in 1818, and there was also a Provincial Grand Body working under the Swedish System.

A curious incident brought to an end Freemasonry in Russia. The Emperor Alexander, instigated in part it is said by the political condition of Poland, received at this time two communications, one from Egor Andrevich Kushelev of the Grand Lodge Astrea, and the other from a Prussian Freemason, Count Gaugwitz, the latter heartily in favor of closing all the Lodges, both agreeing that the spirit of the times would not permit of secret organizations, and therefore on August 1, 1822, an Imperial Edict

decreed the closing of all secret societies (*Transactions*, Quatuor Coronati Lodge, volume xxxviii, pages 35–50). The order was quietly obeyed by the Freemasons of Russia (see Doctor Mackey's revised *History of Freemasonry*, also *Freemasonry in Russia*, Dr. Ernest Friedrichs, Berlin, 1904, and Berne, 1908).

A prominent member of the group of Russian Masonic Bodies on the Continent, exiles from Russia, has prepared for us some particulars of the development of Russian Freemasonry from which we make the following extract:

There is a well-established tradition that the first Russian Freemason was Peter the Great, and that he was initiated by Sir Christopher Wren in an English Lodge at Amsterdam. There are, however, no documents to prove this. The history of Russian Freemasonry may be divided into three periods.

First, 1731–71. Membership confined to foreigners residing in Russia; a few officers, the guard, and a few statesmen. The tendency is mystical and the influence negligible.

Second, 1772–94. There are three Masonic Bodies at work.

1. Yelaguine's group at St. Petersburg. Work; self preservation, moral uplift, struggle against the ideas of Voltaire. This organization disappears about 1780.

2. Swedish Rite at St. Petersburg headed by Prince Gagarine as Grand Master. This Body Unites with the preceding one and shares its fate.

3. The National Grand Lodge at Moscow, lead by Novickoff and Schwarz working under a strong influence of the Moscow Rosy Cross Fraternity and of the Order of the Martinists. This group exercised a powerful influence during this period and for the future in Russian Freemasonry, and was a potent and intellectual factor in contemporary society. This group chiefly engaged in educational and charitable work and carried these on freely until it fell under the general ban on Freemasonry imposed by Catherine II in 1794.

Third, 1801–22. An irregular Russian Grand Lodge named *Vladimir to Order* which in 1810 became subject to Swedish Jurisdiction. This Grand Lodge had little influence but counted many prominent persons amongst its members.

As a reaction against the influence of higher Degrees there was founded in 1814 at Paris, under the auspices of the Grand Orient of France and out of the federation of five military Lodges, a New Grand Lodge *Astrea*. At the end of the Napoleonic Wars and with the return of the army to Russia this Masonic Body grew to the extent of having forty Lodges under their jurisdiction. These Lodges under French influence turned their attention to politics, and ended their career in the turmoil of the attempted Revolution in December, 1825.

During the whole of the nineteenth century, Russian Freemasonry if not dormant was at least hidden and entirely negligible. The revival of interest in spiritual matters which coincided with the beginning of the twentieth century brought about a revival of interest in Freemasonry. A few prominent Russian intellectuals joined French Lodges. Professor Bajenoff joined at Paris the Scottish Rite Lodge *Les Amis Reunis*. Paul Jablochkov, world-famous electrician, founded the Lodge Cosmos under the Ancient Accepted Scottish Rite at Paris where in 1906 about fifteen Russian publicists joined French Lodges. These Brethren on their return to Russia organized two Lodges, one in St. Petersburg, the Polar Star, and a Lodge at Moscow. These Lodges were instituted with great ceremony in May, 1908, by two representatives of the Grand Orient of France and up to 1909 six Lodges were organized. There was an interval in their activity over police restrictions and then these Lodges were reopened in 1911, working under the Grand Orient of France, with practically no ritual and having an avowedly political aim in view, namely, that of the overthrow of autocracy. There was what was known as a Supreme Council, an exclusively administrative Body whose members were elected for three years. This organization had no regularity and enjoyed no recognition abroad. In 1913 and 1914 the organization nevertheless had about forty-two Lodges chiefly composed of members of the cadet party. The first Revolution in March 1917 is said to have been inspired and operated from these Lodges and all the members of Kerensky's Government belonged to them. After the Bolshevik Revolution most members of these Lodges emigrated, and after a long inactivity they were successful in forming under the auspices of the Grand Orient of France a new Polar Star Lodge at Paris. Four other Lodges working in Russia have been organized under the Grand Lodge of France, and there is also a Lodge of Perfection and a Rose Croix Chapter working in Russian at Paris the rituals of the Ancient and Accepted Scottish Rite under the Supreme Council. The volume of the Sacred Law is always on the altar at the meetings of these four Lodges and the work is said to be usually a study of the deeper meanings of Freemasonry. The four Craft Lodges work with a committee which in fact represents what the Brethren believe to be the future Grand Lodge of Russia. The Supreme Council has sanctioned a temporary committee in the higher Degrees which represents the nucleus of the future Supreme Council for Russia of the Ancient and Accepted Scottish Rite. On February 10, 1927, a Russian Consistory, called *Rossia*, was formed.

Russian Brethren have freely written upon Freemasonry. Brother Boris Telepneff has published pamphlets on *Freemasonry in Russia*, *Rosicrucians in Russia*, *Some Aspects of Russian Freemasonry during the Reign of Emperor Alexander I* (*Transactions*, Quatuor Coronati Lodge, volume xxxviii, page 6) and essays as in the *Masonic Record*, 1925.

RUSSIA, SECRET SOCIETIES OF. First, the Skopzis, founded about 1740, by Seliwanoff, on the ruins of an anterior sect, the Chlysty, which was originated by a peasant named Philippoff, in the seventeenth century. The Skopzis practised self-mutilation and other horrors. They were rich, and abound throughout Russia and in Bulgaria. Second, the Montainists, who declared that they have a "living Christ," a "living Mother of God," a "living Holy Spirit," and twelve "living Apostles." Their ceremonies were peculiar and but little resembling those of Freemasonry. A society of Martinists has had some vogue and other imported Rites have been instituted.

S. The Hebrew letter is ס, *Samech*. The nineteenth letter in the English alphabet. Its numerical value is 60. The sacred application to the Deity is in the name *Somech*, סומך, *Upholder*, the Latin *Fulcieus* or *Firmas*. The Hebrew letter *Shin*, a tooth, from its formation, ש, is of the numerical value of 300.

SAADH. One of a certain Indian sect, who have embraced Christianity, and who in some respects resemble the Quakers in their doctrine and mode of life. Sometimes written *Saud*.

SABAISM. The worship of the sun, moon, and stars, the צבא השמים *Tsaba Hashmaim*, meaning the *Host of Heaven*. It was practised in Persia, Chaldea, India, and other Oriental countries, at an early period of the world's history (see *Blazing Star* and *Sun-worship*).

SABAOTH. The Hebrew words יהוה צבאות, pronounced *Jehovah Tsabaoth*, and meaning *Jehovah of Hosts*, a very usual appellation for the Most High in the prophetical books, especially in Isaiah, Jeremiah, Zechariah, and Malachi, but not found in the Pentateuch.

SABBAL. Hebrew word, סבל, meaning the *Burden*, the Latin *Onus*. The name of the sixth step of the mystic ladder of Kadosh of the Ancient and Accepted Scottish Rite. Sometimes spelled *Sabael*.

SABBATH. In the lecture of the Second or Fellow Craft's Degree, it is said, In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

SABIANISM. See *Sabaism*.

SACELLUM. A walled enclosure without roof. An ornamental chapel within a church.

SACKCLOTH. In the Rose Croix instructions, sackcloth is a symbol of grief and humiliation for the loss of that which it is the object of the Degree to recover.

SACRED ASYLUM OF HIGH MASONRY. In the *Institutes, Statutes, and Regulations*, signed by Adington, Chancellor, which are given in the *Recueil des Actes du Suprème Conseil du France*, or *Collection of the Acts of the Supreme Council of France*, as a sequence to the *Constitutions of* 1762, this title is given to any subordinate Body of the Scottish Rite. Thus in Article XVI: "At the time of the installation of a Sacred Asylum of High Masonry, the members composing it shall all make and sign their pledge of obedience to the Institutes, Statutes, and General Regulations of High Masonry." In this document the Rite is always called *High Masonry*, and any Body, whether a Lodge of Perfection, a Chapter of Rose Croix, or a Council of Kadosh, is styled a *Sacred Asylum*.

SACRED LAW. The first Tables of Stone, or Commandments, which were delivered to Moses on Mount Sinai, are referred to in a preface to the *Mishna*, bearing this tradition:

> God not only delivered the Law to Moses on Mount Sinai, but the explanation of it likewise. When Moses came down from the Mount and entered into his tent, Aaron went to visit him, and Moses acquainted Aaron with the Laws he had received from God, together with the explanation of them. After this Aaron placed himself on the right hand of Moses, and Eleazar and Ithamar, the sons of Aaron, were admitted, to whom Moses repeated what he had just before told to Aaron. These being seated, the one on the right hand, the other on the left hand of Moses, the seventy elders of Israel, who compose the Sanhedrim, came in, and Moses again declared the same laws to them, as he had done before to Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aaron heard four times what Moses had been taught by God upon Mount Sinai, Eleazar and Ithamar three times, the seventy elders twice, and the people once. Moses afterward reduced the laws which he had received into writing, but not the explanation of them. These he thought it sufficient to trust to the memories of the above-mentioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age.

The Sacred Law is repeated in the instructions of the Fourteenth Degree, Ancient and Accepted Scottish Rite.

SACRED LODGE. In the lectures according to the English system, we find the following definition of the *Sacred Lodge*, the symbol has not been preserved in the American instructions: Over the Sacred Lodge presided Solomon, the greatest of kings, and the wisest of men; Hiram, the great and learned King of Tyre; and Hiram Abif, the widow's son, of the tribe of Naphtali. It was held in the bowels of the sacred Mount Moriah, under the part whereon was erected the Holy of Holies. On this mount it was where Abraham confirmed his faith by his readiness to offer up his only son, Isaac. Here it was where David offered that acceptable sacrifice on the threshing-floor of Araunah by which the anger of the Lord was appeased, and the plague stayed from his people. Here it was where the Lord delivered to David, in a dream, the plan of the glorious Temple, afterward erected by our noble Grand Master, King Solomon. And lastly, here it was where he declared he would establish his sacred name and word, which should never pass away; and for these reasons this was justly styled the *Sacred Lodge*.

SACRIFICANT. The French is *Sacrifiant*. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis (Saint Louis of the Reunited Friends) at Calais.

SACRIFICE, ALTAR OF. See *Altar*.

SACRIFICER. In French, the word is *Sacrificateur*.

1. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis (Saint Louis of the Reunited Friends) at Calais.
2. A Degree in the collection of Pyron.

SADDA. Persian *Saddar*, meaning the *hundred gates*. A work in the Persian tongue, being a summary of the Avesta, or sacred books.

SADDUCEES. Sometimes *Zedukim*. A Sect called from its founder *Sadoc*, or *Zadok* (see *Second Samuel* viii, 17, xv, 24; *First Kings* i, 34), who lived about 250 B.C. They denied the resurrection, a future state, and the existence of angels. The Sadducees are often mentioned in the New Testament, the Talmud, and the Midrash. The tenets of the Sadducees are noticed as contrasted with those of the Pharisees. While Jesus condemned the Sadducees and Pharisees, he is nowhere found criticizing the acts, words, or doctrines of the third sect of the Jews, the Essenes; wherefore, it has been strongly favored that Jesus was himself one of the last-named sect, who in many excellent qualities resembled Freemasons. The Sadducees were the most conservative of forces, the Pharisees more advanced in the later thoughts and tendencies. The Gospels throw an interesting and significant light upon these circumstances and their effects in that era.

SADLER, HENRY. Born 1840, died 1911. One of the most painstaking, patient, and persevering of Masonic students. He was initiated in 1862 in the Lodge of Justice No. 147, being at the time an A. B. in the Mercantile Marine. He became W. M. of this Lodge in 1872. In 1882 he was a founder of the Southgate Lodge, No. 1950, and in 1886 he was a founder and first Master of the Walsingham Lodge, No. 2148; in 1869 he was exalted to the Royal Arch Degree in the Royal York Chapter, No. 7; in 1872 he joined the Temperance Chapter, No. 169, and became its First Principal in 1880. In 1879 he was appointed Grand Tiler of the Grand Lodge of England, and held the post until 1910, when he retired on a pension. In 1887 he was appointed Sub-Librarian to the Grand Lodge of England and was promoted to be its Librarian in 1910. His position in the Grand Lodge Library gave him access to all the old records of the Grand Lodge of England, and enabled him to write most valuable books on various points in connection with the history of English Freemasonry. In 1887 appeared his principal work, *Masonic Facts and Fictions*, in which he claimed, and his argument was generally accepted, that the Grand Lodge of the Antients was formed in London by some Irish Freemasons, who had not seceded, as had been supposed, from the Regular Grand Lodge. In 1889 he published *Notes on the Ceremony of Installation;* in 1891, the *Life of Thomas Dunckerley;* in 1898, *Masonic Reprints and Historical Revelations;* in 1904, *Some Memorials of the Globe Lodge, No. 23*, also the *Illustrated History of Emulation Lodge of Improvement, No. 256;* and in 1906, the *History and Records of the Lodge of Emulation, No. 21.*

SAGITTA. The keystone of an arch. The abscissa of a curve.

SAINT ADHABELL. Introduced into the *Cooke Manuscript* (line 603), where the allusion evidently is to *Saint Amphibalus*, which see.

SAINT ALBAN. Saint Alban, or Albanus, the proto-martyr of England, was born in the third century, at Verulam, now St. Albans, in Hertfordshire. In his youth he visited Rome, and served seven years as a soldier under the Emperor Diocletian. On his return to Britain he embraced Christianity, and was the first who suffered martyrdom in the great persecution which raged during the reign of that emperor. The Freemasons of England have claimed Saint Alban as being intimately connected with the early history of the Fraternity in that island. Anderson (*Constitutions*, 1738, page 57) says, "This is asserted by all the old copies of the *Constitutions*, and the old English Masons firmly believed it," and he quotes from the *Old Constitutions:*

> Saint Alban loved Masons well and cherished them much, and he made their pay right good; *viz.*, two shillings per week and three pence to their cheer; whereas before that time, through all the land, a Mason had but a penny a day and his meat, until Saint Alban amended it. He also obtained of the King a Charter for the Free Masons, for to hold a general council, and gave it the name of Assembly, and was thereat himself as Grand Master and helped to make Masons and gave them good charges.

We have another tradition on the same subject; for in a little work published about 1764, at London, under the title of *The Complete Free Mason or Multa Paucis for the Lovers of Secrets*, we find the following statement (page 47) in reference to the Masonic character and position of Saint Alban.

> In the following (the third) century, Gordian sent many architects over—into England—who constituted themselves into Lodges, and instructed the Craftsmen in the true principles of Freemasonry; and a few years later, Carausius was made emperor of the British Isles, and being a great lover of art and science, appointed Albanus Grand Master of Masons, who employed the Fraternity in building the palace of Verulam, or St. Albans.

Both of these statements are simply legends, or traditions of the not unusual character, in which historical facts are destroyed by legendary additions. The fact that Saint Alban lived at Verulam may be true—most probably is so. It is another fact that a splendid Episcopal palace was built there, whether in the time of Saint Alban or not is not so certain; but the affirmative has been assumed; and hence it easily followed that, if built in his time, he must have superintended the building of the edifice. He would, of course, employ the workmen, give them his patronage, and, to some extent, by his superior abilities, direct their labors. Nothing was easier, then, than to make him, after all this, a Grand Master. The assumption that Saint Alban built the palace at Verulam was very natural, because when the true builder's name was lost—supposing it to have been so—Saint Alban was there ready to take his place, Verulam having been his birthplace.

The increase of pay for labor and the annual congregation of the Freemasons in a General Assembly, having been subsequent events, the exact date of whose first occurrence has been lost, by a process common in the development of traditions, they were readily transferred to the same era as the building of the palace at Verulam. It is not even necessary to suppose, by way of explanation, as Preston does, that Saint Alban was a celebrated architect, and a real encourager of able workmen. The whole of the tradition is worked out of these simple facts: that architecture began to be encouraged in England about the third century; that Saint Alban lived at that time at Verulam; that a palace was erected then, or at some subsequent period, in the same place; and in the lapse

of time, Verulam, Saint Alban, and the Freemasons became mingled together in one tradition. The inquiring student of history will neither assert nor deny that Saint Alban built the palace of Verulam. He will be content with taking him as the representative of that builder, if he was not the builder himself; and he will thus recognize the proto-martyr as the type of what is supposed to have been the Freemasonry of

SAINT ANDREW AND THE CROSS

his age, or, perhaps, only of the age in which the tradition received its form.

ST. ALBANS, EARL OF. Anderson (*Constitutions*, 1738, page 101) says, and, after him, Preston, that a General Assembly of the Craft was held on December 27, 1663, by Henry Jermyn, Earl of St. Albans, Grand Master, who appointed Sir John Denham his Deputy, and Sir Christopher Wren and John Webb his Wardens. Several useful regulations were made at this assembly, known as the *Regulations of 1663*. These regulations are given by Anderson and by Preston, and also in the *Roberts Manuscript*, with the addition of the oath of secrecy. The *Roberts Manuscript* says that the assembly was held on the 8th of December.

SAINT ALBAN'S REGULATIONS. The regulations said to have been made by Saint Alban for the government of the Craft are referred to by Doctor Anderson, in his second edition (page 57), and afterward by Brother Preston (see *Saint Alban*).

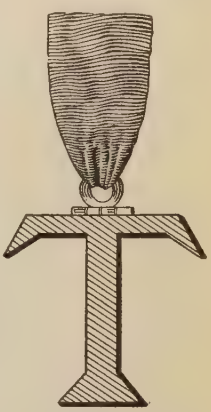
SAINT AMPHIBALUS. The ecclesiastical legend is that Saint Amphibalus came to England and converted Saint Alban, who was the great patron of Freemasonry. The *Old Constitutions* do not speak of him, except the *Cooke Manuscript*, which has the following passage (line 602): "And sone after that came Seynt Adhabell into Englond, and he convertyd Seynt Albon to Cristendome"; where, evidently, Saint Adhabell is meant for Saint Amphibalus. But *amphibalus* is the Latin name of a cloak worn by priests over their other garments; and Godfrey Higgins (*Celtic Druids*, page 201) has argued that there was no such saint, but that the *Sanctus Amphibalus* was merely the holy cloak brought by Saint Augustine to England. His connection with the history of the origin of Freemasonry in England is, therefore, accepting the reasoning of Godfrey Higgins, altogether apocryphal.

SAINT ANDREW. Brother of Saint Peter and one of the twelve Apostles. He is held in high reverence by the Scotch, Swedes, and Russians. Tradition says he was crucified on a cross shaped thus, **X**. Orders of knighthood have been established in his name (see *Knight of Saint Andrew*).

SAINT ANDREW, KNIGHT OF. See *Knight of Saint Andrew.*

SAINT ANDREW'S DAY. November 30, was adopted by the Grand Lodge of Scotland as the day of its Annual Communication.

SAINT ANTHONY. An Order taking its rise from the life and habits of Saint Anthony, the hermit, who died about 357. His disciples, called *Anchorites*, near Ethiopia, lived in austerity and solitariness in the desert, until John, Emperor of Ethiopia, in 370, created them a religious order of knighthood, and bestowed privileges upon them under the title of Saint Anthony, who was made patron of the empire. They established monasteries, adopted a black habit, and wore a blue cross in the shape of a Tau. The vow of the Order embraced chastity, defense of the Christian faith, to guard the empire, obey their superiors, and go to war when and wheresoever commanded. Marriage required a license. There were two classes—combatants and non-combatants—the second class being composed of those too old for military duty. Yet ere they retired they were required to serve three years against Arabian pirates, three against the Turks, and three against the Moors.



JEWEL OF THE ORDER OF SAINT ANTHONY

The ancient monastery is in the deserts of Thebais, surrounded by an oval wall five hundred paces in circumference and forty feet in height. It is entered by ropes let down from the watch-house, the crane being turned by monks. By age, the cells, which are four by five by seven feet, have been reduced from three hundred to forty. Advantage had been taken of one of nature's curiosities in obtaining abundant water from a riven rock, which is reached through a subterraneous passage of fifty paces, extending beyond the walls. In France, Italy, and Spain there are ecclesiastical and military organizations styled *Knights of Saint Anthony*, who wear a plain cross, the principals a double cross. The chief seat is at Vienna. In the Abbey rest the remains of Saint Anthony.

SAINT AUGUSTINE. Saint Augustine, or Saint Austin, was sent with forty monks into England, about the end of the sixth century, to evangelize the country. Lenning says that, according to a tradition, he placed himself at the head of the Corporations of Builders, and was recognized as their Grand Master.

No such tradition, nor, indeed, even the name of Saint Augustine, is to be found in any of the *Old Constitutions* which contain the Legend of the Craft.

SAINT BERNARD. Saint Bernard of Clairvaux was one of the most eminent names of the Church in the Middle Ages. In 1128 he was present at the Council of Troyes, where, through his influence, the Order of Knights Templar was confirmed; and he himself is said to have composed the Rule or Constitution by which they were afterward governed. Throughout his life he was distinguished for his warm attachment to the Templars, and "rarely," says Burnes (*Sketch of the Knights Templar*, page 12), "wrote a letter to the Holy Land, in which he did not praise them, and recommend them to the favor and protection of the great." To his influence, untiringly exerted in their behalf, has always been attributed the rapid increase of the Order in wealth and popularity.

SAINT CLAIR CHARTERS. In the Advocates' Library, of Edinburgh, is a manuscript entitled *Hay's Memoirs*, which is, says Lawrie, "a collection of several things relating to the historical account of the most famed families of Scotland. Done by Richard Augustine Hay, Canon Regular of Sainte Genevefs of Paris, Prior of Sainte Pierremont, etc., *Anno Domini* 1700." Among this collection are two manuscripts, supposed to have been copied from the originals by Canon Hay, and which are known to Masonic scholars as the *Saint Clair Charters*. These copies, which it seems were alone known in the eighteenth century, were first published by Lawrie, in his *History of Freemasonry*, where they constitute Appendices I and II. But it appears that the originals have since been discovered, and they have been printed by Brother W. J. Hughan, in his *Unpublished Records of the Craft*, with the following introductory account of them by Brother D. Murray Lyon:

> These manuscripts were several years ago accidentally discovered by David Lang, Esq., of the Signet Library, who gave them to the late Brother Aytoun, Professor of Belles-Lettres in the University of Edinburgh, in exchange for some antique documents he had. The Professor presented them to the Grand Lodge of Scotland, in whose repositories they now are. There can be no doubt of their identity as originals. We have compared several of the signatures with autographs in other manuscripts of the time. The Charters are in scrolls of paper—the one 15 by 11½ inches, the other 26 by 11½ inches,—and for their better preservation have been affixed to cloth. The caligraphy is beautiful; and though the edges of the paper have been frayed, and holes worn in one or two places where the sheets had been folded, there is no difficulty in supplying the few words that have been obliterated, and making out the whole of the text. About three inches in depth at the bottom of No. 1, in the right-hand corner, is entirely wanting, which may have contained some signatures in addition to those given. The left hand bottom corner of No. 2 has been similarly torn away, and the same remark with regard to signatures may apply to it. The first document is a letter of jurisdiction, granted by the Freemen Masons of Scotland to William Saint Clair of Roslin. The second purports to have been granted by the Freemen Masons and Hammermen of Scotland to Sir William Saint Clair of Roslin.

Facsimiles and transcripts of these manuscripts are given by D. M. Lyon in his *History of the Lodge of Edinburgh*. The letter of jurisdiction is probably of a date 1600–1, and the second document, probably May 1, 1628.

However difficult it may be to decide as to the precise date of these Charters, there are no Masonic manuscripts whose claim to authenticity is more indisputable; for the statements which they contain tally not only with the uniformly accepted traditions of Scotch Freemasonry, but with the written records of the Grand Lodge of Scotland, both of which show the intimate connection that existed between the Freemasonry of that kingdom and the once powerful but now extinct family of Saint Clair.

SAINT CLAIR, WILLIAM. The Saint Clairs of Roslin, or, as it is often spelled, of Rosslyn, held for more than three hundred years an intimate connection with the history of Freemasonry in Scotland. William Saint Clair, Earl of Orkney and Caithness, was, in 1441, appointed by King James II the Patron and Protector of the Freemasons of Scotland, and the office was made hereditary in his family. Charles Mackie says of him (*Freemason*, May, 1851, page 166) that "he was considered one of the best and greatest Masons of the age." He planned the construction of a most magnificent collegiate church at his palace of Roslin, of which, however, only the chancel and part of the transept were completed. To take part in this design, he invited the most skilful Freemasons from foreign countries; and in order that they might be conveniently lodged and carry on the work with ease and despatch, he ordered them to erect the neighboring town of Roslin, and gave to each of the most worthy a house and lands. After his death, which occurred about 1480, the office of hereditary Patron was transmitted to his descendants, who, says Lawrie (*History of Freemasonry*, page 100), "held their principal annual meetings at Kilwinning."

The prerogative of nominating the office-bearers of the Craft, which had always been exercised by the kings of Scotland, appears to have been neglected by James VI after his accession to the throne of England. Hence the Freemasons, finding themselves embarrassed for want of a Protector, about the year 1600, if that be the real date of the first of the Saint Clair Manuscripts, appointed William Saint Clair of Roslin, for himself and his heirs, their "Patrons and Judges." After presiding over the Order for many years, says Lawrie, William Saint Clair went to Ireland, and in 1630 a second Charter was issued, granting to his son, Sir William Saint Clair, the same power with which his father had been invested. This Charter having been signed by the Masters and Wardens of the principal Lodges of Scotland, Sir William Saint Clair assumed the active administration of the affairs of the Craft, and appointed his Deputies and Wardens, as had been customary with his ancestors. For more than a century after this renewal of the compact between the Laird of Roslin and the Freemasons of Scotland, the Craft continued to flourish under the successive heads of the family.

But in the year 1736, William Saint Clair, to whom the Hereditary Protectorship had descended in due course of succession, having no children of his own, became anxious that the office of Grand Master should not become vacant at his death. Accordingly, he assembled the members of the Lodges of Edinburgh and its vicinity, and represented to them the good effects that would accrue to them if they should in future have at their head a Grand Master of their own choice, and declared his intention to resign into the hands of the Craft his hereditary right to the

office. It was agreed by the assembly that all the Lodges of Scotland should be summoned to appear by themselves, or proxies, on the approaching Saint Andrew's Day, at Edinburgh, to take the necessary steps for the election of a Grand Master.

In compliance with the call, the representatives of thirty-two Lodges met at Edinburgh on the 30th of November, 1736, when William Saint Clair tendered the following resignation of his hereditary office:

I, William Saint Clair, of Roslin, Esq., taking into my consideration that the Masons in Scotland did, by several deeds, constitute and appoint William and Sir William Saint Clairs of Roslin, my ancestors and their heirs, to be their patrons, protectors, judges, or masters, and that my holding or claiming any such jurisdiction, right, or privilege might be prejudicial to the Craft and vocation of Masonry, whereof I am a member; and I, being desirous to advance and promote the good and utility of the said Craft of Masonry to the utmost of my power, do therefore hereby, for me and my heirs, renounce, quit, claim, overgive, and discharge all right, claim, or pretence that I, or my heirs, had, have, or any ways may have, pretend to, or claim to be, patron, protector, judge, or master of the Masons in Scotland, in virtue of any deed or deeds made and granted by the said Masons, or of any grant or charter made by any of the kings of Scotland to and in favor of the said William and Sir William Saint Clairs of Roslin, my predecessors, or any other manner or way whatsoever, for now and ever; and I bind and oblige me and my heirs to warrand this present renunciation and discharge at all hands. And I consent to the registration hereof in the books of council and session, or any other judges' books competent, therein to remain for preservation.

Then follows the usual formal and technical termination of a deed (Lawrie's *History of Freemasonry*, page 148).

The deed of resignation having been accepted, the Grand Lodge proceeded to the election of its office-bearers, when William Saint Clair, as was to be expected, was unanimously chosen as Grand Master; an office which, however, he held but for one year, being succeeded in 1737 by the Earl of Cromarty. He lived, however, for more than half a century afterward, and died in January, 1778, in the seventy-eighth year of his age.

The Grand Lodge of Scotland was not unmindful of his services to the Craft, and on the announcement of his death a funeral Lodge was convened, when four hundred Brethren, dressed in deep mourning, being present, Sir William Forbes, who was then the Grand Master, delivered an impressive address, in the course of which he paid the following tribute to the character of Saint Clair. After alluding to his voluntary resignation of his high office for the good of the Order, he added: "His zeal, however, to promote the welfare of our Society was not confined to this single instance; for he continued almost to the very close of life, on all occasions where his influence or his example could prevail, to extend the spirit of Masonry and to increase the number of the Brethren. . . . To these more conspicuous and public parts of his character I am happy to be able to add, that he possessed in an eminent degree the virtues of a benevolent and good heart—virtues which ought ever to be the distinguishing marks of a true brother" (Lawrie's *History of Freemasonry*, page 224).

Brother Charles Mackie, in the London *Freemasons Quarterly Review* (1831, page 167), thus describes the last days of this venerable patron of the Order: "William Saint Clair of Roslin, the last of that noble family, was one of the most remarkable personages of his time; although stripped of his paternal title and possessions, he walked abroad respected and reverenced. He moved in the first society; and if he did not carry the purse, he was stamped with the impress of nobility. He did not require a cubit to be added to his stature, for he was considered the stateliest man of his age."

The preceding account by Doctor Mackey of the connection of the Saint Clairs with Scotch Freemasonry is based almost entirely on Lawrie's *History of Freemasonry*, 1804, but a later and more critical writer—D. Murray Lyon (*History of the Lodge of Edinburgh*, 1873, page 3)—considers the statement that James II invested the Earl of Orkney and Caithness with the dignity of Grand Master and subsequently made the office hereditary to be "altogether apocryphal." The real fact appears to be, continues Brother Hawkins, that the Operative Masons of Scotland by the Saint Clair Charters did confer upon the Saint Clair family the office of Patron and Protector of the Craft, and that William Saint Clair was made a Freemason in 1735 in order to resign this office, and in return for such apparent magnanimity to be elected in 1736 the first Grand Master of Scotland.

SAINT CLAIR, WILLIAM OF ROSLIN. First Grand Master Mason of Scotland, elected, in 1736 when the Grand Lodge of Scotland was formed, an office he held for one year only. A good deal of discussion has been had pro and con as to the validity of two old documents known as the *Saint Clair Charters*, one dated about 1601 and one 1628, in which documents the statement is made that the Operative Masons of Scotland had conferred upon the family of Saint Clair of Roslin the honor of being recognized as Patron and Protector of the Craft. In 1736 when a first Grand Master was to be chosen for the Scottish Grand Lodge, William Saint Clair was made a Freemason in the Lodge Canongate Kilwinning and he also formally resigned all claim to be Patron and Protector of the Freemasons in Scotland on November 30 of the same year at a meeting held at Edinburgh. William Saint Clair died in 1778.

SAINT CONSTANTINE, ORDER OF. Presumed to have been founded by the Emperor Isaac Angelus Comnenus, in 1190.

ST. DOMINGO. Sañto Domingo. One of the principal islands of the West Indies. Freemasonry was taken there at an early period in the eighteenth century. Rebold (*History of Three Grand Lodges*, page 687) said in 1746. It must certainly have been in active condition there at a time not long after, for in 1761 Stephen Morin, who had been deputed by the Council of Emperors of the East and West to propagate the advanced Degrees, selected St. Domingo for the seat of his Grand East, and thence disseminated the system, which resulted in the establishment of the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, South Carolina. The French Revolution, and the insurrection of the slaves at about the same period, was for a time fatal to the progress of Freemasonry in St. Domingo. Subsequently, the island was divided into two independent governments—that of Dominica, inhabited by whites,

and that of Hayti, inhabited by blacks. In each of these a Masonic obedience was organized. The Grand Lodge of Hayti was charged with irregularity in its formation, and was not recognized by the Grand Lodges of the United States. It has been, however, by those of Europe generally, and a representative from it was accredited at the Congress of Paris, held in 1855. Freemasonry was revived in Dominica, Rebold says, in the above mentioned work, in 1822; other authorities say in 1855. A Grand Lodge was organized at the City of St. Domingo, December 11, 1858. Dominican Freemasonry has been established under the Ancient and Accepted Scottish Rite, and the National Grand Orient of the Dominican Republic divided into four sections, namely, a Grand Lodge, Grand Chapter General, Grand Consistory General, and Supreme Council. The last Body was not recognized by the Mother Council at Charleston, since its establishment is in violation of the Scottish Constitutions, which prescribe one Supreme Council only for all the West India Islands.

SAINTE CROIX, EMANUEL JOSEPH GUILHEM DE CLERMONT-LODEVE DE. A French antiquary, and member of the Institute, who was born at Mormoiron, in 1746, and died in 1809. His work, published in two volumes in 1784, and entitled *Recherches Historiques et Critiques sur les Mystères du Paganisme*, or *Historical and Critical Studies on the Mysteries of Paganism*, is one of the most valuable and instructive essays that we have in any language on the ancient mysteries—those religious associations whose history and design so closely connect them with Freemasonry. The later editions were enriched by the valuable notes of Silvestre de Tracy.

SAINT GEORGE'S DAY. The twenty-third of April. Being the Patron Saint of England, his festival is celebrated by the Grand Lodge. The Constitution requires that "there shall be a Grand Masonic festival annually on the Wednesday next following Saint George's Day."

ST. GERMAIN. A town in France, about ten miles from Paris, where James II established his Court after his expulsion from England, and where he died. Doctor Oliver says (*Historical Landmarks* ii, page 28), and the statement has been repeatedly made by others, that the followers of the dethroned monarch who accompanied him in his exile, carried Freemasonry into France, and laid the foundation of that system of innovation which subsequently threw the Order into confusion by the establishment of a new Degree, which they called the *Chevalier Maçon Ecossais*, and which they worked in the Lodge of Saint Germain.

But Doctor Oliver has here antedated history. James II died in 1701, and Freemasonry was not introduced into France from England until 1725. The exiled House of Stuart undoubtedly made use of Freemasonry as an instrument to aid in their attempted restoration; but their connection with the Institution must have been after the time of James II, and most probably under the auspices of his grandson, the Young Pretender, Charles Edward.

SAINT GERMAIN, THE COUNT OF. Also known as Count de Bellamura in Venice; as the Chevalier de Schöning at Pisa; as Chevalier Welldone at Milan; and at Genoa as Count Soltikow. authentic record of his origin. First heard of in Europe as the Count de Saint Germain, in 1750. Introduced into French society and became popular in Paris. Handsome, able musician, especially upon the violin, expert magician, inveterate gambler, accomplished linguist, and the most reasonable account is that he was the natural son of an Italian princess, born about 1710, at San Germano, Savoy. This account gives his father as a local tax-collector, Rotondo. Some accounts give his birthplace at Letmeritz, in Bohemia; he was pronounced an Alsatian Jew named Simon Wolff by the Marquis de Crequy. Some place him as the Marquis de Betmar, born in Portugal, others state he was a Spanish Jesuit, named Aymar. Frederick II of Prussia named him "a man no one has ever been able to make out." He laid claim to the highest rank of Freemasonry, the Order being at that time strong in France, claiming also that he was over five hundred years of age, had been born in Chaldaea, possessed the secrets of the Egyptian sages, master of the art of transmutation of metals, which he said he had learnt in Hindustan, that he could produce pure diamonds by the artificial crystallization of pure carbon. His familiarity with modern history and the politics of the time were startling and he made a remarkable prophecy in the case of King Louis XV. His advertised attainments were of a character to win him renown and he became an intimate of Frederick the Great, remaining long at his Court. He was concerned in the conspiracies at St. Petersburg in 1762. He went to Germany, 1774, later traveled in Italy and Denmark, founded the Society of Saint Jackin which was afterwards known as the Saint Joachim. In 1783 he declared that he was weary of immortality and resigned it at Eckernfiorde, in Schleswig.

ST. HELENA. An island in the South Atlantic Ocean. Lodges have been chartered from time to time by English authority at James Town, St. Helena. Several early ones became extinct and the first to be successful was St. Helena Lodge, warranted on April 6, 1843. Its original papers were lost or destroyed within two years and a duplicate Charter was granted on May 3, 1845.

SAINT JOHN, FAVORITE BROTHER OF. The Eighth Degree of the Swedish Rite.

SAINT JOHN, LODGE OF. See *Lodge of Saint John.*

SAINT JOHN OF JERUSALEM, KNIGHT OF. See *Knight of Saint John of Jerusalem.*

SAINT JOHN'S MASONRY. The Constitutions of the Grand Lodge of Scotland (1848, chapter ii) declare that that Body "practises and recognizes no degrees of Masonry but those of Apprentice, Fellow Craft, and Master Mason denominated *Saint John's Masonry.*"

SAINT JOHN'S ORDER. In a system of Freemasonry which Doctor Oliver says (*Mirror for the Johannites*, page 58) was "used, as it is confidently affirmed, in the fourteenth century" (but it is doubtful if it could be traced farther back than the early part of the seventeenth), this appellation occurs in the obligation:

> That you will always keep, guard, and conceal,
> And from this time you never will reveal,
> Either to M. M., F. C., or Apprentice,
> Of *Saint John's Order*, what our grand intent is.

The same title of *Joannis Ordo* is given in the document of uncertain date known as the *Charter of Cologne*.

SAINT JOHN THE ALMONER. The son of the King of Cyprus, and born in that island in the sixth century. He was elected Patriarch of Alexandria, and has been canonized by both the Greek and Roman churches, his festival among the former occurring on the 11th of November, and among the latter on the 23d of January. Bazot (*Manuel du Franc-Maçon*, page 144) thinks that it is this saint, and not Saint John the Evangelist or Saint John the Baptist, who is meant as the true patron of our Order. "He quit his country and the hope of a throne," says this author, "to go to Jerusalem, that he might generously aid and assist the knights and pilgrims. He founded a hospital and organized a fraternity to attend upon sick and wounded Christians, and to bestow pecuniary aid upon the pilgrims who visited the Holy Sepulcher. Saint John, who was worthy to become the patron of a society whose only object is charity, exposed his life a thousand times in the cause of virtue. Neither war, nor pestilence, nor the fury of the infidels, could deter him from pursuits of benevolence. But death, at length, arrested him in the midst of his labors. Yet he left the example of his virtues to the Brethren, who have made it their duty to endeavor to imitate them. Rome canonized him under the name of Saint John the Almoner, or Saint John of Jerusalem; and the Freemasons—whose temples, overthrown by the barbarians, he had caused to be rebuilt—selected him with one accord as their patron."

Doctor Oliver, however (*Mirror for the Johannite Masons*, page 39), very properly shows the error of appropriating the patronage of Freemasonry to this saint, since the festivals of the Order are June 24th and December 27th, while those of Saint John the Almoner are January 23d and November 11th. He has, however, been selected as the patron of the Masonic Order of the Templars, and their Commanderies are dedicated to his honor on account of his charity to the poor, whom he called his *Masters*, because he owed them all service, and on account of his establishment of hospitals for the succor of pilgrims in the East.

SAINT JOHN THE BAPTIST. One of the Patron Saints of Freemasonry, and at one time, indeed, the only one, the name of Saint John the Evangelist having been introduced subsequent to the sixteenth century. His festival occurs on the 24th of June, and is very generally celebrated by the Masonic Fraternity. Dalcho (*Ahiman Rezon*, page 150) says that "the stern integrity of Saint John the Baptist, which induced him to forego every minor consideration in discharging the obligations he owed to God; the unshaken firmness with which he met martyrdom rather than betray his duty to his Master; his steady reproval of vice, and continued preaching of repentance and virtue, make him a fit patron of the Masonic institution." The Charter of Cologne says: "We celebrate, annually, the memory of Saint John, the Forerunner of Christ and the Patron of our Community." The Knights Hospitaler also dedicated their Order to him; and the ancient expression of our instructions, which speaks of a "Lodge of the Holy Saint John of Jerusalem," probably refers to the same saint.

Krause, in his *Kunsturkunden* (pages 295 to 305), gives abundant historical proofs that the earliest Freemasons adopted Saint John the Baptist, and not Saint John the Evangelist as their patron. It is worthy of note that the Grand Lodge of England was revived on Saint John the Baptist's Day, in 1717 (*Constitutions*, 1738, page 109), and that the Annual Feast was kept on that day until 1725, when it was held for the first time on the Festival of the Evangelist (see page 119 of the above edition). Lawrie says (*History of Freemasonry*, page 152) that the Scottish Freemasons always kept the festival of the Baptist until 1737, when the Grand Lodge changed the time of the annual election to Saint Andrew's Day.

SAINT JOHN THE EVANGELIST. One of the Patron Saints of Freemasonry, whose festival is celebrated on the 27th of December. His constant admonition, in his Epistles, to the cultivation of brotherly love, and the mystical nature of his Apocalyptic visions, have been, perhaps, the principal reasons for the veneration paid to him by the Craft. Notwithstanding a well-known tradition, all documentary evidence shows that the connection of the name of the Evangelist with the Masonic Order is to be dated long after the sixteenth century, before which time Saint John the Baptist was exclusively the patron saint of Freemasonry. The two are, however, now always united, for reasons set forth in the article on the *Dedication of Lodges*, which see.

SAINT LEGER. See *Aldworth, Mrs.*

SAINT MARTIN, LOUIS CLAUDE. A mystical writer and Masonic leader of considerable reputation in the eighteenth century, and the founder of the Rite of Martinism. He was born at Amboise, in France, on January 18, 1743, being descended from a family distinguished in the military service of the kingdom. Saint Martin when a youth made great progress in his studies, and became the master of several ancient and modern languages. After leaving school, he entered the army, in accordance with the custom of his family, becoming a member of the regiment of Foix. But after six years of service, he retired from a profession which he found uncongenial with his fondness for metaphysical pursuits. He then traveled in Switzerland, Germany, England, and Italy, and finally retired to Lyons, where he remained for three years in a state of almost absolute seclusion, known to but few persons, and pursuing his philosophic studies. He then repaired to Paris, where, notwithstanding the tumultuous scenes of the revolution which was working around, he remained unmoved by the terrible events of the day, and intent only on the prosecution of his theosophic studies. Attracted by the mystical systems of Boehme and Swedenborg, he became himself a mystic of no mean pretensions, and attracted around him a crowd of disciples, who were content, as they said, to hear, without understanding the teachings of their leader.

In 1775 appeared his first and most important work, entitled *Des Erreurs et de la Vérité, où les Hommes rappelés au principe universel de la Science*, or *Some Errors and Truth, where Men recall the Universal Principle of Knowledge*. This work, which contained an exposition of the ideology of Saint Martin, acquired for its author, by its unintelligible transcendentalism, the title of the *Kant of Germany*. Saint Martin had

published this work under the pseudonym of the *Unknown Philosopher, le Philosophe inconnu;* whence he was subsequently known by this name, which was also assumed by some of his Masonic adherents; and even a Degree bearing that title was invented and inserted in the Rite of Philalethes. The treatise *Des Erreurs et de la Vérité* was in fact made a sort of text-book by the Philalethans, and highly recommended by the Order of the Initiated Knights and Brothers of Asia, whose system was in fact a compound of theosophy and mysticism. It was so popular, that between 1775 and 1784 it had been through five editions.

Saint Martin, in the commencement of his Masonic career, attached himself to Martinez Paschalis, of whom he was one of the most prominent disciples. But he subsequently attempted a reform of the system of Paschalis, and established what he called a *Rectified Rite*, but which is better known as the Rite or system of Martinism, which consisted of ten Degrees. It was itself subsequently reformed, and, being reduced to seven Degrees, was introduced into some of the Lodges of Germany under the name of the *Reformed Ecossism* of Saint Martin.

The theosophic doctrines of Saint Martin were introduced into the Masonic Lodges of Russia by Count Gabrianko and Admiral Pleshcheyeff, and soon became popular. Under them the Martinist Lodges of Russia became distinguished not only for their Masonic and religious spirit—although too much tinged with the mysticism of Jacob Boehme and their founder—but for an active zeal in practical works of charity of both a private and public character.

The character of Saint Martin has been much mistaken, especially by Masonic writers. Those who, like Voltaire, have derided his metaphysical theories, seem to have forgotten the excellence of his private character, his kindness of heart, his amiable manners, and his varied and extensive erudition. Nor should it be forgotten that the true object of all his Masonic labors was to introduce into the Lodges of France a spirit of pure religion. His theory of the origin of Freemasonry was not, however, based on any historical research, and is of no value, for he believed that it was an emanation of the Divinity, and was to be traced to the very beginning of the world.

SAINT NICAISE. A considerable sensation was produced in Masonic circles by the appearance at Frankfort, in 1755, of a work entitled *Saint Nicaise, oder eine Sammlung merkwürdiger Maürerischer Briefe, für Freimaürer und die es nicht, Saint Nicaise, or a Collection of curious Masonic papers for Freemasons and others.* A second edition was issued in 1786. Its title-page asserts it to be a translation from the French, but it was really written by Doctor Starck. It professes to contain the letters of a French Freemason who was traveling on account of Freemasonry, and having learned the mode of work in England and Germany, had become dissatisfied with both, and had retired into a cloister in France. It was really intended, although Starck had abandoned Freemasonry, to defend his system of Spiritual Templarism, in opposition to that of the Baron Von Hund. Accordingly, it was answered in 1786 by Von Sprengseisen, who was an ardent friend and admirer of Von Hund, in a work entitled *Anti Saint Nicaise*, which was immediately followed by two other essays by the same author, entitled *Archimedes*, and *Scala Algebraica Œconomica.* These three works have become exceedingly rare.

SAINT PAUL'S CHURCH. As Saint Paul's, the Cathedral Church of London, was rebuilt by Sir Christopher Wren—who is called (in the *Book of Constitutions*, 1738, page 107) the Grand Master of Freemasons—and some writers have advanced the theory that Freemasonry took its origin at the construction of that edifice. In the Fourth Degree of Fessler's Rite—which is occupied in the critical examination of the various theories on the origin of Freemasonry—among the seven sources that are considered, the building of Saint Paul's Church is one. Nicolai does not positively assert the theory; but he thinks it not an improbable one, and believes that a new system of symbols was at that time invented. It is said that there was, before the revival in 1717, an old Lodge of Saint Paul's; and it is reasonable to suppose that the Operative Masons engaged upon the building were united with the architects and men of other professions in the formation of a Lodge, under the regulation which no longer restricted the Institution to Operative Masonry. But there is no authentic historical evidence that Freemasonry first took its rise at the building of Saint Paul's Church.

SAINTS JOHN. The Holy Saints John, so frequently mentioned in the instructions of Symbolic Freemasonry, are *Saint John the Baptist* and *Saint John the Evangelist*, which see. The original dedication of Lodges was to the *Holy Saint John*, meaning the Baptist.

SAINTS JOHN, FESTIVALS OF. See *Festivals.*

SAINT VICTOR, LOUIS GUILLEMAIN DE. A French Masonic writer, who published, in 1781, a work in Adonhiramite Masonry, entitled *Receuil Précieux de la Maçonnerie Adonhiramite*, or *Choice Collection of Adonhiramite Masonry.* This volume contained the instructions of the first four Degrees, and was followed, in 1787, by another, which contained the higher degrees of the Rite. If Saint Victor was not the inventor of this Rite, he at least modified and established it as a working system, and, by his writings and his labors, gave to it whatever popularity it at one time possessed. Subsequent to the publication of his *Receuil Précieux*, he wrote his *Origine de la Maçonnerie Adonhiramite*, a learned and interesting work, in which he seeks to trace the source of the Masonic initiation to the Mysteries of the Egyptian Priesthood.

SAKINAT. The Divine Presence. The *Shekinah*, which see.

SAKTI. The female energy of Brahma, of Vishnu, or especially of Siva. This lascivious worship was inculcated in the *Tantra* meaning *Instrument of Faith*, a Sanskrit work, found under various forms, and regarded by its numerous Brahmanical and other followers as a fifth Veda.

SALAAM. The name of the Arabic form of salutation, which is by bowing the head and bringing the extended arms forward from the sides until the thumbs touch, the palms being down.

SALADIN. More properly *Salah-ed-din*, Yussuf ibn Ayub, the Sultan of Egypt and Syria, in the time of Richard Coeur-de-Lion, and the founder of the Ayubite dynasty. As the great Moslem hero of the Third Crusade, and the beau-ideal of Moslem chivalry, he is one of the most imposing characters pre-

sented to us by the history of that period. Born at Takreit, 1137; died at Damascus, 1193. In his manhood he had entered the service of Noureddin. He became Grand Vizier of the Fatimite Calif, and received the title of the *Victorious Prince*. At Noureddin's death, Salah-ed-din combated the succession and became the Sultan of Syria and Egypt. For ten succeeding years he was in petty warfare with the Christians, until at Tiberias, in 1187, the Christians were terribly punished for plundering a wealthy caravan on its way to Mecca. The King of Jerusalem, two Grand Masters, and many warriors were taken captive, Jerusalem stormed, and many fortifications reduced. This roused Western Europe; the Kings of France and England, with a mighty host, soon made their appearance; they captured Acre in 1191, and Richard Coeur-de-Lion, with an invading force, twice defeated the Sultan, and obtained a treaty in 1192, by which the coast from Jaffa to Tyre was yielded to the Christians.

Salah-ed-din becomes a prominent character in two of the Consistorial Degrees of the Ancient and Accepted Scottish Rite, mainly exemplifying the universality of Freemasonry.

Brother Lessing has in his dramatic poem, *Nathan the Wise*, presented a most romantic and edifying character in an Eastern Monarch of this kind to illustrate Masonic toleration.

SALFI, FRANCESCO. An Italian philosopher and litterateur, who was born at Cozenza, in Calabria January 1, 1759, and died at Passy, near Paris, September, 1832. He was at one time Professor of History and Philosophy at Milan. He was a prolific writer, and the author of many works on history and political economy. He published, also, several poems and dramas, and received, in 1811, the prize given by the Lodge at Leghorn for a Masonic essay upon the utility of the Craft and its relation to philanthropy and morals, and entitled *Della utiltà della Franca-Massoneria sotto il rapporto filantropico è morale.*

SALIX. A significant word in the advanced Degrees, invented, most probably, at first for the system of the Council of Emperors of the East and West, and transferred to the Ancient and Accepted Scottish Rite. It is derived, say the old French rituals, from the initials of a part of a sentence, and has, therefore, no other meaning.

SALLE DES PAS PERDUS. A French expression meaning the *Hall of the Lost Steps*. The French thus call the anteroom in which visitors are placed before their admission into the Lodge. The Germans call it the *Fore-Court*, *Vorhof*, and sometimes, as with the French, *der Saal der verlornen Schritte*. Lenning says that it derives its name from the fact that every step taken before entrance into the Fraternity, or not made in accordance with the precepts of the Order, is considered as *lost*.

SALOMONIS SANCTIFICATUS ILLUMINATUS, MAGNUS JEHOVA. The elaborate title, somewhat extravagant as *Sanctified, illuminated*, of the reigning Master or third class of the Illuminated Chapter according to the Swedish system.

SALSETTE. An island in the Bay of Bombay, celebrated for stupendous caverns excavated artificially out of the solid rock, with a labor which must, says Grose, have been equal to that of erecting the Pyramids, and which were appropriated to the initiations in the Ancient Mysteries of India.

SALT. In the Helvetian or Swiss instructions, salt is added to corn, wine, and oil as one of the elements of consecration, because it is a symbol of the wisdom and learning which should characterize a Freemason's Lodge. When the foundation-stone of a Lodge is laid, the Helvetian ceremonial directs that it shall be sprinkled with salt, and this formula be used: "May this undertaking, contrived by wisdom, be executed in strength and adorned with beauty, so that it may be a house where peace, harmony, and brotherly love shall perpetually reign."

This is but carrying out the ancient instructions of Leviticus (ii, 13), "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt." Significant as are the references in the Bible to salt, as the rubbing of salt on the new-born child (Ezekiel xvi, 4); the allusions in Mark (ix, 49, 50), "For every one shall be salted with fire and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another;" the burnt offerings of Ezekiel (xliii, 24) were sprinkled with salt, "And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord;" the "covenant of salt for ever before the Lord unto thee and to thy seed with thee" of Numbers (xvii, 19) and again in Second Chronicles (xii, 5), these are all reminders of the ancient importance of salt, the symbol of pledged affiliation, as in the weighty and warning utterance of Jesus in Matthew (v, 13) "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Salt to the ancient world was pronounced a substance dear to the gods (Plato, *Timaeus*) and to break bread and eat salt at a meal with others were symbols of plighted faith and loyalty.

SALUTATION. Lenning says, that in accordance with the usage of the Operative Masons, it was formerly the custom for a strange Brother, when he visited a Lodge, to bring to it such a salutation as this: "From the Right Worshipful Brethren and Fellows of a Right Worshipful and Holy Lodge of Saint John." The English salutation, at the middle of the eighteenth century, was: "From the Right Worshipful Brothers and Fellows of the Right Worshipful and Holy Lodge of Saint John, from whence I come and greet you thrice heartily well." The custom has become obsolete, although there is an allusion to it in the answer to the question, "Whence come you?" in the modern catechism of the Entered Apprentice's Degree. But Lenning is incorrect in saying that the salutation went out of use after the introduction of Certificates. The salutation was, as has been seen, in use in the eighteenth century, and Doctor Mackey noted that Certificates were required as far back at least as the year 1683.

SALUTEM. The Latin word for *Health* and used as a greeting. When the Romans wrote friendly letters, they prefixed the letter *S* as the initial of

Salutem, or health, and thus the writer expressed a wish for the health of his correspondent. At the head of Masonic documents we often find this initial letter thrice repeated, thus: *S.*˙*S.*˙*S.*˙., with the same signification of Health, Health, Health. It is equivalent to the English expression, *Thrice Greeting.*

SALUTE MASON. Among the Stone-Masons of Germany, in the Middle Ages, a distinction was made between the *Grussmaurer* or *Wortmaurer*, the *Salute Mason* or *Word Mason*, and the *Schriftmaurer* or *Letter Mason.* The Salute Masons had signs, words, and other modes of recognition by which they could make themselves known to each other; while the Letter Masons, who were also called *Briefträger* or *Letter Bearers*, had no mode, when they visited strange Lodges, of proving themselves, except by the Certificates or written testimonials which they brought with them. Thus, in the examination of a German Stone-Mason, which has been published in Fallou's *Mysterien der Freimaurerei* (page 25), and copied thence by Findel (*History of Freemasonry*, page 659), we find these questions proposed to a visiting Brother, and the answers thereto:

Warden. Stranger, are you a Letter Mason or a Salute Mason?
Stranger. I am a Salute Mason.
Warden. How shall I know you to be such?
Stranger. By my salute and words of my mouth.

SALVADOR. See *San Salvador.*

SAMARIA. A city situated near the center of Palestine, and built by Omri, King of Israel, about 925 B.C. It was the metropolis of the Kingdom of Israel, or of the Ten Tribes, and was, during the exile, peopled by many Pagan foreigners sent to supply the place of the deported inhabitants. Hence it became a seat of idolatry, and was frequently denounced by the prophets (see *Samaritans*).

SAMARITAN, GOOD. See *Good Samaritan.*

SAMARITANS. The Samaritans were originally the descendants of the ten revolted tribes who had chosen Samaria for their metropolis. Subsequently, the Samaritans were conquered by the Assyrians under Shalmaneser, who carried the greater part of the inhabitants into captivity, and introduced colonies in their place from Babylon, Cultah, Ava, Hamath, and Sepharvaim. These colonists, who assumed the name of *Samaritans*, brought with them of course the idolatrous creed and practises of the region from which they emigrated. The Samaritans, therefore, at the time of the rebuilding of the second Temple, were an idolatrous race, and as such abhorrent to the Jews. When they asked permission to assist in the pious work of rebuilding the Temple, Zerubbabel, with the rest of the leaders, replied, "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus, the king of Persia, has commanded us."

Hence it was that, to avoid the possibility of these idolatrous Samaritans polluting the holy work by their co-operation, Zerubbabel found it necessary to demand of every one who offered himself as an assistant in the undertaking that he should give an accurate account of his lineage, and prove himself to have been a descendant, which no Samaritan could be, of those faithful Giblemites who worked at the building of the first Temple.

There were many points of religious difference between the Jews and the Samaritans. One was, that they denied the authority of any of the Scriptures except the Pentateuch; another was that they asserted that it was on Mount Gerizim, and not on Mount Moriah, that Melchizedek met Abraham when returning from the slaughter of the kings, and that here also he came to sacrifice Isaac, whence they paid no reverence to Moriah as the site of the Holy House of the Lord. A few of the sect have long survived at Nabulus. They did not exceed one hundred and fifty. They had a High Priest, and observed all the feasts of the ancient Jews, and especially that of the Passover, which they kept on Mount Gerizim with all the formalities of the ancient rites.

SAMOTHRACIAN MYSTERIES. The Mysteries of the Cabiri are sometimes so called because the principal seat of their celebration was in the Island of Samothrace. "I ask," says Voltaire (*Dictionary of Philosophy*), "who were these Hierophants, these sacred Freemasons, who celebrated their Ancient Mysteries of Samothracia, and whence came they and their gods Cabiri?" (see *Cabiric Mysteries*).

SANCTUARY. The Holy of Holies in the Temple of Solomon (see *Holy of Holies*).

SANCTUM SANCTORUM. Latin for *Holy of Holies*, which see.

SANDALPHON. In the Rabbinical system of Angelology, one of the three angels who receive the prayers of the Israelites and weave crowns from them. Longfellow used this idea in a most beautiful poem.

SANDWICH ISLANDS. Freemasonry was first introduced into those far islands of the Pacific by the Grand Orient of France, which issued a Dispensation for the establishment of a Lodge about 1848, or perhaps earlier; but it was not prosperous, and soon became dormant. In 1852, the Grand Lodge of California granted a Warrant to Hawaiian Lodge, No. 21, on its register at Honolulu. Royal Arch and Templar Freemasonry have both been since introduced. Honolulu Chapter was established in 1859, and Honolulu Commandery in 1871 (see *Oceania*).

SAN GRAAL. Derived, probably, from the old French, *sang real*, the true blood; although other etymologies have been proposed. The *San Graal* is represented, in legendary history, as being an emerald dish in which our Lord had partaken of the last supper. Joseph of Arimathea, having further sanctified it by receiving into it the blood issuing from the five wounds, afterward carried it to England. Subsequently it disappeared in consequence of the sins of the land, and was long lost sight of. When Merlin established the Knights of the Round Table, he told them that the San Graal should be discovered by one of them, but that he only could see it who was without sin. One day, when Arthur was holding a high feast with his Knights of the Round Table, the San Graal suddenly appeared to him and to all his chivalry, and then as suddenly disappeared. The consequence was that all the knights took upon them a solemn vow to seek the Holy Dish. The Quest of the San Graal became one of the most prominent myths of what has been called the *Arthuric Cycle.* The old French romance of the *Morte d'Arthur*, or *Death of Arthur*, which was published by Caxton in 1485, contains the adventures of Sir Galahad in search of the San Graal.

There are several other romances of which this wonderful vessel, invested with the most marvelous properties, is the subject. The *Quest of the San Graal* very forcibly reminds us of the *Search for the Lost Word*. The symbolism is precisely the same—the loss and the recovery being but the lesson of death and eternal life—so that the San Graal in the Arthurian Myth, and the Lost Word in the Masonic Legend, seem to be identical in object and design. Hence it is not surprising that a French writer, De Caumont, should have said (*Bulletin Monument*, page 129) that "the poets of the twelfth and fourteenth centuries, who composed the romances of the Round Table made Joseph of Arimathea the chief of a military and religious Freemasonry."

There is a considerable literature attached to the history of this romance written about the famous talisman. Even the name has been subjected frequently, as Doctor Mackey points out, to various interpretations. Probably the most of these commentators today accept the first word as a mutiliated form from the Latin meaning *holy*. The text compiled and translated by Sir Thomas Malory, and the one best known to English students, is now usually mentioned as the *Quest of the Holy Grail*, from the French *Quête du Saint Grail*. Malory himself, by the way, being also much of a puzzle, Sir Sidney Lee (*Dictionary of National Biography*) admits he could find no one of that name to meet the conditions. But Professor S. L. Kittredge in his inquiry, Who was Sir Thomas Malory? *Harvard Studies and Notes* (1896, volume v), identifies him with a Warwickshire, England, gentleman who died on March 14, 1470.

Professor W. W. Skeat in the preface to *Joseph of Arimathie*, published by the Early English Text Society, traces the word *grail* through the older French to *graal* and *greal*, thence to a Low Latin original *gradale*, *gradalis* or *grasale*, a flat dish, but on the surface this derivation appears to us more hopeful than scientifically convincing. The legend has been exquisitely told in choice prose and verse since at least the Middle Ages gave it prominence.

SANHEDRIM. The highest judicial tribunal among the Jews. It consisted of seventy-two persons besides the High Priest. It is supposed to have originated with Moses, who instituted a Council of Seventy on the occasion of a rebellion of the Israelites in the wilderness. The room in which the *Sanhedrim* met was a rotunda, half of which was built without the Temple and half within, the latter part being that in which the judges sat. The Nasi, or Prince, who was generally the High Priest, sat on a throne at the end of the hall; his Deputy, called *Ab-beth-din*, at his right hand; and the Subdeputy, or Chacan, at his left; the other senators being ranged in order on each side. Most of the members of this Council were Priests or Levites, though men in private stations of life were not excluded.

According to the English system of the Royal Arch, a Chapter of Royal Arch Masons represents the Sanhedrim, and therefore it is a rule that it shall never consist of more than seventy-two members, although a smaller number is competent to transact any business. This theory is an erroneous one, for in the time of Zerubbabel there was no Sanhedrim, that tribunal having been first established after the Macedonian conquest. The place in the Temple where the Sanhedrim met was called *Gabbatha*, or the *Pavement;* it was a room whose floor was formed of ornamental square stones, and it is from this that the Masonic idea has probably arisen that the floor of the Lodge is a tessellated or mosaic pavement.

SAN SALVADOR. The capital of the Republic of Salvador, Central America. Freemasonry was brought into this state quite early, but in 1882 it was suppressed. On March 5, 1882, Rafael Zaldwar, President of the Republic, organized the Brethren into a Lodge, Excelsior No. 17, chartered by the Grand Orient of Central America. Another, Caridad y Constancia (*Charity and Constancy*) No.18,was opened at Tecla.

On July 14, 1908, the Grand Lodge Cuscatlan de San Salvador was formed by three Lodges, Excelsior, Fuerza y Materia, and Manazan. It was recognized in 1917 by the Grand Lodge of New York. Brother Street, however, in 1922 report, writes:—"It has discredited itself very much in the eyes of the regular Jurisdictions by the readiness with which it recognizes the irregular bodies."

SANTO DOMINGO. See *Saint Domingo*.

SAPICOLE, THE. Thory (*Acta Latomorum* i, page 339) says that a Degree by this name is cited in the nomenclature of Fustier, and is also found in the collection of Viany.

SAPPHIRE. The Hebrew word, ספיר, sometimes pronounced *sap-peer*. The second stone in the second row of the High Priest's breastplate, and was appropriated to the Tribe of Naphtali, The Chief Priest of the Egyptians wore round his neck an image of truth and justice made of sapphire.

SARACENS. Although originally only an Arab tribe, the word *Saracens* was afterward applied to all the Arabs who embraced the tenets of Mohammed. The Crusaders especially designated as Saracens those Mohammedans who had invaded Europe, and whose possessions of the Holy Land gave rise not only to the Crusades, but to the organization of the military and religious orders of Templars and Hospitalers, whose continual wars with the Saracens constitute the most important chapters of the history of those times.

SARDINIA. Freemasonry was introduced into this kingdom in 1737 (Rebold, *History of Three Grand Lodges*, page 686).

SARDIUS. Hebrew, אדם, *Odem*. The first stone in the first row of the High Priest's breastplate. It is a species of carnelian of a blood-red color, and was appropriated to the Tribe of Reuben.

SARSENA. A pretended exposition of Freemasonry, published at Baumberg, Germany, in 1816, under the title of *Sarsena, or the Perfect Architect*, created a great sensation at the time among the initiated and the profane. It professed to contain the history of the origin of the Order, and the various opinions upon what it should be, "faithfully described by a true and perfect Brother, and extracted from the papers which he left behind him." Like all other expositions, it contained, as Gädicke remarks, very little that was true, and of that which was true nothing that had not been said before.

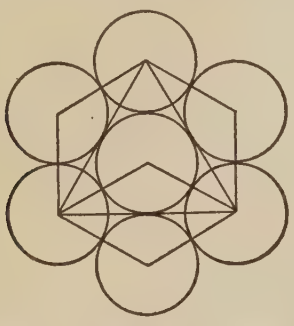
SASH. An old regulation noted by Doctor Mackey on the subject of wearing sashes in a procession is in the following words: "None but officers, who must always be Master Masons, are permitted to wear

sashes; and this decoration is only for particular officers." In the United States the wearing of the sash appears, very properly, to be confined to the Worshipful Master, as a distinctive badge of his office.

The sash is worn by the Companions of the Royal Arch Degree, and is of a scarlet color, with the words *Holiness to the Lord* inscribed upon it. These were the words placed upon the miter of the High Priest of the Jews.

In the Ancient and Accepted Scottish Rite, the white sash is a decoration of the Thirty-third Degree. A decree of the Supreme Council of the Southern Jurisdiction confined its use to honorary members, while active members wore the collar.

The sash, or scarf, is analogous to the Zennar, or sacred cord, which was placed upon the candidate in the initiation into the mysteries of India, and which every Brahman was compelled to wear. This cord



MYSTERY OF THE APEX IN SAT B'HAI

was woven with great solemnity, and being put upon the left shoulder, passed over to the right side and hung down as low as the fingers could reach.

SASKATCHEWAN. The Brethren of the Province of Saskatchewan assembled at Regina on the 10th day of August, 1906, and formally resolved themselves into the Grand Lodge of Saskatchewan. Twenty-five Lodges out of twenty-eight in the Province were represented. Brother H. H. Campkin was elected Grand Master and was installed by Brother McKenzie, Grand Master of Manitoba.

SASTRA. One of the sacred books of the Hindu law.

SAT B'HAI, ROYAL ORIENTAL ORDER OF THE. Said to have originated in India, and so named after a bird held sacred by the Hindus, whose flight, invariably in sevens, has obtained for the Society the appellation of the *Seven Brethren*, hence the name. It embosoms seven Degrees—Arch Censor, Arch Courier, Arch Minister, Arch Herald, Arch Scribe, Arch Auditor, and Arch Mute. It promises overmuch. The figure illustrated here is termed the *Mystery of the Apex*.

SATRAP. The title given by the Greek writers to the Persian Governors of Provinces before Alexander's conquest. It is from the Persian word *Satrab*. The authorized version calls them the *Kings Lieutenants;* the Hebrew, *achashdarpenim*, which is doubtless a Persian word Hebraized. These were the Satraps who gave the Jews so much trouble in the rebuilding of the Temple. They are alluded to in the congeneric Degrees of Companion of the Red Cross and Prince of Jerusalem.

SAVALETTE DE LANGES. Founder of the Rite of Philalethes at Paris, in 1773. He was also the President and moving spirit of the Masonic Congress at Paris, which met in 1785 and 1787 for the purpose of discussing many important points in reference to Freemasonry. The zeal and energy of Savalette de Langes had succeeded in collecting for the Lodge of the Philalethes a valuable cabinet of natural history and a library containing many manuscripts and documents of great importance. His death, which occurred soon after the beginning of the French Revolution, and the political troubles that ensued, caused the dispersion of the members and the loss of a great part of the collection. The remnant subsequently came into the possession of the Lodges of Saint Alexander of Scotland, and of the Social Contrat, which constituted the Philosophic Scottish Rite.

SAXONY. The first Masonic Lodge in Saxony appeared at Dresden, in 1738; within four years thereafter two others had been established in Leipzig and Altenburg. The Grand Lodge was formed in 1811.

SAYER, ANTHONY. At the Revival in 1717, "Mr. Antony Sayer, gentleman," was elected Grand Master (*Constitutions*, 1738, page 110). He was succeeded in the next year by George Payne, Esq. In 1719, he was appointed Senior Grand Warden by Grand Master Desaguliers. Afterward he fell into bad circumstances and in 1730 a sum of £15 was granted to him by Grand Lodge, followed by a further grant of £2.2.0 in 1741. In December, 1730, a complaint was made to Grand Lodge of some irregular conduct on his part, and he was acquitted of the charge, whatever it was, but told to do nothing so irregular for the future. When he died, either late in 1741 or early in 1742, he was Tiler of what is now the Old King's Arms Lodge, No. 28. A portrait of him by Highmore, the celebrated painter, is in existence, mezzotinto copies of which are not uncommon (see also a paper "Mr. Anthony Sayer, gentleman," by Brother J. Walters Hobbs, *Transactions*, Quatuor Coronati Lodge, 1924, volume xxxvii, page 218). The *Freemason*, June 6, 1925, says of Brother Sayer:

> We also find the name among the worthies of the Old King's Arms Lodge, No. 28, London, England, the name of that somewhat elusive character, Anthony Sayer, the first Grand Master of England, about whom less definite information is known than of any of his successors in that high office. After serving the office of Grand Master in 1717, he, like George Payne, descended, in 1719, to the Chair of Grand Warden. His name appears among the lists of members of the Lodge which met at the Queen's Head in Knave's Acre, in Wardour Street, for the years 1723, 1725, and 1730, which Lodge stands as No. 11 on the Engraved List in the Library of Grand Lodge, and is now known as the Lodge of Fortitude and Old Cumberland, No. 12. It is now known that he became Tyler of the Old King's Arms Lodge in 1733. It is also known that he received assistance from the Charity Fund of Grand Lodge in 1730 and again in 1741, and the Minute Books of the Old King's Arms Lodge reveal the fact that he received assistance from their funds in 1736 and 1740. According to a notice in the *London Evening Post* of January 16, 1742, ten days after the election of his successor of Tyler, he passed away a few days prior to that date, evidently in good Masonic odour since the funeral cortege set out from the Shakespeare's Head Tavern, in Covent Garden, then the meeting-place of the Stewards' Lodge, followed by a great number of members of the Antient and Honourable Society of Freemasons "of the best quality,"

the body being "decently interred in Covent Garden Church." According to the Church Register the funeral took place on January 5, 1742.

SCALD MISERABLES. A name given to a set of persons who, in 1741, formed a mock procession in derision of the Freemasons. Sir John Hawkins, speaking (in his *Life of Johnson*, page 336) of Paul Whitehead, says:

In concert with one Carey, a surgeon, he planned and exhibited a procession along the Strand of persons on foot and on horseback, dressed for the occasion, carrying mock ensigns and the symbols of Freemasonry; the design of which was to expose to laughter the insignia and ceremonies of that mysterious Institution; and it was not until thirty years afterward that the Fraternity recovered from the disgrace which so ludicrous a representation had brought on it.

The incorrectness of this last statement will be evident to all who are acquainted with the successful progress made by Freemasonry between the years 1741 and 1771, during which time Sir John Hawkins thinks that it was languishing under the blow dealt by the mock procession of the Scald Miserables.

A better and fuller account is contained in the *London Daily Post*, March 20, 1741.

Yesterday, some mock Freemasons marched through Pall Mall and the Strand as far as Temple Bar in procession; first went fellows on jackasses, with cows' horns in their hands; then a kettle-drummer on a jackass, having two butter firkins for kettle-drums; then followed two carts drawn by jackasses, having in them the stewards with several badges of their Order; then came a mourning-coach drawn by six horses, each of a different color and size, in which were the Grand Master and Wardens; the whole attended by a vast mob. They stayed without Temple Bar till the Masons came by, and paid their compliments to them, who returned the same with an agreeable humor that possibly disappointed the witty contriver of this mock scene, whose misfortune is that, though he has some wit, his subjects are generally so ill chosen that he loses by it as many friends as other people of more judgment gain.

April 27th, being the day of the Annual Feast, "a number of shoe-cleaners, chimney-sweepers, etc,. on foot and in carts, with ridiculous pageants carried before them, went in procession to Temple Bar, by way of jest on the Freemasons." A few days afterward, says the same journal, "several of the Mock Masons were taken up by the constable empowered to impress men for his Majesty's service, and confined until they can be examined by the Justices."

Hone remarks (*Ancient Mysteries*, page 242), it was very common to indulge in satirical pageants, which were accommodated to the amusement of the vulgar, and he mentions this procession as one of the kind. A plate of the mock procession was engraved by A. Benoist, a drawing-master, under the title of *A Geometrical View of the Grand Procession of the Scald Miserable Masons, designed as they were drawn up over against Somerset House in the Strand, on the 27th day of April, Anno 1742.* Of this plate there is a copy in Clavel's *Histoire Pittoresque.* With the original plate Benoist published a key, as follows, which perfectly agrees with the copy of the plate in Clavel:

1. The Grand Sword-Bearer, or Tyler, carrying the Sward of State, a present of Ishmael Abiff to old Hyram, King of the Saracens, to his Grace of Wattin, Grand Master of the Holy Lodge of Saint John of Jerusalem in Clerkenwell.
2. Tylers or Guarders.
3. Grand Chorus of Instruments.
4. The Stewards, in three Gutt-carts drawn by Asses.
5. Two famous Pillars.
6. Three great Lights: the Sun, Hieroglyphical, to rule the Day; the Moon, Emblematical, to rule the Night; a Master Mason, Political, to rule his Lodge.
7. The Entered Prentice's Token.
8. The letter G, famous in Masonry for differencing the Fellow Craft's Lodges from that of Prentices.
9. The Funeral of a Grand Master according to the Rites of the Order, with the Fifteen loving Brethren.
10. A Master Mason's Lodge.
11. Grand Band of Musick.
12. Two Trophies; one being that of a Black-shoe Boy and a Sink Boy, the other that of a Chimney-Sweeper.
13. The Equipage of the Grand Master, all the Attendants wearing Mystical Jewells.

The *historical* mock procession of the Scald Miserables was, it thus appears, that which occurred on April 27, and not the preceding one of March 20, which may have been only a feeler, and having been well received by the populace there might have been an encouragement for its repetition. But it was not so popular with the higher classes, who felt a respect for Freemasonry, and were unwilling to see an indignity put upon it. A writer in the London *Freemasons Magazine* (1858, i, page 875) says: "The contrivers of the mock procession were at that time said to be Paul Whitehead, Esq., and his intimate friend (whose real Christian name was *Esquire*) Carey, of Pall Mall, surgeon to Frederick, Prince of Wales. The city officers did not suffer this procession to go through Temple Bar, the common report then being that its real interest was to affront the annual procession of the Freemasons. The Prince was so much offended at this piece of ridicule, that he immediately removed Carey from the office he held under him."

Captain George Smith (*Use and Abuse of Freemasonry*, page 78) says that "about this time (1742) an order was issued to discontinue all public processions on feast days, on account of a mock procession which had been planned, at a considerable expense, by some prejudiced persons, with a view to ridicule these public cavalcades." Smith is not altogether accurate. There is no doubt that the ultimate effect of the mock procession was to put an end to what was called the *March of Procession* on the Feast Day, but that effect did not show itself until 1747, in which year it was resolved that it should in future be discontinued (see *Constitutions*, 1756, page 248. On the subject of these mock processions there is an article by Dr. W. J. Chetwode Crawley, *Transactions*, Quatuor Coronati Lodge, volume xviii).

SCALES, PAIR OF. "Let me be weighed in an even balance," said Job, "that God may know mine integrity"; and Solomon says that "a false balance *is* abomination to the Lord, but a just weight is His delight." So we find that among the ancients a balance, or *pair of scales*, was a well-known recognized symbol of a strict observation of justice and fair dealing. This symbolism is also recognized in Freemasonry, and hence in the Degree of Princes of Jerusalem, the duty of which is to administer justice in the inferior Degrees, a pair of scales is the most important symbol.

SCALLOP-SHELL. The *scallop-shell*, the staff, and sandals form a part of the costume of a Masonic Knight Templar in his character as a Pilgrim Penitent. Shakespeare makes Ophelia sing—

And how shall I my true love know
From any other one?
O, by his scallop-shell and staff,
And by his sandal shoon!

The scallop-shell was in the Middle Ages the recognized badge of a pilgrim; so much so, that Doctor Clarke (*Travels* ii, page 538) has been led to say: "It is not easy to account for the origin of the shell as a badge worn by the pilgrims, but it decidedly refers to much earlier Oriental customs than the journeys of Christians to the Holy Land, and its history will probably be found in the mythology of eastern nations." He is right as to the question of antiquity, for the shell was an ancient symbol of the Syrian goddess Astarte, Venus Pelagia, or Venus rising from the sea. But it is doubtful whether its use by pilgrims is to be traced to so old or so Pagan an authority. Strictly, the scallop-shell was the badge of pilgrims visiting the shrine of Saint James of Compostella, and hence it is called by naturalists the *pecten Jacobaeus*—the comb shell of Saint James. Fuller (*Church History* ii, page 228) says: "All pilgrims that visit Saint James of Compostella in Spain returned thence *obsiti conchis*, 'all beshelled about' on their clothes, as a religious donative there bestowed upon them."

Pilgrims were, in fact, in medieval times distinguished by the peculiar badge which they wore, as designating the shrine which they had visited. Thus pilgrims from Rome wore the keys, those from Saint James the scallop-shell, and those from the Holy Land palm branches, whence such a pilgrim was sometimes called a *palmer*. But this distinction was not always rigidly adhered to, and pilgrims from Palestine frequently wore the shell. At first the shell was sewn on the cloak, but afterward transferred to the hat; and while, in the beginning, the badge was not assumed until the pilgrimage was accomplished, eventually pilgrims began to wear it as soon as they had taken their vow of pilgrimage, and before they had commenced their journey.

Both of these changes have been adopted in the Templar ceremonies. The pilgrim, although symbolically making his pilgrimage to the Holy Sepulcher in Palestine, adopts the shell more properly belonging to the pilgrimage to Compostella; and adopts it, too, not after his visit to the shrine, but as soon as he has assumed the character of a pilgrim, which, it will be seen from what has been said, is historically correct, and in accordance with the later practise of medieval pilgrims.

SCARAB. From the Latin *Scarabaeus*, a beetle, the ancient Egyptian symbol usually combining representations of the sacred insect with a pellet suggesting the sun, the whole sacred to the sun-god. Sometimes the venerated beetle as a living soul is shown with outstretched wings or with the horned head of a ram. Scarabs often are inscribed with mottoes or other similar lettering.

SCARLET. See *Red*.

SCENIC REPRESENTATIONS. In the Ancient Mysteries scenic representations were employed to illustrate the doctrines of the resurrection, which it was their object to inculcate. Thus the allegory of the initiation was more deeply impressed, by being brought vividly to the sight as well as to the mind of the aspirant. Thus, too, in the religious mysteries of the Middle Ages, the moral lessons of Scripture were dramatized for the benefit of the people who beheld them. The Christian virtues and graces often assumed the form of personages in these religious plays, and fortitude, prudence, temperance, and justice appeared before the spectators as living and acting beings, inculcating by their actions and by the plot of the drama those lessons which would not have been so well received or so thoroughly understood, if given merely in a didactic form. The advantage of these scenic representations, consecrated by antiquity and tested by long experience, is well exemplified in the ritual of the Third Degree of Freemasonry, where the dramatization of the great legend gives to the initiation a singular force and beauty. It is surprising therefore, that the English system never adopted, or if adopted, speedily discarded, the drama of the Third Degree, but gives only in the form of a narrative what the American system more wisely and more usefully presents by living action. Throughout the United States, in every State excepting Pennsylvania, the initiation into the Third Degree constitutes a scenic representation. The latter State preserves the didactic method of the English system. The ceremonies on the Continent of Europe pursue the same scenic form of initiation, and in Doctor Mackey's opinion it is therefore most probable that this was the ancient usage, and that the present English arrangement of this feature is of comparatively recent date (see *Ritual*).

SCEPTER. An ensign of sovereign authority, and hence carried in several of the advanced Degrees by officers who represent kings.

SCHAW MANUSCRIPT. This is a code of laws for the government of the Operative Masons of Scotland, drawn up by William Schaw, the Master of the Work to James VI. It bears the following title: "The Statutis and Ordinanceis to be obseruit be all the Maister-Maissounis within this realme sett down be William Schaw, Maister of Wark to his Maieste and generall Wardene of the said Craft, with the consent of the Maisteris efter specifeit."

As will be perceived by this title, it is in the Scottish dialect. It is written on paper, and dated XXVIII December, 1598, Although containing substantially the general regulations which are to be found in the English manuscripts, it differs materially from them in many particulars. Masters, Fellow Crafts, and Apprentices are spoken of, but simply as gradations of rank, not as Degrees, and the word *Ludge* or Lodge is constantly used to define the place of meeting. The government of the Lodge was vested in the Warden, Deacons, and Masters, and these the Fellow-Crafts and Apprentices were to obey. The highest officer of the Craft is called the General Warden. The Manuscript is in possession of the Lodge of Edinburgh, but has several times been published—first in the *Laws and Constitutions of the Grand Lodge of Scotland*, in 1848 then in the American edition of that work, published by Doctor Robert Morris, in the ninth volume of the *Universal Masonic Library;* afterward by W. A. Laurie, in 1859, in his *History of Freemasonry and the Grand Lodge of Scotland;* D. Murray Lyon in *History of the Lodge of Edinburgh* gives a transcript and the last part in facsimile, and, by W. J. Hughan, in his *Unpublished Records of the Craft*, and in Doctor

Mackey's revised *History of Freemasonry* the Scotch Manuscript has extended treatment in comparison with the various codes of English origin.

SCHAW, WILLIAM. A name which is intimately connected with the history of Freemasonry in Scotland. For the particulars of his life, we are principally indebted to the writer, said to have been Sir David Brewster, *Lyon's History of Lodge of Edinburgh*, page 55, of Appendix Q. 2, in the *Constitutions, 1848, of the Grand Lodge of Scotland.* William Schaw was born in the year 1550, and was probably a son of Schaw of Sauchie, in the Shire of Clackmannon. He appears from an early period of life to have been connected with the royal household. In proof of this we may refer to his signature attached to the original parchment deed of the National Covenant, which was signed by King James VI and his household at Holyrood Palace January 28, 1580–1, old style, it not being until an Act of the Privy Council in Scotland, 1599, made January 1 New Year's Day, from 1600. In 1584, Schaw became successor to Sir Robert Drummond of Carnock, as Master of Works. This high official appointment placed under his superintendence all the royal buildings and palaces in Scotland; and in the Treasurer's accounts of a subsequent period various sums are entered as having been paid to him in connection with these buildings for improvements, repairs, and additions. Thus, in September, 1585, the sum of £315 was paid "to *William Schaw, his Majestie's Maister of Wark*, for the reparation and mending of the Castell of Striueling," and in May, 1590, £400, by his Majesty's precept, was "delyverit to William Schaw, the Maister of Wark, for reparation of the hous of Dumfermling, befoir the Queen's Majestie passing thairto."

Sir James Melville, in his *Memoirs*, mentions that, being appointed to receive the three Danish Ambassadors who came to Scotland in 1585, with overtures for an alliance with one of the daughters of Frederick II, he requested the King that two other persons might be joined with him, and for this purpose he named Schaw and James Meldrum, of Seggie, one of the Lords of Session. It further appears that Schaw had been employed in various missions to France. He accompanied James VI to Denmark in the winter of 1589, previous to the King's marriage with the Princess Anna of Denmark, which was celebrated at Upslo, in Norway, on the 23d of November. The King and his attendants remained during the winter season in Denmark, but Schaw returned to Scotland on the 16th of March, 1589–90, for the purpose of making the necessary arrangements for the reception of the wedding-party. Schaw brought with him a paper subscribed by the King, containing the "Ordour set down be his Majestie to be effectuat be his Hienes Secreit Counsall, and preparit agane his Majestie's returne in Scotland," dated in February, 1589–90.

The King and his royal bride arrived in Leith on the 1st of May, and remained there six days, in a building called the *King's Work*, until the Palace of Holyrood was prepared for their reception. Extensive alterations had evidently been made at this time at Holyrood, as a Warrant was issued by the Provost and Council of Edinburgh to deliver to William Schaw, Maister of Wark, the sum of £1000, "restand of the last taxation of £20,000" granted by the Royal Burroughs in Scotland, the sum to be expended "in biggin and repairing of this Hienes Palice of Halyrud-house," 14th March, 1589–90. Subsequent payments to Schaw occur in the Treasurer's accounts for broad scarlet cloth and other stuff for "burde claythes and coverings to forms and windows bayth in the Kirk and Palace of Halyrud-house." On this occasion various sums were also paid by a precept from the King for dresses, etc., to the ministers and others connected with the royal household. At this time William Schaw, Maister of Wark, received £133 6*s.* 8*d.* The Queen was crowned on the 17th of May, and two days following she made her first public entrance into Edinburgh. The inscription on Schaw's monument states that he was, in addition to his office of Master of the Works, *Sacris ceremoniis praepositus* and *Reginae Quaestor*, which Monteith has translated as *Sacrist and Queen's Chamberlain.* This appointment of Chamberlain evinces the high regard in which the Queen held him; but there can be no doubt that the former words relate to his holding the office of General Warden of the ceremonies of the Masonic Craft, an office analogous to that of Substitute Grand Master as now existing in the Grand Lodge of Scotland.

William Schaw died April 18, 1602, and was buried in the Abbey Church of Dunfermline, where a monument was erected to his memory by his grateful mistress, the Queen. On this monument is his name and monogram cut in a marble slab, which, tradition says, was executed by his own hand, and containing his Freemason's Mark, and an inscription in Latin, in which he is described as one imbued with every liberal art and science, most skilful in architecture, and in labors and business not only unwearied and indefatigable, but ever assiduous and energetic. No man appears, from the records, to have lived with more of the commendation, or died with more of the regret of others, than this old Scottish Freemason.

SCHISMATIC. Thory (*History of the Foundation of the Grand Orient*) thus calls the Brethren who, expelled by the Grand Lodge of France, had formed in the year 1772, a rival Body under the name of the National Assembly. Any Body of Freemasons separating from the legal obedience, and establishing a new one not authorized by the laws of Freemasonry—such, for instance, as the Saint John's Grand Lodge in New York—is properly *schismatic.*

SCHISMS. This, which was originally an ecclesiastical term, and signifies, as Milton defines it, "a rent or division in the church when it comes to the separating of congregations," is unfortunately not unknown in Masonic history. It is in Masonic, as in canon law, a withdrawing from recognized authority, and setting up some other authority in its place.

The first schism recorded after the revival of 1717, was that of the Duke of Wharton, who, in 1722, caused himself to be irregularly nominated and elected Grand Master. His ambition is assigned in the *Book of Constitutions* as the cause, and his authority was disowned "by all those," says Anderson, "that would not countenance irregularities." But the breach was healed by Grand Master Montague, who, resigning his claim to the chair, caused Wharton to be regularly elected and installed (see *Constitutions*, 1738, page 114).

The second schism in England was when Brother Preston and others in 1779 formed the *Grand Lodge of England South of the River Trent* owing to a dispute with the Grand Lodge of the Moderns, which continued for ten years (see *Preston*).

In France, although irregular Lodges began to be instituted as early as 1756, the first active schism is to be dated from 1761, when the dancing-master Lacorne, whom the respectable Freemasons refused to recognize as the substitute of De Clermont, the Grand Master, formed, with his adherents, an independent and rival Grand Lodge; the members of which, however, became reconciled to the legal Grand Lodge the next year, and again became schismatic in 1765. In fact, from 1761 until the organization of the Grand Orient in 1772, the history of Freemasonry in France is but a history of schisms.

But in Germany, in consequence of the Germanic principle of Masonic law that two or more controlling Bodies may exist at the same time and in the same place with concurrent and coextensive jurisdiction, it is legally impossible that there ever should be a schism. A Lodge or any number of Lodges may withdraw from the parent stock and assume the standing and prerogatives of a mother Lodge with powers of constitution or an independent Grand Lodge, and its regularity would be indisputable, according to the German interpretation of the law of territorial jurisdiction. Such an act of withdrawal would be a secession, but not a schism.

On the other hand, in the United States of America, there have been several instances of Masonic schism. Thus, in Massachusetts, by the establishment in 1752 of the Saint Andrew's Grand Lodge; in South Carolina, by the formation of the Grand Lodge of York Masons in 1787; in Louisiana, in 1848, by the institution of the Grand Lodge of Ancient York Masons; and in New York, by the establishment in 1823 of the city and country Grand Lodges; and in 1849 by the formation of the Body known as the *Philip's Grand Lodge.* In all of these instances a reconciliation eventually took place; nor is it probable that schisms will often occur, because the principle of exclusive territorial jurisdiction has been now so well settled and so universally recognized, that no seceding or schismatic Body can expect to receive the countenance or support of any of the Grand Lodges of the Union.

There are these essential points of difference between ecclesiastical and Masonic schism; the former, once occurring, generally remains perpetual. Reconciliation with a parent church is seldom effected. The schisms of Calvin and Luther at the time of the Reformation led to the formation of the Protestant Churches, who can never be expected to unite with the Roman Church, from which they separated. The Quakers, the Baptists, the Methodists, and other sects which seceded from the Church of England, have formed permanent religious organizations, between whom and the parent body from which they separated there is a breach which will probably never be healed. But all Masonic schisms, as experience has shown, have been temporary in their duration, and sometimes very short-lived among sincere Brethren. The spirit of Masonic Brotherhood which continues to pervade both parties, always leads, sooner or later, to a reconciliation and a reunion; concessions are mutually made, and compromises effected, by which the schismatic Body is again merged in the parent association from which it had seceded. Another difference is this, a religious schismatic body is not necessarily an illegal one, nor does it always profess a system of false doctrine. "A schism," says Milton, "may happen to a true church, as well as to a false." But a Masonic schism is always illegal; it violates the law of exclusive jurisdiction; and a schismatic Body cannot be recognized as possessing any of the rights or prerogatives which belong alone to the supreme dogmatic Masonic power of the State.

SCHLEY, WINFIELD SCOTT. American Admiral, born October 9, 1839, and died in 1911. On July 3, 1898, Admiral Cervera's fleet was destroyed at Santiago by the American fleet under the command of Admiral Sampson and Admiral Schley. Admiral Schley was a Thirty-third Degree Freemason (see *New Age*, July, 1924).

SCHNEIDER, JOHANN AUGUST. A zealous and learned Freemason of Altenburg, in Germany, where he was born May 22, 1755, and died August 13, 1816. Besides contributing many valuable articles to various Masonic journals, he was the compiler of the *Constitutions-Buch* of the Lodge Archimedes zu den drei Reissbretten, or *Archimedes of the Three Tracing-boards*, at Altenburg, in which he had been initiated, and of which he was a member; an important but scarce work, containing a history of Freemasonry, and other valuable essays.

SCHOOLS. None of the charities of Freemasonry have been more important or more worthy of approbation than those which have been directed to the establishment of schools for the education of the orphan children of Freemasons; and it is a very proud feature of the Order, that institutions of this kind are to be found in every country where Freemasonry has made a lodgment as an organized society. In England, the Royal Freemasons Girls School was established in 1788. In 1798, a similar one for boys was founded. At a very early period charity schools were erected by the Lodges in Germany, Denmark, and Sweden. The Freemasons of Holland instituted a school for the blind in 1808. In the United States much attention has been paid to this subject and particularly in the promotion of the Public Schools. In 1842, the Grand Lodge of Missouri instituted a Masonic college, and the example was followed by several other Grand Lodges. But colleges have been found too unwieldly and complicated in their management for a successful experiment, and the scheme has generally been abandoned. But there are numerous schools in the United States which are supported in whole or in part by Masonic Lodges.

SCHOOLS OF THE PROPHETS. Doctor Oliver (*Historical Landmarks* ii, page 374) speaks of "the secret institution of the Nabiim" as existing in the time of Solomon, and says they were established by Samuel "to counteract the progress of the Spurious Freemasonry which was introduced into Palestine before his time." This claim of a Masonic character for these institutions has been gratuitously assumed by the venerable author. He referred to the well-known Schools of the Prophets, which were first organized by Samuel, which lasted from his time to the closing of

the canon of the Old Testament. They were scattered all over Palestine, and consisted of scholars who devoted themselves to the study of both the written and the oral law, to the religious rites, and to the interpretation of Scripture. Their teaching of what they had learned was public, not secret, nor did they in any way resemble, as Doctor Oliver suggests, the Masonic Lodges of the later day. They were, in their organization, rather like our modern theological colleges, though their range of studies was very different.

SCHOR-LABAN. The Hebrew שור לבן, the Latin *Albus Bos*, meaning *White Ox*, or morally, *Innocence* or *Candor*. Sometimes written, as in the old French manuscripts, *Charlaban*. The name of the second step of the Mystic Ladder of Kadosh of the Ancient and Accepted Scottish Rite.

SCHREPFER, JOHANN GEORG. The keeper of a coffee-house in Leipsic, where, having obtained a quantity of Masonic, Rosicrucian, and magical books, he opened, in 1768, what he called a *Scottish Lodge*, and pretended that he had been commissioned by Masonic superiors to destroy the system of Strict Observance, whose adherents he abused and openly insulted. He boasted that he alone possessed the great secret of Freemasonry, and that nearly all the German Freemasons were utterly ignorant of anything about it except its external forms. He declared that he was an Anointed Priest, having power over spirits, who were compelled to appear at his will and obey his commands, by which means he became acquainted not only with the past and the present, but even with the future.

It was in thus pretending to evoke spirits that his Freemasonry principally consisted. Many persons became his dupes; and although they soon discovered the imposture, shame at being themselves deceived prevented them from revealing the truth to others, and thus his initiations continued for a considerable period, and he was enabled to make some money, the only real object of his system. He has himself asserted, in a letter to a Prussian clergyman, that he was an emissary of the Jesuits; but of the truth of this we have only his own unreliable testimony. He left Leipsic at one time and traveled abroad, leaving his Deputy to act for him during his absence. On his return he asserted that he was the natural son of one of the French princes, and assumed the title of Baron Von Steinbach.

But at length there was an end to his practises of jugglery. Seeing that he was beginning to be detected, fearing exposure, and embarrassed by debt, he invited some of his disciples to accompany him to a wood near Leipsic called the Rosenthal, where, on the morning of October 8, 1774, having retired to a little distance from the crowd, he blew out his brains with a pistol. Clavel has thought it worth while to preserve the memory of this incident by inserting an engraving representing the scene in his *Histoire Pittoresque de la Franc-Maçonnerie* (page 183). Schrepfer had much low cunning but was devoid of education. Lenning sums up his character in saying that he was one of the coarsest and most impudent swindlers who ever chose the Masonic Brotherhood for his stage of action.

SCHROEDER, FRIEDRICH JOSEPH WILHELM. A Doctor and Professor of Pharmacology in Marburg; was born at Bielefeld, in Prussia, March 19, 1733, and died October 27, 1778. Of an infirm constitution from his youth, he still further impaired his bodily health and his mental faculties by his devotion to chemical, alchemical, and theosophic pursuits. He established at Marburg, in 1766, a Chapter of True and Ancient Rose Croix Masons, and in 1779 he organized in a Lodge of Sarreburg a School or Rite, founded on Magic, Theosophy, and Alchemy, which consisted of seven Degrees, four advanced Degrees founded on these occult sciences being superadded to the original three Symbolic Degrees. This Rite, called the *Rectified Rose Croix*, was only practised by two Lodges under the Constitution of the Grand Lodge of Hamburg, Clavel (*Histoire Pittoresque*, or *Picturesque History*, page 183) calls him the *Cagliostro of Germany*, because it was in his school that the Italian charlatan learned his first lessons of magic and theosophy. Doctor Oliver, misunderstanding Clavel, styles him an adventurer (*Historical Landmarks* ii, page 710). But it is perhaps more just that we should attribute to him a diseased imagination and misdirected studies than a bad heart or impure practises. He must not be confounded with Fried. Ludwig Schroeder, who was a man of a very different character.

SCHROEDER, FRIEDRICH LUDWIG. An actor and a dramatic and Masonic writer, born at Schwerin, November 3, 1744, and died near Hamburg, September 3, 1816. He commenced life as an actor at Vienna, and was so distinguished in his profession that Hoffmann says "he was incontestably the greatest actor that Germany ever had, and equally eminent in tragedy and comedy." As an active, zealous Freemason, he acquired a high character. Bode himself, a well-known Freemason, was his intimate friend. Through his influence, he was initiated into Freemasonry, in 1774, in the Lodge Emanuel zur Maienblume. He soon after, himself, established a new Lodge working in the system of Zinnendorf, but which did not long remain in existence. Schroeder then went to Vienna, where he remained until 1785, when he returned to Hamburg. On his return, he was elected by his old friends the Master of the Lodge Emanuel, which office he retained until 1799. In 1794 he was elected Deputy Grand Master of the English Provincial Grand Lodge of Lower Saxony, and in 1814, in the seventieth year of his life, he was induced to accept the Grand Mastership.

It was after his election, in 1787, as Master of the Lodge Emanuel at Hamburg, that he first resolved to devote himself to a thorough reformation of the Masonic system, which had been much corrupted on the continent by the invention of almost innumerable advanced Degrees, many of which found their origin in the fantasies often credited to Alchemy, Rosicrucianism, and Hermetic Philosophy. It is to this resolution, thoroughly executed, that we owe the Masonic scheme known as *Schroeder's Rite*, which, whatever may be its defects in the estimation of others, has become very popular among many German Freemasons. He started out with the theory that, as Freemasonry had proceeded from England to the Continent, in the English Book of Constitutions and the Primitive English Ritual we must look for the pure unadulterated fountain of Freemasonry.

He accordingly selected the well-known English Exposition entitled *Jachin and Boaz* as presenting, in

his opinion, the best formula of the old initiation. He therefore translated it into the German language, and, remodeling it, presented it to the Provincial Grand Lodge in 1801, by whom it was accepted and established. It was soon after accepted by many other German Lodges on account of its simplicity. The system of Schroeder thus adopted consisted of the three Degrees of Ancient Craft Masonry, all the higher Degrees being rejected. But Schroeder found it necessary to enlarge his system, so as to give to Brethren who desired it an opportunity of further investigation into the philosophy of Masonry. He, therefore, established an *Engbund*, or Select Historical Union, which should be composed entirely of Master Masons, who were to be engaged in the study of the different systems and Degrees of Freemasonry. The Hamburg Lodges constituted the *Mutterbund*, or Central Body, to which all the other Lodges were to be united by correspondence.

Of this system, the error seems to be that, by going back to a primitive ritual, which recognizes nothing higher than the Master's Degree, it rejects all the developments that have resulted from the labors of the philosophic minds of a century. Doubtless in the advanced degrees of the eighteenth century there was an abundance of chaff, but there was also much nourishing wheat. Schroeder, with the former, has thrown away the latter. He has committed the logical blunder of arguing from the abuse against the use. His system, however, has some merit, and is still practised by the Grand Lodge of Hamburg.

SCHROEDER'S RITE. See *Schroeder, Friedrich Joseph Wilhelm.*

SCHROEDER'S SYSTEM. See *Schroeder, Friedrich Ludwig.*

SCHULTZ, EDWARD T. Born August 23, 1827; died March 11, 1913, at Baltimore, Maryland. Initiated on June 3, 1854, in Concordia Lodge No. 13, and for five years was elected Master. He became Senior Grand Warden of Maryland in 1884. From 1880 to 1887 he was engaged upon an authoritative work, *The History of Freemasonry in Maryland.* For twenty-six years he wrote the reports on Foreign Correspondence of the Grand Lodge of Maryland and for thirty-six years also prepared similar reports for the Grand Chapter of his State. He was totally blind for more than fifteen years and his industry and sacrifice in bringing to a successful issue his many literary labors were truly splendid achievements.

SCIENCES, LIBERAL. See *Liberal Arts and Sciences.*

SCIENTIFIC MASONIC ASSOCIATION. The German title is *Scientifischer Freimaurer Bund.* A society founded in 1803 by Fessler, Mossdorf, Fischer, and other distinguished Freemasons, the object being, by the united efforts of its members, to draw up, with the greatest accuracy and care, and from the most authentic sources, a full and complete history of Freemasonry, of its origin and objects, from its first formation to the present day, and also of the various systems or methods of working that have been introduced into the Craft. Such history, together with the evidence upon which it was founded, was to be communicated to worthy and zealous Brethren. The members had no peculiar ritual, clothing, or ceremonies; neither were they subjected to any fresh obligation; every just and upright Freemason who had received a liberal education, who was capable of feeling the truth, and desirous of investigating the mysteries of the Order, could become a member of this Society, provided the ballot was unanimous, let him belong to what Grand Lodge he might. But those whose education had not been sufficiently liberal to enable them to assist in those researches were only permitted to attend the meetings as trusty Brethren to receive instruction.

SCORPION. A genus of *Arachnida*, of numerous species, with an elongated body, but no marked division between the thorax and abdomen. Those of the south of Europe and on the borders of the Mediterranean have six eyes. This reptile, dreaded by the Egyptian, was sacred to the goddess Selk, and was solemnly cursed in all temples once a year.

SCOTLAND. The tradition of the Scotch Freemasons is that Freemasonry was introduced into Scotland by the architects who built the Abbey of Kilwinning; and the village of that name bears, therefore, the same relation to Scotch Freemasonry that the city of York does to English. "That Freemasonry was introduced into Scotland," says Laurie (*History*, page 89) "by those architects who built the Abbey of Kilwinning, is manifest not only from those authentic documents by which the Kilwinning Lodge has been traced back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration."

In Sir John Sinclair's *Statistical Account of Scotland*, the same statement is made in the following words: "A number of Freemasons came from the Continent to build a monastery there, and with them an architect or Master Mason to superintend and carry on the work. This architect resided at Kilwinning, and being a good and true Mason, intimately acquainted with all the arts and parts of Masonry known on the continent, was chosen Master of the meetings of the Brethren all over Scotland. He gave rules for the conduct of the Brethren at these meetings, and decided finally in appeals from all the other meetings or Lodges in Scotland." His statement amounts to about this: that the Brethren assembled at Kilwinning elected a Grand Master, as we should now call him, for Scotland, and that the Lodge of Kilwinning became the Mother Lodge, a title which it has always assumed. Manuscripts preserved in the Advocates Library of Edinburgh, which were first published by Laurie, furnish further records of the early progress of Freemasonry in Scotland.

It is said that in the reign of James II, the office of Grand Patron of Scotland was granted to William Saint Clair, Earl of Orkney and Caithness and Baron of Roslin, "his heirs and successors," by the King's Charter. But, in 1736, the Saint Clair who then exercised the Grand Mastership, "taking into consideration that his holding or claiming any such jurisdiction, right, or privilege might be prejudicial to the Craft and vocation of Masonry," renounced his claims, and empowered the Freemasons to choose their Grand Master. The consequence of this act of resignation was the immediate organization of the Grand Lodge of Scotland, over whom, for obvious reasons, the hereditary Grand Master or Patron was unanimously called to preside.

East Window of Melrose Abbey, Scotland

Immortalized by our Brother Sir Walter Scott in the *Lay of the Last Minstrel*—a ruined structure of splendid design and charming craftsmanship exhibiting even in decay the characteristic skill of the Masons centuries ago

Brother A. M. Mackey, Past Master and Historian, Lodge Saint David sends us this information of old customs. In the early days of "Canongate Kilwinning from Leith," now Lodge Saint David, Edinburgh, number 36, it was the usual custom to confer Degrees at Special or Emergency Meetings, and to reserve the Monthly Meetings for the transaction of ordinary business and—more especially—for the reception and entertainment of Deputations from the Sister Lodges in and about the town. On these occasions the evening was devoted to "Harmony." The following Minute of the Monthly Meeting held in April 1740 is not only typical of others of the period, but is also of more than usual interest in the references it contains to matters Masonic and Military:

Canongate Killwinning from Leith 9th Aprile 1740. Year of Masonry 5740.

The Right Worshipfull being necessarly absent, The Senior Warden Brother Collin Mitchell assumed the Chair, Brother Calender appointed Senior Warden, Brother Aitkine Junior Warden, Then the Lodge being mett and duly formed conform to adjournment, Wee were upon this occassion Visited from the following Lodges, from Leith Killwinning by Brother Dickson, from Canongate Leith, Leith and Canongate by Br Hall and Brother Smith. It was moved by Brother Aitkine, Junior Warden pro tempore that Brother David Buchanan his health should be drunk, whom wee had in the last Mundays news to have been the man who first gott in at the Iron port of Portobello when taken, and did place the British Collours there, which was unanimously agreed to by the Lodge, and his health drunk with three Claps and three Hussa's. Thereafter the Right Worshipfull toasted and drunk the usewall healths upon this occasion, and the Lodge was clossed by their proper officers, and adjourned till the fourteen day of May One thousand Sevven hundred and fourty years.

ARCH SMART. Master
COLLIN MITCHELL S:W:

The episode referred to in the Minute is obviously an incident in the war declared in October 1739, between the forces of George II, and of Philip V of Spain. In those days news necessarily traveled slowly, and it was only on March 13, 1740, that word reached England of a victory achieved in the previous November.

Additional interest attaches to the Minute quoted in respect that it acquaints us with the form in toast drinking which obtained in the Lodge. The "three Claps and three Hussa's" constitute the earliest known record in Scottish Freemasonry of a custom which bears a curious resemblance to a form of "Masonic Firing" not unknown to the Fraternity at the present time (see also *Squaremen, Corporation of*).

SCOTLAND, ROYAL ORDER OF. See *Royal Order of Scotland.*

SCOTT, CAPTAIN ROBERT FALCON. Explorer, born 1868 at Outlands, Devenport, England. Initiated into Freemasonry at the beginning of the twentieth century in Drury Lane Lodge, No. 2127, London, England, and received his Master Mason Degree in Saint Alban's Lodge, Christchurch, New Zealand, on his return from the National Antarctic Expedition of 1901–4 which he commanded. In 1910 he headed the British Antarctic Expedition and reached the South Pole on January 18, 1912. Brother Scott and the four men who accompanied him perished on the return trip (see *Drury Lane Lodge, No. 2127, Its Founding and Record from 1886 to 1918*, by E. T. Pryor, page 5).

SCOTT, CHARLES. American author of *The Analogy of Ancient Craft Masonry to Natural and Revealed Religion*, 1850, and *The Keystone of the Masonic Arch; a Commentary on the Universal Laws and Principles of Ancient Masonry*, 1856.

SCOTT, JONATHAN. Published *Pocket Companion and History of Freemasonry*, 1754, London.

SCOTT, WALTER. Famous novelist and poet. Initiated at thirty years of age. Born at the College Wynd, Edinburgh, Scotland, August 15, 1771, and educated at the High School. Previous to entering the University in November, 1783 he spent some weeks at Kelso attending daily the Public Schools. At fifteen he was indentured an apprentice to his father, an attorney. On December 16, 1799, he was appointed to the Sheriffdom of Selkirkshire. At an emergency meeting held on Monday, March 2, 1801, Walter Scott was Initiated, Passed and Raised in Lodge Saint David, No. 36, Edinburgh. The father and the son of Brother Scott were Freemasons, the former Initiated in Lodge Saint David, January, 1754, the latter in Lodge Canongate Kilwinning No. 2, November 29, 1826. June 4, 1816, Scott, in the presence of the Provincial Grand Master of the District, the most Noble the Marquis of Lothian, laid the foundation of a new Lodge-room at Selkirk and was elected an Honorary Member of the Lodge there, Saint John, now No. 32, on the Grand Lodge roll. Scott was announced as a Baronet in the *Gazette* on April 1, 1820, the first Baronet made by King George IV. The reference to the Oblong Square of the tournament field in his romance *Ivanhoe* is familiar, and the *Lay of the Last Minstrel* by Scott is inscribed to the Earl of Dalkeith, a member of the same Lodge and then Grand Master. Scott was in 1823 offered the Grand Mastership of the Royal Grand Conclave of Knights Templar of Scotland. He declined because of his "age and health not permitting me to undertake the duties which whether convivial or charitable, a person undertaking such an office ought to be in readiness to perform when called upon." His reasons are all the more impressive when referred to his noble diligence in satisfying a debt not wholly his own, a labor that surely shortened his life. The failure of the printing house of Ballentyne & Company occurred in 1826. Scott's liabilities as a partner amounted to nearly 150,000 pounds. Determined that all his creditors should be paid, he refused to be a party to a compromise or to accept any discharge. He pledged himself to devote the whole labor of his subsequent life to the payment of his debts and he fulfilled this promise. In the course of four years his literary works yielded nearly 70,000 pounds and ultimately his creditors received every penny of their claims. He paid, indeed. In February, 1830, he had an apoplectic seizure and never thoroughly recovered. After another severe shock in April, 1831, he was persuaded to abandon literary work. He died at Abbotsford, on September 21, 1832, in his sixty-second year. Five days later the remains of Sir Walter Scott were laid in the sepulcher of his ancestors in the old Abbey of Dryburgh. (These details furnished by the late Brother A. M. Mackay, Past Master, Lodge Saint David. See also *Treasury of Masonic Thought*, George M. Martin-John W. Callaghan, 1924, page 93.)

VISITING EARLY AMERICAN SCOTTISH RITE BODIES

Sir and Very Worshipful Brother:

¶The kindness you have honored me with during my stay in Paris and the express permission you have accorded me to write to you on my arrival in the Islands of America, authorize me to take that liberty. ¶After much difficulty, with accidents and misfortunes too long to be detailed to you, I limit myself to render only an account to you of the substance of my Masonic conduct and to acquaint you briefly with all the operations that I have undertaken on this subject for the good and prosperity of the Order in general. ¶Therefore I am bold, Sir, to inform you with all the satisfaction and joy of a truly Masonic heart having a deep sense of the Royal Art who has lingered on for a long time, bending before ravages, to arise again today with new glory and new vigor. ¶Journeys made by me into various cities of France, my sojourn in England after capture, and that one made to Jamaica for the same reasons, have detained me fourteen months before my arrival at San Domingo where I set foot on land at St. Mark the twentieth of the month of January 1763. ¶During these travels I had the benefit of visiting all the regular and constituted Lodges to be encountered in the places where I have sojourned. Their respectful submission, and the ardent desire that they have shown me to be recognized as such by our Grand, very Worshipful and Sovereign Lodge at Paris, assured me that they will neglect nothing to merit that favor, in scrupulously observing the laws, rules and statutes, that she shall condescend to order for them. I have had the consolation of seeing that a like spirit governs them; that friendship, concord and peace, direct them and that hope fortifies them in the glorious choice that our very dear, very worshipful, very sublime and most serene Grand Master, the Prince of Clermont, has made of your illustrious person as his Substitute General in the Order. ¶All these Lodges, Sir, hope that guided by your wise instructions they will approach the Sanctuary of Virtue, center of the structure that we raise to the Eternal, or (as so many rays) framing our sentiments and our pledges, of which border each Mason forms a point in the circumference, that circular chain comprising links without number, into which harmony and union mold them effectively as one and where is seen neither the beginning nor the end. ¶They hope, Sir, that you would kindly receive their humble petitions not to be comprised in the reform and to see themselves registered among your cherished daughters to the end of enjoying the rights and privileges of all good Masons and to relish a just title to the delight of the fraternity. ¶Thus it is, Sir and Very Worshipful Brother, that the Worshipful Scottish Lodge and the Symbolic Lodges have labored at Bordeaux, who on the advice (that I gave them of your accession to the Sublime responsibility of Substitute General of the Order) at once got ready for you to take over their advancement, to set up their very humble petitions to merit your approval and to assure you of their profound submission. ¶At the beginning of 1772 I was taken at sea and brought a prisoner by the enemy of the State into London where I received all the comforts and enjoyed the courtesies and benefits that a Mason may hope for in like circumstances, especially when so well recommended as I have been by you. ¶I have often had the delight to work with the Very Worshipful brother, the Count of Ferrest, Viscount of Tamworth, Grand Master and protector of all the Lodges under English control. ¶I have in open Lodge placed before him the patents that you had the courtesy of granting me, to which he has attached his approval, congratulating me and favoring me with the title of member of all the Lodges of England and Jamaica, where I have received in that respect all the assistance of which I had need up to my departure for San Domingo. ¶What was a delightful surprise for me, Sir, on my arrival at St. Mark to find in that city a Worshipful Scottish Lodge constituted by that of Bordeaux which I had created in 1745. I found it as well organized as the Symbolic Lodge so that I believe it my duty to give the same information to you for their merit and by our Very Worshipful Mother Lodge of Paris of being placed among the number of her cherished daughters that they have received with all the possible confidence and recognition; similarly with their daughter the Perfect Union Lodge of Port-au-Prince, I actually am charging myself with their respectful petitions that I have taken the liberty of addressing to you and for you by the way to pass these on to Bordeaux. In regard to the Worshipful Scottish and Symbolic Lodges of the Cayes, of the Vaches Island, under the title of Concord, of which I have already justly offered praises to you, I hope that they will profit on the first opportunity to render themselves worthy of the same favor. ¶As to the Worshipful Scottish Lodge of Cape Francois which I

established in 1748 and the Symbolic Lodge of Fort Dauphin their daughter, under the title of the Double Alliance, I hope to make a trip into that part of the Island to acquit myself of my mission with exactness and make you circumstantially a report in detail of their work and their Masonic conduct. ¶*I have observed, Sir and Very Worshipful Brother, with edification in the constitutions sent to Symbolic Lodges by the Worshipful Scottish Lodges their mothers, that all the articles of regulation inserted there are truly Masonic, tending to establish order, peace and concord; but these articles among them have no methodical order, these without injury to good morals do not fail to weary the memory and are embarrassing in quotation of such articles where the number is found nearly always different in various Lodges.* ¶*In some Lodges I have seen articles of their Constitutions binding the members to the limit, articles cumbersome to bear and these I believe are innovations.* ¶*Such Lodges conducted and directed by the spirit of obedience and submission, and pledged by an obligation that they have taken blindly on all the articles in general of their particular constitution dare not transgress any of these articles to which they are in this way subject; but to avoid the abuse that might result from like innovations and especially arouse the dislike of some Masons equally zealous, I shall venture, Sir, to advise you that I esteem it to be for the good of the Order that it please you to charge me with Masonic freedom to observe solely the one and only rule of the Sovereign and Grand Lodge of Paris and by your authority release them purely and fully of the obligations they have taken for all other regulations and special articles, in order that seeing their scrupulous consciences relieved of the fact that certain obligations taken and given, frequently by the hard necessity of having a constitution in form at whatever price, obliging and engaging themselves previously, formally and with all solemnity, in all the articles of your general law.* ¶*There, Sir and Very Worshipful Brother, is the fruit of my feeble labors, too happy if I may merit (by my zeal and by my study) your approbation and the friendship of all my brothers; but I may say with truth that all our American Lodges comport themselves with every decency and possible regularity, and particularly that of Port-au-Prince that I have the pleasure of seeing directly under my eyes by our brother Worshipful Master Texier, Grand Scottish Knight Mason, or by our Past Master Brother Rouzier, Grand Scottish Knight Mason, both rigid observers of our laws and of distinguished merit; they have charged the Brother Lartigue, one of our cherished members, as bearer of a duplicate to put in your own hands in the fear that their first message might not reach you up to now; and as the Brother Lartigue after having concluded his business at Paris should promptly return to the Islands, I beg you, Sir, to kindly indicate to him the joy of your conveyance for taking your orders, and to assure you that all who thus may come here or whatever thing that you may be pleased to require, will be put on the rank of the signal favors that you have honored me with up to this date.* ¶*Certain journeys that I am obliged to make in several quarters of the Island will take me away for some time from Port-au-Prince, in such case if you will do me the honor of writing me and if responding favorably to the Masonic desires which guide me and direct my actions, I pray you, Sir, of addressing your packet under cover to M. Texier, merchant at Port-au-Prince, the most zealous of Masons and in whom I have every confidence.* ¶*There will be two or three years yet for me to wind up my business in the colony and return to France; I await, Sir, this blessed moment with impatience; but I cannot wish that with more ardor, however, or I would convince you perfectly that I am with the most profound respect by all the Sacred Numbers and Mysteries which are known to us, Sir and Very Worshipful brother, Your very humble, very faithful and very respectful brother,*

Votre très humble, très fidelle,
et très respectueux frere.
Morin

au port au prince
Ce 21e juin 1763

Above is a translation of the original letter, preserved in the Archives of the Grand Lodge of the Ukraine, from Etienne (Stephen) Morin to Chaillou de Jonville of France, and communicated by Brother N. Choumitzky to the Compte Rendu (Official Report) 1927–8 of Saint Claudius Lodge No. 21, at Paris, of the National, Independent and Regular Grand Lodge of France. Reference to "reform" alludes to differences existing in the Craft of France, and "Ferrest" is probably meant for "Ferrers," Grand Master of the Moderns.

SCOTTISH. We are accustomed to use indiscriminately the word *Scotch* or *Scottish* to signify something relating to Scotland. Thus we say the Scotch Rite or the Scottish Rite; the latter is, however, more frequently used by Masonic writers. This has been objected to by some purists because the final syllable *ish* has in general the signification of diminution or approximation, as in *brackish*, *saltish*, and similar words. But *ish* in Scottish is not a sign of diminution, but is derived, as in English, Danish, Swedish, etc., from the German termination *ische*. The word is used by the best writers.

SCOTTISH DEGREES. The advanced Degrees so frequently credited to Ramsay, under the name of the Irish Degrees, were subsequently called Scottish Degrees in reference to that theory of the promulgation of Freemasonry derived from Scotland (see *Irish Chapters*).

SCOTTISH MASTER. See *Ecossais.*

SCOTTISH RITE. Some authorities call this the *Ancient and Accepted Rite*, but as the Latin Constitutions of the Order designate it as the *Antiquus Scoticus Ritus Acceptus*, or the *Ancient and Accepted Scottish Rite*, that title has now been very generally adopted as the correct name of the Rite. Although one of the youngest of the Masonic Rites, having been established not earlier than the year 1801, it is at this day most popular and the most extensively diffused. Supreme Councils or governing Bodies of the Rite are to be found in almost every civilized country of the world, and in many of them it is the only Masonic Obedience. The history of its organization is briefly this: In 1758, a Body was organized at Paris called the *Council of Emperors of the East and West.* This Council organized a Rite called the *Rite of Perfection*, which consisted of twenty-five Degrees, the highest of which was Sublime Prince of the Royal Secret.

In 1761, this Council granted a Patent or Deputation to Stephen Morin, authorizing him to propagate the Rite in the Western Continent, whither he was about to repair. In the same year, Morin arrived at the City of Santo Domingo, where he commenced the dissemination of the Rite, and appointed many Inspectors, both for the West Indies and for the United States. Among others, he conferred the Degrees on Moses M. Hayes, with a power of appointing others when necessary. Hayes accordingly appointed Isaac Da Costa Deputy Inspector-General for South Carolina, who in 1783 introduced the Rite into that State by the establishment of a Grand Lodge of Perfection in Charleston. Other Inspectors were subsequently appointed, and in 1801 a Supreme Council was opened in Charleston by John Mitchell and Frederick Dalcho.

There is abundant evidence in the Archives of the Supreme Council that up to that time the twenty-five Degrees of the Rite of Perfection were alone recognized. But suddenly, with the organization of the Supreme Council, there arose a new Rite, fabricated by the adoption of eight more of the continental advanced Degrees, so as to make the Thirty-third and not the Twenty-fifth Degree the summit of the Rite.

The Rite consists of thirty-three Degrees, which are divided into six sections, each section being under an appropriate Jurisdiction, and are as follows:

I. Symbolic Lodge

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.

These are sometimes called the *Blue* or *Symbolic Degrees.* They are not conferred by the Scottish Rite in England, Scotland, Ireland, or in the United States, because the Supreme Councils refrain from exercising jurisdiction through respect to the older authority in those countries of the York and American Rite.

II. Lodge of Perfection

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Building.
9. Elu, or Elected Knight, of the Nine.
10. Illustrious Elect, or Elu, of the Fifteen.
11. Sublime Knight Elect, or Elu, of the Twelve.
12. Grand Master Architect.
13. Knight of the Ninth Arch, or Royal Arch of Solomon.
14. Grand Elect, Perfect and Sublime Mason, or Perfect Elu.

III. Chapter of Rose Croix

15. Knight of the East.
16. Prince of Jerusalem.
17. Knight of the East and West.
18. Prince Rose Croix.

IV. Council of Kadosh

19. Grand Pontiff.
20. Grand Master of Symbolic Lodges.
21. Noachite, or Prussian Knight.
22. Knight of the Royal Ax, or Prince of Libanus.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Knight of the Brazen Serpent.
26. Prince of Mercy.
27. Knight Commander of the Temple.
28. Knight of the Sun, or Prince Adept.
29. Grand Scottish Knight of Saint Andrew.
30. Knight Kadosh.

V. Consistory of Sublime Princes or Masters, of the Royal Secret

31. Inspector Inquisitor Commander.
32. Sublime Prince of the Royal Secret.

VI. Supreme Council

33. Sovereign Grand Inspector-General.

The classification of the above Degrees is as they are arranged in the Southern Jurisdiction. In the Northern Masonic Jurisdiction the Consistory grades begin at Grand Pontiff, the nineteenth, and include the thirty-second, Sublime Prince of the Royal Secret, and the Council of Princes of Jerusalem governs the fifteenth and sixteenth grades. Several of the titles of the Degrees vary in their use by the Supreme Councils but the above table covers most of these variations. The Southern Jurisdiction for example omits the word *Grand* from the names of the twelfth, fourteenth, nineteenth, twentieth and twenty-ninth grades, and also uses *Elu* instead of the other designations, omits *Commander* from the thirty-first, and specifies *Master* in the thirty-second.

A full account of the Rite is in Doctor Mackey's revised *History of Freemasonry* but numerous details under individual headings are in the present work (see *Educational Foundations*).

SCOTTISH RITE SCHOLARSHIPS. See *Educational Foundations.*

SCOTTISH TEMPLARS. See *Templars of Scotland.*

SCOTTISH TRINITARIANS. See *Prince of Mercy.*

SCRIBE. The Scribe is the third officer in a Royal Arch Chapter, according to the American system, and is the representative of Haggai. The *Sofer*, or Scribe in the earlier Scriptures, was a kind of military secretary; but in the latter he was a learned man, and Doctor of the Laws, who expounded them to the people. Thus Artaxerxes calls Ezra the priest, "a Scribe of the law of the God of heaven." Horne says that the Scribe was the King's Secretary of State, who registered all acts and decrees. It is in this sense that Haggai is called the Scribe in Royal Arch Masonry. In the English system of Royal Arch Masonry there are two Scribes, who represent Ezra and Nehemiah, and whose position and duties are those of Secretaries. The American Scribe is the Third Principal. The Scribes, according to the English system, appear to be analogous to the Soferim or Scribes of the later Hebrews from the time of Ezra. These were members of the Great Synod, and were literary men, who occupied themselves in the preservation of the letter of the Scriptures and the development of its spirit.

SCRIPTURES, BELIEF IN THE. The Grand Lodge of Ohio resolved in 1820, that "in the first degrees of Masonry religious tests shall not be a barrier to the admission or advancement of applicants, provided they profess a belief in God and His Holy Word"; and in 1854 the same Body adopted a resolution declaring that "Masonry, as we have received it from our fathers, teaches the Divine Authenticity of the Holy Scriptures." In 1845, the Grand Lodge of Illinois declared a belief in the authenticity of the Scriptures a necessary qualification for initiation. Although in Christendom very few Freemasons deny the Divine authority of the Scriptures of the Old and New Testaments, yet to require, as a preliminary to initiation, the declaration of such a belief, Doctor Mackey was of opinion, is directly in opposition to the express regulations of the Order, which demand a belief in God and, by implication, in the immortality of the soul as the only religious tests (see *Bible*).

SCRIPTURES, READING OF THE. By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, as in everything else that is Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Freemasonry. To close it would be to intercept the rays of divine light which emanate from it, and hence it is spread open, to indicate that the Lodge is not in darkness, but under the influence of its illuminating power. Freemasons in this respect obey the suggestion of the Divine Founder of the Christian religion, "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." A closed book, a sealed book, indicates that its contents are secret; and a book or roll folded up was the symbol, says Wemyss, of a law abrogated, or of a thing of no further use. Hence, as the reverse of all this, the Book of the Law is opened in our Lodges, to teach us that its contents are to be studied, that the law which it inculcates is still in force, and is to be "the rule and guide of our conduct."

But the Book of the Law is not opened at random. In each Degree there are appropriate passages, whose allusion to the design of the Degree, or to some part of its ritual, makes it expedient that the book should be opened upon those passages. Masonic usage has not always been constant, nor is it now universal in relation to what particular passages shall be unfolded in each Degree. The custom in the United States of America, at least since the publication of Webb's *Monitor*, has been fairly uniform, and in general is as follows:

In the First Degree the Bible is opened at Psalm cxxxiii, an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle. In the Second Degree the passage adopted is Amos vii, 7 and 8, in which the allusion is evidently to the plumbline, an important emblem of that Degree. In the Third Degree the Bible is opened at Ecclesiastes xii, 1–7, in which the description of old age and death is appropriately applied to the sacred object of this Degree.

But, as has been said, the choice of these passages has not always been the same. At different periods various passages have been selected, but always with great appropriateness, as may be seen from the following brief sketch.

Formerly, the Book of the Law was opened in the First Degree at the twenty-second chapter of Genesis, which gives an account of Abraham's intended sacrifice of Isaac. As this event constituted the *first grand offering*, commemorated by our ancient Brethren, by which the ground floor of the Apprentice's Lodge was consecrated, it seems to have been very appropriately selected as the passage for this Degree. That part of the twenty-eighth chapter of Genesis which records the vision of Jacob's ladder was also, with equal appositeness, selected as the passage for the First Degree.

The following passage from First Kings vi, 8, was, during one part of the eighteenth century, used in the Second Degree: "The door of the middle chamber was in the right side of the house, and they went up with winding stairs into the middle chamber, and out of the middle into the third." The appositeness of this passage to the Fellow Craft's Degree will hardly be disputed.

At another time the following passage from Second Chronicles iii, 17, was selected for the Second Degree; its appropriateness will be equally evident: "And he reared up the pillars before the Temple, one on the right hand, and the other on the left; and he called the name of that on the right hand Jachin, and the name of that on the left Boaz."

The words of Amos v, 25 and 26, were sometimes adopted as the passage for the Third Degree: "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." The allusions in this paragraph are not so evident as the others. They refer to historical

matters, which were once embodied in the ancient lectures of Freemasonry. In them the sacrifices of the Israelites to Moloch were fully described, and a tradition, belonging to the Third Degree, informs us that Hiram Abif did much to extirpate this idolatrous worship from the religious system of Tyre.

The sixth chapter of Second Chronicles, which contains the prayer of King Solomon at the dedication of the Temple, was also used at one time for the Third Degree. Perhaps, however, this was with less fitness than any other of the passages quoted, since the events commemorated in the Third Degree took place at a somewhat earlier period than the dedication. Such a passage might more appropriately be annexed to the ceremonies of the Most Excellent Master as practised in the United States.

At present the usage in England differs in respect to the choice of passages from that adopted in the United States of America. There the Bible is opened, in the First Degree, at Ruth iv, 7: "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel."

In the Second Degree the passage is opened at Judges xii, 6: "Then said they unto him, Say now *Shibboleth:* and he said *Sibboleth;* for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand."

Let not the reader hastily assume that there is but one meaning to be given these figures. The suggestion is offered that the reference may be taken as readily for two thousand and forty as forty-two thousand. We must not overlook the probable size of the population nor for that matter, the tendency in the East for exuberance of expression.

In the Third Degree the passage is opened at First Kings vii, 13 and 14: "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the Tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work."

While from the force of habit, as well as from the extrinsic excellence of the passages themselves, the American Freemason will, perhaps, prefer the selections made in the Lodges of the United States, especially for the First and Third Degrees, he at the same time will not fail to admire the taste and ingenuity of the English Brethren in the selections that they have made. In the Second Degree the passage from Judges is undoubtedly preferable to that used in the United States.

In conclusion it may be observed, that to give these passages their due Masonic importance it is essential that they should be covered by the Square and Compasses. The *Bible*, *square*, and *compasses* are significant symbols of Freemasonry. They are said to allude to the peculiar characteristics of our ancient Grand Masters. The Bible is emblematic of the wisdom of King Solomon; the Square, of the power of Hiram; and the Compasses, of the skill of the Chief Builder. Some Masonic writers have still further spiritualized these symbols by supposing them to symbolize the wisdom, truth, and justice of the Great Architect of the Universe. In any view they become instructive and inseparably connected portions of the true Masonic Ritual, which, to be understood, must be studied together (see *Bible*).

SCROLL. The written portion of the Jewish Law, read at stated periods before the congregation, and preserved in the Synagogue with great security.

SCYTHE. In the classic mythology, the *scythe* was one of the attributes of Saturn, the god of time, because that deity is said to have taught men the use of the implement in agriculture. But Saturn was also the god of time; and in modern iconography Time is allegorized under the figure of an old man, with white hair and beard, two large wings at his back, an hour-glass in one hand and a scythe in the other. It is in its cutting and destructive quality that the scythe is here referred to. Time is thus the great mower who reaps his harvest of men. Freemasonry has adopted this symbolism, and in the Third Degree the scythe is described as an emblem of time, which cuts the brittle thread of life and makes havoc among the human race.

SEA AND FIELD LODGES. The Grand Lodge of England has warranted three Naval Lodges as follows:

One on board His Majesty's ship the *Vanguard*. This Lodge was warranted in 1760 and is now known as the London Lodge No. 108, it having removed to that city in 1768.

Another Lodge was warranted in 1762 on board the ship *Prince* at Plymouth. This Lodge was removed in 1764 on board the ship *Guadaloupe* (see *Royal Somerset House and Inverness Lodge*). Later on this Lodge was again moved to Somerset House in 1766.

A Lodge, warranted in 1768 on the ship known as *Canceaux* at Quebec, was erased in 1792.

A petition for a fourth Sea Lodge to be known as Naval Kilwinning and to be held on board the *Ardent* was made in 1810 to the Grand Lodge of Scotland, which petition was refused. There seems to be no question as to Dunckerley being responsible for the formation of the first two of the Sea Lodges here listed although he had nothing to do with the third (see *Thomas Dunckerley*, Henry Sadler, London, 1891, pages 68–73; also *Military Lodges*).

SEAL. A stamp on which letters and a device are carved for the purpose of making an impression, and also the wax or paper on which the impression is made. Lord Coke defines a seal to be an impression on wax, *sigillum est cera impressa*, and wax was originally the legal material of a seal. Many old Masonic Diplomas and Charters are still in existence, where the seal consists of a circular tin box, filled with wax, on which the seal is impressed, the box being attached by a ribbon to the parchment. But now the seal is placed generally on a piece of circular paper. The form of a seal is circular; oval seals were formerly appropriated to ecclesiastical dignitaries and religious houses, and the shape alluded to the old Christian symbol of the Vesica Piscis.

No Masonic document is valid unless it has appended to it the seal of the Lodge or Grand Lodge. Foreign Grand Lodges never recognize the transactions of subordinate Lodges out of their Jurisdictions, if the standing of the Lodges is not guaranteed by

the seal of the Grand Lodge and the signatures of the proper officers.

SEAL OF SOLOMON. The *Seal of Solomon* or the *Shield of David*, for under both names the same thing was denoted, is a hexagonal figure consisting of two interlaced triangles, thus forming the outlines of a six-pointed star. Upon it was inscribed one of the sacred names of God, from which inscription it was supposed principally to derive its talismanic powers. These powers were very extensive, for it was believed that it would extinguish fire, prevent wounds in a conflict, and perform many other wonders. The Jews called it the *Shield of David* in reference to the protection which it gave to its possessors. But to the other Orientalists it was more familiarly known as the *Seal of Solomon*. Among these imaginative people, there was a very prevalent belief in the magical character of the King of Israel. He was esteemed rather as a great magician than as a great monarch, and by the signet which he wore, on which this talismanic seal was engraved, he is supposed to have accomplished the most extraordinary actions, and by it to have enlisted in his service the labors of the genii for the construction of his celebrated Temple.

Robinson Crusoe and the *Thousand and One Nights* are two books which every child has read, and which no man or woman ever forgets. In the latter are many allusions to Solomon's Seal. Especially is there a story of an unlucky fisherman who fished up in his net a bottle secured by a leaden stopper, on which this seal was impressed. On opening it, a fierce Afrite, or evil genii, came forth, who gave this account of the cause of his imprisonment. "Solomon," said he, "the son of David, exhorted me to embrace the faith and submit to his authority; but I refused; upon which he called for this bottle, and confined me in it, and closed it upon me with the leaden stopper and stamped upon it his seal, with the great name of God engraved upon it. Then he gave the vessel to one of the genii, who submitted to him, with orders to cast me into the sea."

Of all talismans, there is none, except, perhaps, the cross, which was so generally prevalent among the ancients as this Seal of Solomon or Shield of David. It has been found in the cave of Elephanta, in India, accompanying the image of the Deity, and many other places celebrated in the Brahmanical and the Buddhist religions. Hay, in an exploration into Western Barbary, found it in the harem of a Moor, and in a Jewish synagogue, where it was suspended in front of the recess in which the sacred rolls were deposited. In fact, the interlaced triangles or Seal of Solomon may be considered as *par excellence*, by merit, the great Oriental talisman.

In time, with the progress of the new religion, it ceased to be invested with a magical reputation, although the Hermetic philosophers of the Middle Ages did employ it as one of their mystical symbols; but true to the theory that superstitions may be repudiated, but never will be forgotten, it was adopted by the Christians as one of the emblems of their faith, but with varying interpretations. The two triangles were said sometimes to be symbols of fire and water, sometimes of prayer and remission, sometimes of creation and redemption, or of life and death, or of resurrection and judgment. But at length the ecclesiologists seem to have settled on the idea that the figure should be considered as representing the two natures of our Lord—His Divine and His human nature.

Thus we find the Seal of Solomon dispersed all over Europe, in medallions, made at a very early period, on the breasts of the recumbent effigies of the dead as they lie in their tombs, and more especially in churches, where it is presented to us either carved on the walls or painted in the windows. Everywhere in Europe, and now in the United States, where ecclesiastical architecture is beginning at length to find a development of taste, is this old Eastern talisman to be found doing its work as a Christian emblem. The spirit of the old talismanic faith is gone, but the form remains, to be nourished by us as the natural homage of the present to the past.

SEAL OF SOLOMON OR SHIELD OF DAVID

Among the old Cabalistic Hebrews, the Seal of Solomon was, as a talisman, of course deemed to be a sure preventive against the danger of fire. The more modern Jews, still believing in its talismanic virtues, placed it as a safeguard on their houses and on other buildings, because they were especially liable to the danger of fire. The common people, seeing this figure affixed always to brew-houses, mistook it for a sign, and in time, in Upper Germany, the hexagon, or Seal of Solomon, was adopted by German innkeepers as the sign of a beer house, just as the chequers have been adopted in England, though with a different history, as the sign of a tavern (see *Magic Squares*).

SEALS, BOOK OF THE SEVEN. "And I saw," says Saint John (Apocalypse or Revelation v, 1), "in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals." The seal denotes that which is secret, and seven is the number of perfection; hence the *Book of the Seven Seals* is a symbol of that knowledge which is profoundly secured from all unhallowed search. In reference to the passage quoted, the *Book of the Seven Seals* is adopted as a symbol in the Apocalyptic Degree of the Knights of the East and West, the seventeenth of the Ancient and Accepted Scottish Rite.

SEALS, KEEPER OF THE. An officer who has charge of the seal or seals of the Lodge. It is found in some of the advanced Degrees and in Continental Lodges, but not recognized in the York or American Rites. In German Lodges he is called *Siegelbewahrer*, and in French, *Garde des Sceaux*.

SEARCH FOR TRUTH. This is the object of all Freemasonry and it is pursued from the first to the last step of initiation. The Apprentice begins it seeking for the light which is symbolized by the WORD, itself only a symbol of Truth. As a Fellow Craft he continues the search, still asking for more light. And the Master Mason, thinking that he has reached it, obtains only its substitute; for the True Word, Divine Truth, dwells not in the first temple of our earthly life, but can be found only in the second temple of the eternal life.

There is a beautiful allegory of the great Milton, who thus describes the search after truth:

Truth came into the world with her Divine Master, and was a perfect shape and glorious to look upon. But when He ascended, and His apostles after Him were laid asleep, there straight arose a wicked race of deceivers, who, as the story goes of the Egyptian Typhon, with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely frame into a thousand pieces, and scattered them to the four winds of heaven. Ever since that time the friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down, gathering up limb by limb still as they could find them.

SECEDERS. During the anti-Masonic excitement in the United States of America, which gave rise to the Anti-Masonic Party, many Freemasons, fearing the loss of popularity, or governed by an erroneous view of the character of Freemasonry, withdrew from the Order, and took a part in the political and religious opposition to it. These men called themselves, and were recognized by the title of, *seceders* or *seceding Masons*.

SECOND TEMPLE. See *Temple of Zerubbabel*.

SECRECY AND SILENCE. These virtues constitute the very essence of all Masonic character; they are the safeguard of the Institution, giving to it all its security and perpetuity, and are enforced by frequent admonitions in all the Degrees, from the lowest to the highest. The Entered Apprentice begins his Masonic career by learning the duty of secrecy and silence. Hence it is appropriate that in that Degree which is the consummation of initiation, in which the whole cycle of Masonic science is completed, the abstruse machinery of symbolism should be employed to impress the same important virtues on the mind of the neophyte or newcomer. The same principles of secrecy and silence existed in all the ancient Mysteries and systems of worship. When Aristotle was asked what thing appeared to him to be most difficult of performance, he replied, "To be secret and silent."

"If we turn our eyes back to antiquity," says Calcott (*Candid Disquisition*, page 50), "we shall find that the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Harpocrates, to whom they paid peculiar honour and veneration, who was represented with the right hand placed near the heart, and the left down by his side, covered with a skin before, full of eyes and ears, to signify, that of many things to be seen and heard, few are to be published."

Apuleius, who was an initiate in the Mysteries of Isis, says: "By no peril will I ever be compelled to disclose to the uninitiated the things that I have had intrusted to me on condition of silence."

Lobeck, in his *Aglaophamus*, has collected several examples of the reluctance with which the ancients approached a mystical subject, and the manner in which they shrank from divulging any explanation or fable which had been related to them at the Mysteries, under the seal of secrecy and silence.

Lastly, in the school of Pythagoras, these lessons were taught by the sage to his disciples. A novitiate of five years was imposed upon each pupil, which period was to be passed in total silence, and in religious and philosophical contemplation. And at length, when he was admitted to full fellowship in the society, an oath of secrecy was administered to him on the sacred tetractys, which was equivalent to the Jewish Tetragrammaton.

Silence and secrecy are called "the cardinal virtues of a Select Master," in the Ninth or Select Master's Degree of the American Rite.

Among the Egyptians the sign of silence was made by pressing the index finger of the right hand on the lips. It was thus that they represented Harpocrates, the god of silence, whose statue was placed at the entrance of all temples of Isis and Serapis, to indicate that silence and secrecy were to be preserved as to all that occurred within.

SECRETARIES GUILD OF FREEMASONRY FOR NORTH AMERICA. See the *Masonic Grand Secretaries Guild*.

SECRETARY. The recording and corresponding officer of a Lodge. It is his duty to keep a just and true record of all things proper to be written, to receive all moneys that are due the Lodge, and to pay them over to the Treasurer. The jewel of his office is a pen, and his position in Lodges of the United States is on the left of the Worshipful Master in front, but in English Lodges he is usually found with the Treasurer at the right, in the North.

SECRETARY-GENERAL OF THE HOLY EMPIRE. The title given to the Secretary of the Supreme Council of the Ancient and Accepted Scottish Rite.

SECRETARY, GRAND. See *Grand Secretary*.

SECRET DOCTRINE. The secret doctrine of the Jews was, according to Steinschneider, nothing else than a system of metaphysics founded on the Commentaries on the Law and the legends of the Talmudists. Of this secret doctrine, Maimonides says: "Beware that you take not these words of the wise men in their literal signification, for this would be to degrade and sometimes to contradict the sacred doctrine. Search rather for the hidden sense; and if you cannot find the kernel, let the shell alone, and confess that you cannot understand it." All mystical societies, and even liberal philosophers, were, to a comparatively recent period, accustomed to veil the true meaning of their instructions in intentional obscurity, lest the unlearned and uninitiated should be offended. The Ancient Mysteries had their secret doctrine; so had the school of Pythagoras, and the sect of the Gnostics. The Alchemists, as Hitchcock has clearly shown, gave a secret and spiritual meaning to their jargon about the Transmutation of Metals, the Elixir of Life, and the Philosopher's Stone. Freemasonry alone has no secret doctrine. Its philosophy is open to the world. Its modes of recognition by which it secures identification, and its rites and ceremonies which are its method of instruction, alone are secret. All men may know the tenets of the Masonic Creed.

SECRET MASTER. The Fourth Degree in the Ancient and Accepted Scottish Rite, and the first of what are called the *Ineffable Degrees*. It refers to those circumstances which occurred at the Temple when Solomon repaired to the building for the purpose of supplying the loss of its illustrious builder by the appointment of seven experts, among whom were to be divided the labors which heretofore had been entrusted to one gigantic mind. The lecture elaborately explains the mystic meaning of the sacred things which were contained in the Sanctum Sanctorum, or Holy of Holies. The Lodge is hung with

black curtains strewed with tears, symbolic of grief. There should be eighty-one lights, distributed by nine times nine; but this number is often dispensed with, and three times three substituted. Later instructions reduce them to eight.

There are but two presiding officers—a Master, styled *Puissant*, and representing King Solomon, and an Inspector, representing Adoniram, the son of Abda, who had the inspection of the workmen on Mount Lebanon, and who is said to have been the first Secret Master. Solomon is seated in the east, clothed in mourning robes lined with ermine, holding a scepter in his hand, and decorated with a blue sash from the right shoulder to the left hip, from which is suspended a triangle of gold. Before him is placed a triangular altar, on which is deposited a wreath of laurel and olive leaves.

Adoniram, called *Venerable Inspector*, is seated in the west, but without any implement of office, in commemoration of the fact that the works were suspended at the time of the institution of this Degree. He is decorated with a triangular white collar, bordered with black, from which is suspended an ivory key, with the letter *Z* engraved thereon, which constitute the collar, and jewel of the Degree. These decorations are worn by all the Brethren. The apron is white edged with black and with black strings; the flap blue, with an open eye thereon embroidered in gold. The modern instruction prescribes that two branches of olive and laurel crossing each other shall be on the middle of the apron.

SECRET MONITOR. An honorary or side Degree once commonly conferred in the United States. The communication of it was not accompanied, it is true, with any impressive ceremonies, but it inculcates a lesson of unfaltering friendship which the prospect of danger could not appall, and the hour of adversity could not betray. It is, in fact, devoted to the practical elucidation of the Masonic virtue of Brotherly Love. In conferring it, those passages of Scripture which are contained in the twentieth chapter of the First Book of Samuel, from the sixteenth to the twenty-third, and from the thirty-fifth to the forty-second verses inclusive, are usually considered as appropriate. It may be conferred on a *worthy* Master Mason by any Brother who is in possession of its Ritual. There was in Holland, in 1778, a secret Masonic society called the Order of Jonathan and David, which was probably much the same as this American Degree. Kloss in his *Catalogue*, of 1844, gives the title of a book published in that year at Amsterdam which gives its statutes and formulary of reception.

The Grand Recorder W. C. Spratling, of London, England, where a Grand Council of the Order of the Secret Monitor was formed on June 17, 1887, has furnished information from which the following notes have been prepared.

He has found that the Order of the Secret Monitor is developed from a still more ancient Degree known as the *Brotherhood of David and Jonathan*, and is at least as old as Freemasonry itself, its principles and watch-words being founded upon the examples set by the two Hebrew Princes, as recorded in the history and traditions of the Jews. He points out that it is often forgotten that the Israelites, slaves in Egypt for more than four hundred years, absorbed much of the ancient lore of their taskmasters who long before Jewish history begins, were already an ancient race in an advanced state of civilization. They indeed trace their mysteries as a heritage from a still more ancient people who overran Asia Minor long before the dawn of written history.

Brother Spratling says that Statutes covering such a Body as the above are on record in Amsterdam having the date of 1773 and indicating that the organization had been founded three years earlier. Further traces of this brotherhood of David and Jonathan are found in 1778 but the working of the Degree seems to have had its development in the United States where it was carried by immigrants to New Amsterdam and from thence it spread through the Republic in a very simple form and capable of considerable variation. However, the prevailing ceremonies were adopted and then somewhat adapted for English use by the Grand Council in that country. The Degree had been communicated to any Master Mason with little ceremony at any time or place. In this way it was communicated to the following Brethren at or about the dates mentioned:

1840—Dr. Issachar Zacharie in California.
1845—Colonel Shadwell E. Clerke, in Malta.
1846—James Lewis Thomas, in St. Vincent, the West Indies.
1848—Rev. J. Oxley Oxland, M.A., in Jerusalem.
1865—Charles Fitzgerald Matier, by an American passing through London.

Three Degrees have been prepared for use in England. The Council of Allied Masonic Degrees in the United States and the similar Body in England have also worked the Secret Monitor, but independently.

SECRET OF THE SECRETS, THE. A Degree cited in the nomenclature of Fustier.

SECRET SOCIETIES. Secret societies may be divided into two classes:

First, those whose secrecy consists in nothing more than methods by which the members are enabled to recognize each other; and in certain doctrines, symbols, or instructions which can be obtained only after a process of initiation, and under the promise that they shall be made known to none who have not submitted to the same initiation; but which, with the exception of these particulars, have no reservations from the public.

Second, those societies which, in addition to their secret modes of recognition and secret doctrine, add an entire secrecy as to the object of their association, the times and places of their meeting, and even the very names of their members.

To the first of these classes belong all those moral or religious secret associations which have existed from the earliest times. Such were the Ancient Mysteries, whose object was, by their initiations, to cultivate a purer worship than the popular one; such, too, the schools of the old philosophers, like Pythagoras and Plato, who in their esoteric instructions taught a higher doctrine than that which they communicated to their exoteric scholars. Such, also, are the modern secret societies which have adopted an exclusive form only that they may restrict the social enjoyment which it is their object to cultivate, or the system of benevolence for which they are organized, to the persons who are united with them by the tie of a

common covenant, and the possession of a common knowledge.

Such, lastly, is Freemasonry, which is a secret society only as respects its signs, a few of its legends and traditions, and its method of inculcating its mystical philosophy, but which, as to everything else—its design, its object, its moral and religious tenets, and the great doctrine which it teaches—is as open a society as if it met on the highways beneath the sun of day, and not within the well-guarded portals of a Lodge.

To the second class of secret societies belong those which sprung up first in the Middle Ages, like the *Vehmgericht* of Westphalia, formed for the secret but certain punishment of criminals; and in the eighteenth century those political societies like the Carbonari, which have been organized at revolutionary periods to resist the oppression or overthrow the despotism of tyrannical governments. It is evident that these two classes of secret societies are entirely different in character; but it has been the great error of writers like Barruel and Robison, who have attacked Freemasonry on the ground of its being a secret association that they utterly confounded the two classes.

An interesting discussion on this subject took place in 1848, in the National Assembly of France, during the consideration of those articles of the law by which secret societies were prohibited. A part of this discussion is worth preserving, and is in the following words:

Bolette: I should like to have some one define what is meant by a secret society.

Coquerel: Those are secret societies which have made none of the declarations prescribed by law.

Paulin Gillon: I would ask if *Freemasonry* is also to be suppressed?

Floçon: I begin by declaring that, under a republican government, every secret society having for its object a change of the form of such government ought to be severely dealt with. Secret societies may be directed against the sovereignty of the people; and this is the reason why I ask for their suppression; but, from the want of a precise definition, *I would not desire to strike, as secret societies, assemblies that are perfectly innocent.* All my life, until the 24th of February, have I lived in secret societies. Now I desire them no more. Yes, we have spent our life in conspiracies, and we had the right to do so; for we lived under a government which did not derive its sanctions from the people. To-day I declare that under a republican government, and with universal suffrage, it is a crime to belong to such an association.

Coquerel: As to Freemasonry, your Committee has decided that it *is not a secret society.* A society may have a secret, and yet not be a secret society. I have not the honor of being a Freemason.

The President: The thirteenth article has been amended, and decided that a *secret society is one which seeks to conceal its existence and its objects.*

Secret societies, whose members take any oath binding them to engage in mutiny or sedition, or disturb the peace, or whose members and officers are concealed from society at large have been declared unlawful in various countries, England adopting measures to that end in 1799, 1817 and 1846, but on these occasions specific exemption was made of Masonic Lodges.

On the Continent of Europe the Carbonari has been confused by some authorities with Freemasonry or, at least, assumed to be a sort of political branch of it though this is, of course, far from the understanding of our institution possessed by those within the fold.

The Carbonari was founded in Naples by the Republicans in 1808 to destroy French rule in Italy. The King of Naples in 1814 soon found the armed Carbonari useful as a means of driving Murat, a Freemason, out of the country. Later on the organization assisted the Austrians also to drive out the French and, gathering numbers up to what is claimed to be half a million members, spread into France and other countries. Other secret societies found on the Continent and active in various countries are the Camorra and the Mafia. These secret societies need only to be mentioned here because the Roman Catholic Church has united Freemasonry with such political organizations in its condemnation (see *Sedition Act, Politics, Carbonari, Camorra,* and *Mafia*).

SECRET VAULT. See *Vault, Secret.*

SECTARIANISM. Freemasonry repudiates all sectarianism, and recognizes the tenets of no sect as preferable to those of any other, requiring in its followers assent only to those dogmas of the universal religion which teach the existence of God and the resurrection to eternal life (see *Toleration*).

SECULAR LODGES. The epithet *Secular* has sometimes, but very incorrectly, been applied to Subordinate Lodges to distinguish them from Grand Lodges. In such a connection the word is unmeaning, or, what is worse, is a term bearing a meaning entirely different from that which was intended by the writer. "Secular," says Richardson, "is used as distinguished from eternal, and equivalent to temporal; pertaining to temporal things, things of this world; worldly; also opposed to spiritual, to holy." Every other orthoepist gives substantially the same definition. It is then evident, from this definition, that the word *secular* may be applied to all Masonic Bodies, but not to one class of them in contradistinction to another. All Masonic Lodges are secular, because they are worldly, and not spiritual or holy institutions. But a subordinate Lodge is no more secular than a Grand Lodge.

SEDITION ACT. On July 12, 1799, the British Parliament alarmed at the progress of revolutionary principles enacted a law commonly known as the Sedition Act, for the suppression of secret societies. But the true principles of Freemasonry were so well understood by the legislators of Great Britain many of whom were members of the Order, that the following clause was inserted in the Act:

> And whereas, certain Societies have been long accustomed to be holden in this Kingdom, under the denomination of Lodges of Freemasons, the meetings whereof have been in a great measure directed to charitable purposes, be it therefore enacted, that nothing in this Act shall extend to the meetings of any such society or Lodge which shall, before the passing of this Act, have been usually holden under the said denomination, and in conformity to the rules prevailing among the said Societies of Freemasons.

SEEING. One of the five human senses, whose importance is treated of in the Fellow Craft's Degree. By sight, things at a distance are, as it were, brought near, and obstacles of space overcome. So in Freemasonry, by a judicious use of this sense, in modes which none but Freemasons comprehend, men distant from each other in language, in religion, and in

politics, are brought near, and the impediments of birth and prejudice are overthrown. But, in the natural world, sight cannot be exercised without the necessary assistance of light, for in darkness we are unable to see. So in Freemasonry, the peculiar advantages of *Masonic sight* require, for their enjoyment, the blessing of *Masonic light*. Illuminated by its divine rays, the Freemason sees where others are blind; and that which to the profane is but the darkness of ignorance, is to the initiated filled with the light of knowledge and understanding.

SEEKERS. The French word is *Chercheurs*. The First Degree of the Order of Initiated Knights and Brothers of Asia.

SEFIDD SCHAMAGAN. A secret Moslem Society, called also the *Candidati*, from being clothed in white. They taught that the wicked would be transformed, after death, into beasts, while the good would be reabsorbed into the Divine Creator. The Chief was known as the *Veiled Prophet* (see *Grotto*).

SEJJIN. The Arabic register of all the wicked, also the title of the residence of Eblis.

SELAMU ALEIKUM, ES. The Arabic salutation of *Peace be with you;* which meets with the response *Aleikum es Selaam*. These expressions are prominently in use by ancient Arabic Associations (see *Salaam*).

SELECT MASTER. The Ninth Degree in the American Rite, and the last of the two conferred in a Council of Royal and Select Masters. Its officers are a Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Treasurer, Recorder, Captain of the Guards, Conductor of the Council, and Steward. The first three represent the three Grand Masters at the building of Solomon's Temple. The symbolic colors are black and red, the former significant of secrecy, silence, and darkness; the latter of fervency and zeal. A Council is supposed to consist of neither more nor less than twenty-seven; but a smaller number, if not less than nine, is competent to proceed to work or business. The candidate, when initiated, is said to be "chosen as a Select Master." The historical object of the Degree is to commemorate the deposit of an important secret or treasure which, after the preliminary preparations, is said to have been made by Hiram Abif. The place of meeting represents a secret vault beneath the Temple.

A controversy has sometimes arisen among ritualists as to whether the Degree of Select Master should precede or follow that of Royal Master in the order of conferring. But the arrangement now existing, by which the Royal Master is made the First and the Select Master the Second Degree of Cryptic Masonry, has been very generally accepted, and this for the best of reasons. It is true that the circumstances referred to in the Degree of Royal Master occurred during a period of time which lies between the death of the Chief Builder of the Temple and the completion of the edifice, while those referred to in the Degree of Select Master occurred anterior to the Builder's death. Hence, in the order of time, the events commemorated in the Select Master's Degree took place anterior to those which are related in the Degree of Royal Master; although in Masonic sequence the latter Degree is conferred before the former. This apparent anachronism is, however, reconciled by the explanation that the secrets of the Select Master's Degree were not brought to light until long after the existence of the Royal Master's Degree had been known and recognized.

In other words, to speak only from the traditional point of view, Select Masters had been designated, had performed the task for which they had been selected, and had closed their labors, without ever being openly recognized as a class in the Temple of Solomon. The business in which they were engaged was a secret one. Their occupation and their very existence, according to the legend, were unknown to the great body of the Craft in the first Temple. The Royal Master's Degree, on the contrary, as there was no reason for concealment, was publicly conferred and acknowledged during the latter part of the construction of the Temple of Solomon; whereas the Degree of Select Master, and the important incidents on which it was founded, are not supposed to have been revealed to the Craft until the building of the Temple of Zerubbabel. Hence the Royal Master's Degree should always be conferred anterior to that of the Select Master.

The proper jurisdiction under which these Degrees should be placed, whether under Chapters and to be conferred preparatory to the Royal Arch Degree or under Councils and to be conferred after it, has excited discussion. The former usage has prevailed in Maryland and Virginia, but the latter in all the other States. There is no doubt that these degrees belonged originally to the Ancient and Accepted Scottish Rite, and were conferred, as honorary Degrees by the Inspectors of that Rite. This authority and jurisdiction the Supreme Council for the Southern Jurisdiction of the Rite continued to claim until the year 1870; although, through negligence, the Councils of Royal and Select Masters in some of the States had been placed under the control of independent Jurisdictions called *Grand Councils*. Like all usurped authority, however, this claim of the State Grand Councils does not seem to have ever been universally admitted or to have been very firmly established.

Repeated attempts have been made to take the Degrees out of the hands of the Councils and to place them in the Chapters, there to be conferred as preparatory to the Royal Arch. The General Grand Chapter, in the Triennial Session of 1847, adopted a resolution granting this permission to all Chapters in States where no Grand Councils exist. But, seeing the manifest injustice and inexpediency of such a measure, at the following session of 1850 it refused to take any action on the subject of these Degrees. In 1853 it disclaimed all control over them, and forbade the Chapters under its jurisdiction to confer them. As far as regards the interference of the Ancient and Accepted Scottish Rite, that question was set at rest in 1870 by the Mother Council, which at its session at Baltimore, formally relinquished all further control over them.

SEMELIUS. An officer in the Sixth Degree of the Modern French Rite, known as the *Grand Master of Despatches*.

SEMESTER. The *mot de semestre*, or semi-annual word, is used only in France. Every six months a secret word is communicated by the Grand Orient to

all the Lodges under its jurisdiction. This custom was introduced October 28, 1773, during the Grand Mastership of the Duke of Chartres, to enable him the better to control the Lodges, and to afford the members a means whereby they could recognize the members who were not constant in their attendance, and also those Freemasons who either belonged to an unrecognized Rite, or who were not affiliated with any Lodge. The Chapters of the advanced Degrees receive a word annually from the Grand Orient for the same purpose. This, with the password, is given to the Tiler on entering the Temple.

SENATORIAL CHAMBER. When the Supreme Council of the Ancient and Accepted Scottish Rite meets in the Thirty-third Degree, it is said to meet in its *Senatorial Chamber*.

SENESCHAL. An officer found in some of the higher Degrees, as in the Thirty-second of the Ancient and Accepted Scottish Rite, where his duties are similar to those of a Warden of a Lodge, he acting as the deputy of the presiding officer. The title is derived from the old German *senne*, meaning *house*, and *schalk*, *servant*. The Seneschals in the Middle Ages were the lieutenants of the Dukes and other great feudatories, and took charge of the castles of their masters during their absence.

SENIOR DEACON. See *Deacon*.

SENIOR ENTERED APPRENTICE. In the ritual of the early part of the eighteenth century the Senior and Junior Entered Apprentices acted in the place of the Deacons, which offices were then unknown. The Senior Entered Apprentice was placed in the south, and his duty there was "to hear and receive instructions, and to welcome strange Brethren" (see *Junior Entered Apprentice*).

SENIOR WARDEN. The second officer in a Symbolic Lodge. He presides over the Craft during the hours of labor, as the Junior does during the hours of refreshment, and in the absence of the Master he performs the duty of that officer (see *Wardens*).

SENSES, FIVE. See *Five Senses*.

SENSES, SEVEN. See *Man*.

SENTINEL. An officer in a Royal Arch Chapter, in a council of Knights of the Red Cross, and in a Commandery of Knights Templar, whose duties are similar to those of a Tiler in a Symbolic Lodge. In some Bodies the word *Janitor* has been substituted for *Sentinel*, but the change is hardly a good one. Janitor is usually applied to the porter of a collegiate institution, and has no old Masonic authority.

SEPHIROTH. The Hebrew word ספירות. It is a plural noun, the singular being *Sephira*. Buxtorf (*Talmudic Lexicon*) says the word means *numerations*, from *Saphar*, *to number;* but the Cabalistic writers generally give it the signification of *splendors*, from *Saphiri*, *splendid*. The account of the creation and arrangement of the Sephiroth forms the most important portion of the secret doctrine of the Cabalists, and has been adopted and referred to in many of the high philosophic Degrees of Freemasonry. Some acquaintance with it, therefore, seems to be necessary to the Freemason who desires to penetrate into the more abstruse arcana of his Order (see *Cabala*).

SEPHORA. Wife of Moses, and daughter of Raguel or Jethro, Priest of Midian. Mentioned in the Fourth Degree of the French Rite of Adoption.

SEPTENARY. The number *Seven*, which see.

SEPULCHER. The spirit of gratitude has from the earliest period led men to venerate the tombs in which have been deposited the remains of their benefactors. In all of the ancient religions there were sacred tombs to which worship was paid. The tombs of the prophets, preserved by the Israelites, gave testimony to their reverence for the memory of these holy personages. After the advent of Christianity, the same sentiment of devotion led the pilgrims to visit the Holy Land, that they might kneel at what was believed to be the sepulcher of their Lord. In many of the churches of the Middle Ages there was a particular place near the altar called the *Sepulcher*, which was used at Easter for the performance of solemn rites commemorative of the Savior's resurrection. This custom still prevails in some of the churches on the Continent. In Templar Freemasonry, which is professedly a Christian system, the sepulcher forms a part of the arrangements of a Commandery. In England, the sepulcher is within the Asylum, and in front of the Eminent Commander. In the United States of America it is placed without; and the scenic representation observed in every well-regulated and properly arranged Commandery furnishes a most impressive and pathetic ceremony.

SEPULCHER, KNIGHT OF THE HOLY. See *Knight of the Holy Sepulcher*.

SERAPHIM. The Hebrew word, שרפים. The singular form of the word is *Seraph*, signifying *burning*, *fiery*. Celestial beings in attendance upon Jehovah, mentioned by Isaiah (vi, 2–7). Similar to the Cherubim, having the human form, face, voice, two hands, and two feet, but six wings, with four of which they cover their faces and feet—as a sign of reverence—while with two they fly. Their specific office is to sing the praises of the Holy One, and convey messages from heaven to earth.

SERAPHIM, ORDER OF. A Swedish Rite, instituted in 1334, revived in 1748. The number of knights, exclusive of the royal family, was twenty-four.

SERAPIS, MYSTERIES OF. See *Egyptian Mysteries*.

SERMONS, MASONIC. Sermons on Masonic subjects, and delivered in churches before Masonic Bodies or on Masonic festivals, are peculiar to the British and the American Freemasons. Neither the French nor German, nor, indeed, any continental literature of Freemasonry, supplies us with any examples. The first Masonic sermon of which we have any knowledge, from its publication, was "A General Charge to Masons, delivered at Christ Church, in Boston, on the 27th of December, 1749, by the Rev. Charles Brockwell, A.M., published at the request of the Grand Officers and Brethren there." It was, however, not printed at Boston, Massachusetts, where it was delivered, but was first published in the *Freemasons' Pocket Companion* for 1754. Brockwell was chaplain of the English troops stationed at Boston. But in the United States of America, at least, the custom of delivering sermons on Saint John's day prevailed many years before. In Doctor Mackey's *History of Freemasonry in South Carolina* (pages 15–20) will be found the authentic evidence that the Lodges in Charleston attended Divine Service on

December 27, 1738, and for several years after, on each of which occasions it is to be presumed that a sermon was preached. In 1742 it is distinctly stated, from a contemporary gazette, that "both Lodges proceeded regularly, with the ensigns of their Order and music before them, to church, where they heard a very learned sermon from their Brother, the Rev. Mr. Durand."

The first Masonic sermon we have recorded here eloquently paid tribute to the virtues taught among the Craftsmen and after the centuries of years is stimulating reading. A copy of it by Brother Dudley Wright was reprinted in the *New Age Magazine*, October, 1924. This sermon was preached at Boston, Massachusetts, by Brother Rev. Charles Brockwell, M.A., one of the Chaplains of King George II. The sermon is entitled *Brotherly Love Recommended*, and it was preached before the "Ancient and Honorable Society of Free and Accepted Masons" in Christ Church, Boston. It was published "at the request of the Society" and on the flyleaf is the following official Minute:

In the Grand Lodge, held at the Exchange Tavern in Boston on Wednesday, 27th December, 1749.
Agreed
That the thanks of the Ancient and Honorable Society be given to our Brother the Rev. Mr. Charles Brockwell, for his sermon preached this day before the said society and that the Right Worshipful Brother Hugh M'Daniel, Brother Henry Price and Brother Aston request a copy of the same to be printed by the society.
Charles Pelham, Secretary.

The sermon is dedicated to the Brethren as follows:

To the Right Worshipful Thomas Oxnard, Esquire, Provincial Grand Master of North America; Mr. Hugh McDaniel, Deputy Grand Master, Mr. Benjamin Hallowel, Mr. John Box, Grand Wardens, and others, the Worshipful Brothers and Fellows of the Ancient and Honorable Society of Free and Accepted Masons, this sermon, preached and published at your request, is dedicated by their most affectionate Brother and humble servant, Charles Brockwell.

The text chosen was First Thessalonians iv, 9: "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another," and in the course of his discourse, Brother Brockwell said:

The principal intention in forming societies is undoubtedly uniting men in the stricter bonds of love, for men, considered as social creatures, must derive their happiness from each other; every man being designed by Providence to promote the good of others. The apostle displays the necessity of brotherly love from a standpoint far more noble than that of interest. Our obligations to resemble God in this favored attribute of love should be incentives to our most earnest endeavors thereafter, should infuse our love and charity by that irresistible influence of example. I have had the honor of being a member of this Ancient and Honorable Society for many years, have sustained many of its offices, and can and do aver in this sacred place and before the Great Architect of the World that I never could observe aught therein but what was justifiable and commendable according to the strictest rules of society. Thus, being founded on the rules of the Gospel, the doing the will of God, and the subduing our passions, are highly conducive to every sacred and social virtue. Our very Constitutions furnish a sufficient argument to confute all gainsayers. For no combination of wicked men, for wicked purposes, ever lasted long. The want of virtue, on which mutual trust and confidence is founded, soon divides and breaks them to pieces. Nor would men of unquestionable wisdom, known integrity, strict honor, undoubted veracity, and good sense ever continue it as all the world may see they have done and now do, or contribute towards supporting it and propagating it to prosperity. As to any objections that have been raised against this Society, they are as ridiculous as they are groundless. For what can discover more egregious folly in any man than to attempt to villify what he knows nothing of? He might with equal justice abuse or calumniate anything else that he is unacquainted with. But there are some peculiar customs amongst us: surely these can be liable to no censure. Has not every Society some peculiarities which are not to be revealed to men of different communities? But some among us behave not so well as might be expected: we fear this is too true, and are heartily sorry for it. But it might be inferred by parity of reason that the misconduct of a Christian is argument against Christianity, a conclusion which, I presume, no man will allow. Let us rejoice in every opportunity of serving and obliging each other, for then, and only then, are we answering the great need of our institution. Brotherly love, relief, and truth oblige us not only to be compassionate and benevolent, but to demonstrate that relief and comfort which the compassion of any members requires and we can bestow without manifest inconvenience to ourselves. The regulations of this Society are calculated not only for the prevention of enmity, wrath, and dissension; but for the promotion of love, peace, and friendship. He who neither contrives mischief against others, nor suspects any against himself, has his mind always serene and his affections composed; all the faculties rejoice in harmony and proportion: by these our society subsists and upon these depend its wisdom, strength, and beauty. What are our secrets? If a Brother in necessity seeks relief, 'tis an inviolable secret, because true charity vaunteth not itself. If an overtaken Brother be admonished, 'tis in secret, because charity is kind. If possibly little differences, feuds, or animosities should invade our peaceful walls, they are still kept secret, for charity suffereth long, is not easily provoked, thinketh no evil. These and many more are the embellishments that emblazon the Mason's escutcheon.

The occasion did not pass without an attempt to burlesque in print the Masonic celebration of the day. This was done in a peculiar poem of 1750, published at Boston, Massachusetts, with the following title:

Entertainment for a Winter's Evening: Being a Full and True Account of a Very Strange and Wonderful Sight Seen in Boston on the Twenty-seventh of December at Noon-day. The Truth of Which can be Attested by a Great Number of People who Actually Saw the Same with Their Own Eyes. By Me, the Hon'ble B. B. Esq.

This article bears the imprint *Boston, Printed and Sold by G. Rogers, next to the Prison in Queen Street.* The poem, published in 1750, had an introduction addressed *To the Reader* as follows:

Courteous and Loving Reader.

I thought it necessary to acquaint thee with three things, which thou wilt, perhaps, be inquisitive about. First, Why thou hast not had the following entertainment sooner. Secondly, Why it now appears abroad without sheltering itself under the name of some powerful patron. And, Thirdly, Why I have given myself the title I have assumed in the front of it.

As for the first article; thou must know, that my great distance from the Press, near one hundred miles at this difficult season of the year, made it impossible for me to convey it there sooner. As to the second, I had fully determined to select a number of suitable patrons, but was prevented by finding all of them engaged already, not so much as one being left, under whose wings this poor sheet might retire for protection. Thirdly, the title I have taken to myself, sounds, I confess somewhat oddly. Nor indeed should I have ventured upon it, had I not been warranted by a Famous Society in an Example which they have lately set me. For though this Society is, perhaps, the only one in the world that ever gave itself those pompous epithets, yet it is allowed to be the standard of Antiquity and Honour. Of Antiquity—as it can boast an Era many years higher than that of the

world. Of Honour—as it is invested with that distinguishing Badge, which is, at this day, the glory of the greatest Potentates on earth. And if so, I see no reason why Thou and I should not submit to it as a standard of propriety too.

I am, Loving Reader, with the Greatest Humility, thine,

The Hon'ble B. B. Esq.

The full text of this quaint and interesting old poem follows:

Oh Muse, renowned for story-telling
Fair Clio, leave thy airy dwelling.
Now while the streams like marble stand
Held fast by winter's icy hand;
Now, while the hills are clothed in snow;
Now while the keen north west winds blow
From the bleak fields and chilling air
Unto the warmer hearth repair;
Where friends in cheerful circle meet,
In social conversation sit.

Come, Goddess, and our ears regale
With a diverting Christmas tale.
Oh come, and in thy verse declare
Who were the men, and what they were,
And what their names, and what their fame
And what the cause for which they came
To house of God from house of ale,
And how the parson told his tale;
How they returned, in manner odd,
To house of ale from house of God.

Free Masons, so the story goes,
Have two saints for their patrons chose,
And both Saint Johns, one the Baptist,
The other the Evangelist.
The Baptist had the Lodge which stood
Whilom by Jordan's ancient flood.
But for what secret cause the other
Has been adopted for a Brother,
They cannot, and I will not say,
Nec scire fas est omnia.

The Masons by procession
Having already honored one,
(Thou, to perpetuate their glory,
Clio, did'st then relate the story.)
To show the world they mean fair play,
And that each saint should have his day,
Now ordered store of belly-timber
'Gainst twenty-seventh of December.
For that's the day of Saint John's feast
Fixst by the holy Roman priest,
They then in mode religious chose
Their Brother of the roll and rose
The sermon to commence:
He from the sacred eminence
Must first explain and then apply
The duties of Free Masonry.

At length in scarlet apron drest,
Forth rushed the morning of the fest,
And now the bells in steeple play,
Hark, ding, dong, bell, they chime away,
Until, with solemn toll and steady,
The great bell tolls—the parson's ready.

Masons at church! Strange auditory!
And yet we have as strange a story,
For saints, as history attests,
Have preached to fishes, birds and beasts,
Yea stones so hard: tho' strange, 'tis true,
Have sometimes been their hearers too,
So good Saint Francis, man of grace,
Himself preached to the braying race,
And further, as the story passes,
Addressed them thus—"My brother asses."
Just so old British Wereburga
As ecclesiastic writers say,
Harangued the geese, both far and wide;
Just so the geese were edified.

The crowds attending gaze around,
And awful silence reigns profound,
Till from the seat which he'd sat an—on
Uprose and thus began the parson.
Right Worshipful, at your command
Obedient I in Rostra stand;
It proper is and fit to show
Unto the crowds that gape below,
And wonder much, and well they may,
What on this occasion I can say,
Why in the church are met together,
Especially so in such cold weather,
Such folk as never did appear
So overfond of being there.

Know then, my friends, without more pother,
That these are Masons, I'm a Brother,
Masons, said I?—Yes Masons Free,
Their deeds and title both agree.
While other sects fall out and fight
About a trifling mode or rite,
We firm on Love cemented stand,
'Tis Love unites us heart and hand,
Love to a party not confined,
A love embracing all mankind,
Both Catholick and Protestant,
The Scots and eke New England saint,
Antonio's followers, and those
Who've Crispin for their patron chose,
And they who to their idol goose
Oft sacrifice the blood of louse.

Oh Pine Salubrious! From thy veins
Distils the cure of human pains.
Hail Sacred Tree! To thee I owe
This freedom from a world of woe.
My heart though grateful, weak my strain,
To show thy worth I strive in vain.
Could Thracian Orpheus but impart
His tuneful lyre and matchless art,
And would propitious fates decree
Old Nestor's length of days to me,
That lyre, that art, that length of days
I'd spend in sounding forth thy praise.
Still thou shalt never want my blessing;—
But to return from this digressing.

Those who with razor bright and keen,
And careful hand, each morn are seen
Devoting to Saint Nicholas
The manly honors of the face.
Him too who works, Ah! cruel deed,
The fatal, tough Muscovian weed!
And twists the suffocating string
In which devoted wretches swing,
(And, Oh my gracious Heaven defend
The Brethren from dishonest end.)
Her cauldron's smoke with juice of Pine,
An offering to Saint Catherine.

Rhode-Island's differing, motly tribes,
Far more than Alec. Ross describes,
And light that's new and light that's old,
We in our friendly arms enfold,
Free, generous and unconfined
To outward shape or inward mind.
The high and low and great and small.
F——s P.——ns short and A——n tall,
F. n. n as bulky as a house,
And W——d smaller than a louse,
The grave and merry, dull and witty;
The fair and brown, deformed and pretty,
We all agree, both wet and dry,
From drunken L—— to sober I,
And Hugh ——. But hark, methinks I hear
One assuredly whisper in my ear:

"Pray, parson, don't affirm but prove;
Do they all meet and part in love?
Quarrels ofttimes don't they delight in
And now and then a little fighting?
Did there not (for the Secret's out)
In the last Lodge arise a route?
M—— with a fist of brass,
Laid T——'s nose level with his face,
And scarcely had he let his hand go
When he received from T—— a d——d blow.

Now, parson, when a nose is broken,
Pray, is it friendly sign or token?"
'Tis true—but trifling is the objection.
Oft from themselves the best men vary
Humanum enim est errare.
But what I've said I'll say again,
And what I say I will maintain,
'Tis Love, pure Love cements the whole,
Love—of the Bottle and the Bowl.

But 'tis nigh time to let you go
Where you had rather be, I know;
And by proceeding I delay
The weightier business of the day;
For it solid sense affords,
Whilst nonsense lurks in many words.
Doubting does oft arise from thinking,
But truth is only found in drinking—
Thus having said, the reverend vicar
Dismissed them to their food and liquor.

From church to Stones they go to eat;
In order walking through the street,
But no Right Worshipful was there,
Pallas forbade him to appear,
For, foreseeing that the job
Would from all parts collect a mob,
He wisely caught a cold and stayed
At home, at least, if not in bed,
So when the Greeks 'gainst the Trojans went,
Achilles tarry'd in his tent;
Ashamed he hides himself, nor draws
A conquering sword in harlot's cause.
See B——k before the aproned throng
Marches with sword and book along;
The stately ram with courage bold,
So stalks before the fleecy fold,
And so the gander, on the brink
Of river, leads his geese to drink,
And so the geese descend, from gab'ling
On the dry land, in stream to dab'ling.

Three with their white sticks next are seen,
One on each side and one between;
Plump L——w——s marches on the right,
Round as a hoop, as bottle tight,
With face full orbed and rosy too;
So ruddy Cynthia oft we view,
When she, from tippling eastern streams,
First throws about her evening beams,
'Tis he the Brethren all admire,
Him for their Steward they require.
'Tis he they view with wondering eyes,
'Tis he their utmost art defies,
For though with nicest skill they work all,
None of 'em e'er could square his circle.

Next B——r with M——i paces,
Though Brothers, how unlike their faces!
So limners better representing
By artful contrast, what they paint.
Who's he comes next?—'Tis P——e by name,
P——e, by his nose well known to fame,
These, when the generous choose recruits,
Around the brighter radiance shoots.
So, on some promontory's height
For Neptune's sons the signal light
Shines fair, and bed by unctuous stream,
Sends off to sea a livelier beam.

But see the crowds, with what amaze,
That on the 'pothecary gaze!
'Tis he, when belly suffers twitch,
Caused by too retentive breech,
Adjusts with finger nice and thumb,
The ivory tube to patient's bum.
A——n high rising o'er the rest
With tall head and ample chest;
So towering stands the tree of Jove
And proud o'erlooks the neighboring grove.
Where's honest L——ke, that cook from London,
For without L——ke the Lodge is undone
'Twas he who oft dispelled their sadness,
And filled the Brothers' hearts with gladness,
For them his ample bowls o'erflowed,
His table groaned beneath its load,
For them he stretched his utmost art,
Their honors grateful they impart,
L——ke in return is made a Brother
As good and true as any other,
And still, tho' broke with age and wine,
Preserves the token and the sign.

But still I see a numerous train;
Shall they, alas, unsung remain?
Sage H——l of public soul,
And laughing F——k, friend to the bowl,
Meek R—— half smothered in the crowd,
And R—— who sings at church so loud,
Tall de la R—— of Gallic city,
Short B—— who trips along so pretty,
B——d so truss, with gut well fed,
He to the hungry deals out bread.
And twenty more crowd on my fancy,
All Brothers—and that's all you can say.

Whene'er, for aiding nature frail,
Poor bawd must follow the cart's-tail,
As through fair London's streets she goes,
The mob, like fame, by moving grows,
They shouldering close, press, stink and shove,
Scarcely can the procession move.
Just such a street-collected throng
Guarded the brotherhood along;
Just such a noise, just such a roar,
Heard from behind and from before.
Till lodged at Stones nor from pursued,
The mob with three huzzas conclude.

And now, withdrawn from public view,
What did the Brethren say and do?
Had I the force of Stentor's lungs,
A voice of brass, a hundred tongues,
My tongues and voice and lungs would fail
E'er I had finished half my tale,
E'er I had told their names and nation,
Their virtue, arts and occupation,
Or in fit strains had half made known
What words were spoke, what deeds were done,
Clio, 'tis thou alone canst show 'em,
For thou'rt a Goddess and must know 'em.

But now suppress thy further rhyme,
And tell the rest another time.
Once more, perhaps, the aproned train
Hereafter may invite thy strain;
Then Clio, with descending wing,
Shall downward fly again and sing.

The few following comments may be added: The Honorable B. B. Esq. is the pen name of Joseph Green, born in Boston, Massachusetts, 1706, was a graduate of Harvard University, 1726, he became a merchant, espoused the Royalist cause, was exiled, and in 1780 died in England. He had a great reputation as a wit. This epitaph was written by a friend for his tombstone long before his death:

> Siste, Viator! (Stop, Traveler!) Here lies one
> Whose life was whim, whose soul was pun;
> And if you go too near his hearse,
> He'll joke you both in prose and verse.

See also Onderdonk's *History of American Verse*, pages 41, 42 and 168; Drake's *History of Boston*, page 629, a reprint of the poem by Sam Briggs of Cleveland, Ohio, with notes on the almanacs of Nathaniel Ames, and articles by Brother R. I. Clegg in the *American Freemason*, particularly in November, 1911. The preacher, Charles Brockwell was assistant rector of King's Chapel, inducted in 1747, he died in 1755. Drake gives several names of the participants which may be compared with the initials scattered through the poem; Buck, James Perkins, Johnson, Wethred, Captain Benjamin Hallowell, the builder

of the ship mentioned in the article in this work headed *Clothed*, Rea—"probably Mr. John Rea, who kept in Butler's Row in 1748—he was a ship chandler," Rowe—"John Rowe was a merchant, an importer, kept on Belcher's Warf in 1744, he lived on Essex Street in 1760."

The Latin phrase, from Horace, thirtieth line of poem, means *And to know all things is not permitted.*

Brother Briggs gives L-w-s as meaning Lewis Twiner, P-e as Pue, A-n for Doctor Ashton, apothecary at Boston about 1738, died in 1776 aged 74, L-ke for Luke Vardy who kept the Royal Exchange Tavern at Boston in 1733, and F-k for Francis Johannot, a distiller and prominent member of the Sons of Liberty, who died in 1775. Stone's was a well-known Tavern. The various Saints mentioned in the text Antonio, Crispin, Nicholas, Catherine, are the patrons of sailors, shoemakers, barbers, and ropemakers (see also *Clothed*, and *Regalia*).

Brockwell's, however, is the first of these early sermons which has had the good fortune to be embalmed in type. But though first printed, it was not the first delivered. In 1750, John Entick, afterward the editor of an edition of Anderson's *Constitutions*, delivered a sermon at Walbrook, England, entitled *The Free and Accepted Mason Described.* The text on this occasion was from Acts xxviii, 22, and had some significance in reference to the popular character of the Order. "But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." Entick preached several other sermons, which were printed. From that time, both in England and the United States of America, the sermon became a very usual part of the public celebration of a Masonic festival. One preached at Newcastle-upon-Tyne, in 1775, is in its very title a sermon of itself: "The Basis of Freemasonry displayed; or, an Attempt to show that the general Principles of true Religion, genuine Virtue, and sound Morality are the noble Foundations on which this renowned Society is established: Being a Sermon preached in Newcastle, on the Festival of Saint John the Evangelist, 1775, by Brother Robert Green."

In 1799, the Rev. Jethro Inwood published a volume of *Sermons, in which are expressed and enforced the religious, moral, and political virtues of Freemasonry, preached upon several occasions before the Provincial Grand Officers and other Brethren in the Counties of Kent and Essex.* In 1849 Brother Spencer published an edition of this work, enriched by the valuable notes of Doctor Oliver. In 1801 the Rev. Thaddeus Mason Harris, Grand Chaplain of the Grand Lodge and Grand Chapter of Massachusetts, published at Charlestown, Massachusetts, a volume of *Discourses delivered on Public Occasions, illustrating the Principles, displaying the Tendency, and vindicating the Design of Freemasonry.* This work has also been annotated in a new edition by Doctor Oliver, and republished in his *Golden Remains of Early Masonic Writers.* During this nineteenth century there has been an abundance of single sermons preached and published, but for a long period no other collected volume of any by one and the same author has been given to the public since those of Doctor Harris. Yet the fact that annually in Great Britain and America hundreds of sermons in praise or in defense of Freemasonry are delivered from Christian pulpits, is a valuable testimony given by the clergy to the purity of the Institution.

There is a famous medal in existence bearing a message of such dignity and force that it has well been called a Masonic sermon and is known by that name on the Continent of Europe. A splendid specimen of this medal with its forty-one beautiful lines of engraving is in the possession of Brother Thomas T. Thorp of Leicester, England, where it was examined for the purpose of description here. This is a bronze medal representing on one side a serpent biting a file and having around the border the words *La Mac.·. vivra, Dieu le veut. Gr.·. Or.·. de Belgique* 5838, meaning *Masonry will live, God wills it. Grand Orient of Belgium*, 5838. This medal was struck in consequence of an interdict pronounced against the Masonic Order by the Roman Catholic Archbishop of Mechlin in December, 1838, which however had no effect unless to increase the prosperity of the Fraternity and to revive the loyalty of those whose interest had waned. The inscription on the reverse of this medal is known as the Masonic Sermon. Here it is:

Masonic conduct is to adore the Grand Architect of the Universe:
Love thy neighbor: do no evil: do good: suffer man to speak:
The worship most acceptable to the Grand Architect of the Universe consists of good morals and to the practice of all the virtues:
Do good for the love of goodness itself alone:
Ever keep thy soul in a state so pure as to appear worthily before the presence of the Grand Architect, who is God:
Love the good, succor the weak, fly from the wicked, but hate no one:
Speak seriously with the great, and prudently with thy equals, sincerely with thy friends, pleasantly with the little ones, tender with the poor:
Do not flatter thy Brother, that is treason:
If thy Brother flatter thee, beware that he doth not corrupt thee:
Listen always to the voice of conscience:
Be a father to the poor: each sigh drawn from them by thy hard-heartedness will increase the number of maledictions which will fall upon thy head:
Respect the stranger on his journey and assist him: his person is sacred to thee:
Avoid quarrels, forestall insults:
Ever keep the right on thy side:
Respect Woman, never abuse her weakness: die rather than dishonor her:
If the Grand Architect hath given thee a son, be thankful, but tremble at the trust He hath confided to thee: be to that child the image of Divinity: until he is ten years old let him fear thee: until he is twenty let him love thee and until death let him respect thee: until he is ten years old be his master, until twenty his father and until death his friend: aim to give him good principles rather than elegant manners, that he may have enlightened rectitude, and not a frivolous elegance: make of him an honest man rather than a man of dress:
If thou blushes at thy condition it is pride: consider that it is not the position which honors or degrades thee, but the manner in which thou dost fill it:
Read and profit, see and imitate, reflect and labor:
Do all for the benefit of thy Brethren, that is working for thyself:
Be content in all places, at all times, and with all things:
Rejoice in justice, despise iniquity, suffer without murmuring:
Judge not lightly the conduct of men, blame little, and praise still less:
It is for the Grand Architect of the Universe who searches the heart to value His work.

SERPENT. As a symbol, the *serpent* obtained a prominent place in all the ancient initiations and religions. Among the Egyptians it was the symbol of Divine Wisdom when extended at length, and the serpent with his tail in his mouth was an emblem of eternity. The winged globe and serpent symbolized their triune deity. In the ritual of Zoroaster, the serpent was a symbol of the universe. In China, the ring between two serpents was the symbol of the world governed by the power and wisdom of the Creator. The same device is several times repeated on the Isiac Table. Godfrey Higgins (*Anacalypsis* i, page 521) says that, from the faculty which the serpent possessed of renewing itself, without the process of generations as to outward appearance, by annually casting its skin, it became, like the Phenix, the emblem of eternity; but he denies that it ever represented, even in Genesis, the evil principle.

Faber's theory of the symbolism of the serpent, as set forth in his work on the *Origin of Pagan Idolatry*, is ingenious. He says that the ancients in part derived their idea of the serpent from the first tempter, and hence it was a hieroglyphic of the evil principle. But as the deluge was thought to have emanated from the evil principle, the serpent thus became a symbol of the deluge. He also represented the good principle; an idea borrowed from the winged Seraphim which was blended with the Cherubim who guarded the tree of life—the Seraphim and Cherubim being sometimes considered as identical; and besides, in Hebrew, שרף means both a *seraph* and a *serpent*. But as the good principle was always male and female, the male serpent represented the Great Father, Adam or Noah, and the female serpent represented the ark or world, the microcosm and the macrocosm. Hence the serpent represented the perpetually renovated world, and as such was used in all the Mysteries.

Doctor Oliver brings his peculiar views to the interpretation, and says that in Christian Freemasonry the serpent is an emblem of the fall and the subsequent redemption of man. In Ancient Craft Masonry, however, the serpent does not occur as a symbol. In the Templar and in the Philosophic Degrees—such as the Knight of the Brazen Serpent, where the serpent is combined with the cross—it is evidently a symbol of Christ; and thus the symbolism of these Degrees is closely connected with that of the Rose Croix.

SERPENT AND CROSS. A symbol used in the Degrees of Knights Templar and Knight of the Brazen Serpent. The cross is a tau cross **T**, and the serpent is twined around. Its origin is found in Numbers xxi, 9, where it is said, "Moses made a serpent of brass, and put it upon a pole." The Hebrew word נס, *Nes*, here translated a *pole*, literally means a *standard*, or something elevated on high as a signal, and may be represented by a cross as well as by a pole. Indeed, Justin Martyr calls it a *cross*.

SERPENT, KNIGHT OF THE BRAZEN. See *Knight of the Brazen Serpent.*

SERPENT WORSHIP. In ancient times, the serpent was an object of adoration in almost all nations. It was, in fact, one of the earliest deviations from the true system, and in almost all the ancient rites we find some allusion to the serpent. It was worshiped in India, Egypt, Phenicia, Babylonia, Greece, and Italy. Indeed, so widely was this worship distributed, presenting everywhere so many similar features, that it is not surprising that it has been regarded by some writers as the primitive religion of man. And so long did it continue, that in the Sect of Ophites—from the Greek word *Ophis*, meaning a *serpent*, it became one of the earliest heresies of the church. In some nations, as the Egyptians, the serpent was the representative of the good principle; but in most of them it was the emblem of the evil principle.

SERVIA, or SERBIA. Formerly a kingdom of the Balkan Peninsula, in southeastern Europe, now combined with Montenegro, Bosnia, Herzegovina, Dalmatia, Croatia, Slavonia, Slovenia, and Voyvodina to form Jugoslavia (see *Austria Hungary and Czecho-Slovakia*). Two Lodges warranted by the Grand Orient of Italy were working in Belgrade in 1885. A governing body for Servia was opened in 1912 at a Convention beginning on May 10 and lasting for thirteen days. In 1914 it controlled four Lodges whose membership totalled less than 100 in all.

SERVING BRETHREN. Freemasons whose duty it is to serve the Lodge as Tilers, waiters at the Lodge table, and to perform other menial services, are called in European Lodges *Serving Brethren*. They are not known in the United States of America, but were long recognized as a distinct class in England and on the Continent. In 1753 the Grand Lodge of England adopted a regulation for their initiation, which, slightly modified, is still in force. By it every Lodge is empowered to initiate without charge Serving Brethren, who cannot, however, become members of the Lodge, although they may join another. In military Lodges private soldiers may be received as Serving Brethren. On the Continent, at one time, a separate and preliminary form of reception, with peculiar signs, etc., was appropriated to those who were initiated as Serving Brethren, and they were not permitted to advance beyond the first Degree; which, however, worked no inconvenience, as all the business and refreshment of the Lodges were done at that time in the Entered Apprentice's Degree. The regulation for admitting Serving Brethren arose from the custom of Lodges meeting at taverns; and as at that period labor and refreshment were intermixed, the waiters for the tavern were sometimes required to enter the room while the Lodge was in session, and hence it became necessary to qualify them for such service by making them Freemasons. In France they are called *Frères Servants;* in Germany, *Dienenden Brüder*.

The Knights Templar had a class called Serving Brothers, who were not, however, introduced into the Order until it had greatly increased in wealth and numbers. The form of their reception varied very slightly from that of the Knights; but their habit was different, being black. They were designated for the performance of various services inside or outside of the Order. Many rich and well-born men belonged to this class. They were permitted to take part in the election of a Grand Master. The Treasurer of the Order was always a Serving Brother. Of these Serving Brothers there were two kinds: *Servants at Arms* and *Artificers*. The former were the

most highly esteemed; the latter being considered a very inferior class, except the *Armorers*, who were held, on account of the importance of their occupation, in higher estimation.

SETH. It is a theory of some Masonic writers that the principles of the Pure or Primitive Freemasonry were preserved in the race of Seth, which had always kept separate from that of Cain, but that after the Flood they became corrupted by a secession of a portion of the Sethites, who established the Spurious Freemasonry of the Gentiles. This theory has been very extensively advanced by Doctor Oliver in all his works. The pillars erected by Seth to preserve the principles of the arts and sciences are mentioned by Josephus. But although the *Old Constitutions* speak of Seth, they ascribe the erection of these pillars to the children of Lamech. But in the advanced Degrees of Freemasonry the erection is attributed to Enoch (see *Enoch*).

SETHOS. In 1731, the Abbé Terrasson published at Paris a work entitled *Sethos histoire ou vie tirée des monuments, anecdotes de l'ancienne Egypte.* It has passed through a great many editions and has been translated into German and English. This work is a romantic history, life taken from the monuments, anecdotes of ancient Egypt. Under the form of fiction it contains an admirable description of the initiation into the ancient Egyptian Mysteries. The labors and researches of Terrasson have been very freely used by Lenoir, Clavel, Oliver, and other writers on the ancient initiations.

SETTING-MAUL. A wooden hammer used by Operative Masons to *set* the stones in their proper positions. It is in Speculative Freemasonry a symbol, in the Third Degree, reminding us of the death of the builder of the Temple, which is said to have been effected by this instrument. In some Lodges it is improperly used by the Master as his gavel, from which it totally differs in form and in symbolic signification. The gavel is a symbol of order and decorum; the setting-maul, of death by violence.

SETTING SUN. It was the duty of the Senior Wardens to pay and dismiss the Craft at the close of day, when the sun sinks in the West; so now the Senior Warden is said in the Lodge to represent the *setting sun.*

SEVEN. In every system of antiquity there is a frequent reference to this number, showing that the veneration for it proceeded from some common cause. It is equally a sacred number in the Gentile as in the Christian religion. Doctor Oliver says that this can scarcely be ascribed to any event, except it be the institution of the Sabbath. Godfrey Higgins thinks that the peculiar circumstance, perhaps accidental, of the number of the days of the week coinciding exactly with the number of the planetary bodies probably procured for it its character of sanctity. The Pythagoreans called it a perfect number, because it was made up of three and four, the triangle and the square, which are the two perfect figures. They called it also a virgin number, and without mother, comparing it to Minerva, who was a motherless virgin, because it cannot by multiplication produce any number within ten, as twice two does four, and three times three does nine; nor can any two numbers, by their multiplication, produce it.

It is singular to observe the important part occupied by the number *seven* in all the ancient systems. There were, for instance, *seven* ancient planets, *seven* Pleiades, and *seven* Hyades; *seven* altars burned continually before the god Mithras; the Arabians had *seven* holy temples; the Hindus supposed the world to be enclosed within the compass of *seven* peninsulas; the Goths had *seven* deities, namely, the Sun, the Moon, Tuisco, Woden, Thor, Friga, and Seatur, from whose names are derived our days of the week; in the Persian Mysteries were *seven* spacious caverns, through which the aspirant had to pass; in the Gothic Mysteries, the candidate met with *seven* obstructions, which were called the *Road of the Seven Stages;* and, finally, sacrifices were always considered as most efficacious when the victims were *seven* in number.

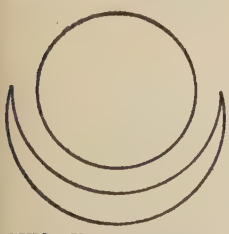
Much of the Jewish liturgy was governed by this number, and the etymology of the word shows its sacred import, for the radical meaning of the Hebrew word שבע, *shabang*, is, says Parkhurst, *sufficiency* or *fulness.* The Hebrew idea, therefore, like the Pythagorean, is that of *perfection.* To both the seven was a perfect number. Again: שבע, means *to swear*, because oaths were confirmed either by seven witnesses, or by seven victims offered in sacrifice, as we read in the Covenant of Abraham and Abimelech (Genesis xxi, 28). Hence, there is a frequent recurrence to this number in the Scriptural history. The Sabbath was the *seventh* day; Noah received *seven* days' notice of the commencement of the deluge, and was commanded to select clean beasts and fowls by *sevens; seven* persons accompanied him into the ark; the ark rested on Mount Ararat in the *seventh* month; the intervals between despatching the dove were, each time, *seven* days; the walls of Jericho were encompassed *seven* days by *seven* priests, bearing *seven* rams' horns; Solomon was *seven* years building the Temple, which was dedicated in the *seventh* month, and the festival lasted *seven* days; the candlestick in the tabernacle consisted of *seven* branches; and, finally, the tower of Babel was said to have been elevated *seven* stories before the dispersion.

Seven is a sacred number in Masonic symbolism. It has always been so. In the earliest instructions of the eighteenth century it was said that a Lodge required seven to make it perfect; but the only explanation to be found in any of those ceremonies of the sacredness of the number is the seven liberal arts and sciences, which, according to the old *Legend of the Craft*, were the foundation of Freemasonry. In modern ritualism the symbolism of seven has been transferred from the First to the Second Degree, and there it is made to refer only to the seven steps of the Winding Stairs; but the symbolic seven is to be found diffused in a hundred ways over the whole Masonic system.

The sun was naturally the great central planet of the ancient seven, and is ever represented as the central light of the seven in the branched candlestick. Of the days of the week one was known as Sol's day, or Sunday, and as the Sun was the son of Saturn, he was ushered in by his father Saturn, or Saturday, whom he superseded. The Jews got their Sabbath from the Babylonians about 700 B.C. (*Ancient Faiths*, page 863) also see *Philo Judoeus*, *Josephus*, and

Clement of Alexandria, while Sol's day dates from time immemorial, and was always a sacred one. In a phallic sense, when the sun has been in conjunction with the moon, he only leaves Luna after impregnation, and as Forlong, in his *Rivers of Life*, expresses it, "the young sun is that faint globe we so often see in the arms of the new moon," which is in gestation with the sun.

The occult meaning of the word *Mi-mi* perhaps is here revealed, as mentioned in First Kings (xviii, 27), being defined *Firewater*. *Mi* is the name of the sun, and as well signifies gold. It is designated in the musical scale, and is also the name of *fire* in Burmese, Siamese, and cognates tongues, as mentioned by Forlong in treating of the *Early Faiths of Western Asia* (volume ii, page 65).



SUN SYMBOLICALLY IN ARMS OF NEW MOON

Next to the sun in beauty and splendor the moon leads all the hosts of heaven. And the Occidental, as well as the Oriental, nations were strongly moved in their imaginations by the awful majesty, the solemn silence, and the grandeur of that brilliant body progressing nightly through the starry vault: from the distant plains of India to ancient Egypt, and even those far-off lands where the Incas ruled, altars were erected to the worship of the Moon. On every seventh day the moon assumed a new phase, which gave rise to festivals to Luna being correspondingly celebrated; the day so set apart was known as *Moon*-day, or the second day of the week, that following *Sun*-day. "The Moon, whose phases marked and appointed their holy days" (Cicero, *Tusculan Disputations*, book i, chapter 28). In the Hebrew, Syrian, Persian, Phenician, Chaldean, and Saxon, the word Seven signifies *full* or *complete*, and every seventh day after the first quarter the moon is complete in its change. In all countries the moon is best known under the beautiful figure of the *unveiling Queen of Heaven*.

The relative values of Seven in the musical scale and in the ancient planetary formula are as follows:

Si	Moon	Silver
Ut	Mercury	Quicksilver
Re	Venus	Copper
Mi	Sun	Gold
Fa	Mars	Iron
Sol	Jupiter	Tin
La	Saturn	Lead

The eminent professor of music, Carl Bergstein, in connection herewith, furnishes the information that Guido Aretinus, Monk, in the eleventh century, the great reformer of music, invented the staff, several keys, and the names *ut, re, mi, fa, sol, la, si;* they being taken from a prayer to Saint John to protect the voice, running thus:

Ut queant laxis
*Mi*ra gestorum
*Sol*ve polluti
*Re*sonare fibris
*Fa*muli tuorum
*La*bii reatum,
Sancte Johannes.

The literal translation of which would be rendered:

For that (or to enable) with expanded breast
Thy servants are able to sing the praise of Thy
Deeds, forgive the polluted lips the sins uttered.

The syllable *ut* has since been changed for the more satisfactory *do*.

In the year 1562 there was printed at Leipzic a work entitled *Heptalogium Virgilii Salsburgensis*, in honor of the number Seven. It consists of seven parts, each embracing seven divisions. In 1624 appeared in London a curious work on the subject of numbers, bearing the following title: *The Secret of Numbers according to Theological, Arithmetical, Geometrical, and Harmonical Computation; drawn for the better part, out of those Ancients, as well as Neoteriques. Pleasing to read, profitable to understand, opening themselves to the capacities of both learned and unlearned;*

MOON SHOWN AS THE UNVEILING QUEEN OF THE HEAVENS

being no other than a key to lead men to any doctrinal knowledge whatsoever. In the ninth chapter the author has given many notable opinions from learned men, to prove the excellency of the number Seven. "First, it neither begets nor is begotten, according to the saying of Philo. Some numbers, indeed, within the compass of ten, beget, but are not begotten; and that is the unarie. Others are begotten, but beget not, as the octonarie. Only the septenaries have a prerogative above them all, they neither beget nor are they begotten. This is its first divinity or perfection. Secondly, this is a harmonical number, and the well and fountain of that fair and lovely Sigamma, because it includeth within itself all manner of harmony. Thirdly, it is a theological number, consisting of perfection. Fourthly, because of its composition; for it is compounded of the first two perfect numbers equal and unequal, three and four; for the number two, consisting of repeated unity, which is no number, is not perfect. Now every one of these being excellent of themselves, as hath been demonstrated,

how can this number be but far more excellent, consisting of them all, and participating, as it were, of all their excellent virtues?"

Hippocrates says that the septenary number, by its occult virtue, tends to the accomplishment of all things, is the dispenser of life and fountain of all its changes; and, like Shakespeare, he divides the life of man into seven ages. In seven months a child may be born and live, and not before. Anciently a child was not named before seven days, not being accounted fully to have life before that periodical day. The teeth spring out in the seventh month, and are renewed in the seventh year, when infancy is changed into childhood. At thrice seven years the faculties are developed, manhood commences, and we become legally competent to all civil acts; at four times seven man is in full possession of his strength; at five times seven he is fit for the business of the world; at six times seven he becomes grave and wise, or never; at seven times seven he is in his apogee, and from that time he decays; at eight times seven he is in his first climacteric; at nine times seven, or sixty-three, he is in his grand climacteric, or years of danger; and ten times seven, or threescore years and ten, has, by the Royal Prophet, been pronounced the natural period of human life.

Shakespeare's seven ages are lines in the play of *As You Like It* (act ii, scene 7) as follows:

> All the world's a stage,
> And all the men and women merely players:
> They have their exits and their entrances;
> And one man in his time plays many parts,
> His acts being seven ages. At first the infant,
> Mewling and puking in the nurse's arms.
> And then the whining school-boy, with his satchel
> And shining morning face, creeping like snail
> Unwillingly to school. And then the lover,
> Sighing like furnace, with a woeful ballad
> Made to his mistress' eyebrow. Then a soldier,
> Full of strange oaths and bearded like the pard,
> Jealous in honour, sudden and quick in quarrel,
> Seeking the bubble reputation
> Even in the cannon's mouth. And then the justice,
> In fair round belly with good capon lined,
> With eyes severe and beard of formal cut,
> Full of wise saws and modern instances;
> And so he plays his part. The sixth age shifts
> Into the lean and slipper'd pantaloon,
> With spectacles on nose and pouch on side,
> His youthful hose, well saved, a world too wide
> For his shrunk shank; and his big manly voice,
> Turning again toward childish treble, pipes
> And whistles in his sound. Last scene of all,
> That ends this strange eventful history,
> Is second childishness and mere oblivion,
> Sans teeth, sans eyes, sans taste, sans every thing.

SEVEN STARS. In the Tracing-Board of the Seventeenth Degree, or Knight of the East and West, is the representation of a man clothed in a white robe, with a golden girdle round his waist, his right hand extended, and surrounded with *seven stars*. The Seventeenth is an apocalyptic Degree, and this symbol is taken from the passage in Revelation (i, 16), "and he had in his right hand seven stars." It is a symbol of the seven churches of Asia.

SEVENTY YEARS OF CAPTIVITY. This period must be computed from the defeat of the Egyptians at Carchemish, in the same year that the prophecy was given, when Nebuchadnezzar reduced the neighboring nations of Syria and Palestine, as well as Jerusalem, under his subjection. At the end of seventy years, on the accession of Cyrus, an end was put to the Babylonish monarchy.

SHADDAI, EL. One of the names of God in Hebrew. In Exodus vi, 3, the word translated God Almighty is, in the original, *Shaddai*, שדי; it is therefore the name by which he was known to the Israelites before he communicated the Tetragrammaton to Moses. The word has been credited to a root meaning *to overthrow*, and signifies *All-powerful, Omnipotent.* The prefix *El* is usually understood as *the Ruler* or *Mighty One*, but may have mainly a poetical use when compounded as here with a word of even greater power.

SHAKESPEARE, WILLIAM. Famous playwright and poet, born at Stratford-on-Avon, England, on April 22 or 23, 1564; died, April 23, 1616, at Stratford. Brother Henry F. Evans has in the *Rob Morris Bulletin* of Denver, March, 1918, collected a number of items from the writings of Shakespeare having some bearing on words and phrases common among Freemasons. An article, "Was William Shakespeare a Freemason," by Robert I. Clegg, appeared in the *Builder*, February, 1919, examined among many others certain references to the letter G. in Richard III i, 1; the grip and whisper, King John iv, 2; the North for darkness and for evil, Henry VI v, 3, Henry IV ii, 4, Merry Wives of Windsor ii, 2; the plant that discovered the grave and thus revealed the murder of Polydorus to the patient seeker, Aeneas, is in Virgil, book iii, 22, and in Macbeth iii, 4, we have similar testimony that murder will out though stones must move and trees speak. These at least show the age of various ritualistic expressions and the advisability of carefully weighing past usefulness before making changes as is sometimes advised with what is now not so familiar in common usage as formerly.

SHALAL SHALOM ABI. A Hebrew phrase, שלל שלום אבי, *Diripuit pacem patri.* A covered word in the Fifteenth Degree of the Ancient and Accepted Scottish Rite.

SHALASH ESRIM. A Hebrew expression, עשרים שלש, meaning *twenty-three*, and refers to a day in the month Adar, noted in the Sixteenth Degree of the Ancient and Accepted Scottish Rite.

SHAMIR. King Solomon is said, in a Rabbinical legend, to have used the worm *Shamir* as an instrument for building the Temple. The legend is that Moses engraved the names of the twelve tribes on the stones of the breastplate by means of the blood of the worm *Shamir*, whose solvent power was so great that it could corrode the hardest substances. When Solomon was about to build the Temple of stones without the use of any metallic implement, he was desirous of obtaining this potent blood; but the knowledge of the source whence Moses had derived it had been lost by the lapse of time.

Solomon enclosed the chick of a bird, either an ostrich or a hoopoe, in a crystal vessel, and placed a sentinel to watch it. The parent bird, finding it impossible to break the vessel with her bill so as to gain access to the young one, flew to the desert, and returned with the miraculous worm, which, by means of its blood, soon penetrated the prison of glass, and liberated the chick. By a repetition of the process, the King of Israel at length acquired a sufficiency of

the dissolving blood to enable him to work upon the stones of the Temple.

It is supposed that the legend is based on a corruption of the word *Smiris*, the Greek for *emery*, which was used by the antique engravers in their works and medallions, and that the name *Shamir* is merely the Hebrew form of the Greek word.

SHARP INSTRUMENT. The emblematic use of a *sharp instrument*, as indicated in the instructions of the First Degree, is intended to be represented by a warlike weapon, the old rituals call it "a warlike instrument," such as a dagger or sword. The use of the point of a pair of compasses, as is sometimes improperly done, is an erroneous application of the symbol, which should not be tolerated in a properly conducted Lodge. The compasses are, besides, a symbol peculiar to the Third Degree.

SHASTER. Hindu word meaning *instruction*. Any book held more or less sacred among the Hindus, whether included in the Sruti or not. The Great Shasters comprise the Vedas, the Upavedas, and the Vedangas, with their appended works of learning, including the Puranas, the Ramayâna, and the Mahabharata (see *Puranas*, *Ramayâna*, and *Mahabharata*).

SHASTRAS. The sacred book of the Hindus, which contains the dogmas of their religion and the ceremonies of their worship. It is a commentary on the Vedas, and consists of three parts: the moral law, the rites and ceremonies of the religion, and the distribution of the people into tribes. To the Hindu Freemason it would be the Greater Light and his Book of the Law, as the Bible is to his Christian Brother.

SHEBA, QUEEN OF. In the Books of Kings and Chronicles (see First Kings x, 1–13, and Second Chronicles ix, 1–12), we are told that "when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." Sheba, or Saba, is supposed to have been a province of Arabia Felix, situated to the south of Jerusalem. The Queen, whose visit is thus described, is spoken of nowhere else in Scripture. But the Jews and the Arabs, who gave her the name of *Balkis*, recite many traditions concerning her. The Masonic one will be found under the words *Admiration, Sign of*, which see.

SHEBAT. The Hebrew word שבט. The fifth month of the Hebrew civil year, and corresponding with the months January and February, beginning with the new moon of the former.

SHEKEL. In the Fourth or Mark Master's Degree, it is said that the value of a Mark is "a Jewish half-shekel of silver, or twenty-five cents in the currency of this country." The shekel of silver was a weight of great antiquity among the Jews, its value being about a half-dollar. In the time of Solomon, as well as long before and long after, until the Babylonish exile, the Hebrews had no regularly stamped money, but generally used in traffic a currency which consisted of uncoined shekels, which they weighed out to one another. The earliest specimens of the coined shekel which we know are of the coinage of Simon Maccabeus, issued about the year 144 B.C. Of these, we generally find on the obverse the sacred pot of manna, with the inscription, *Shekel Israel*, in the old Samaritan character; on the reverse, the rod of Aaron, having three buds, with the inscription, *Ierushalem Kadoshah*, or *Jerusalem the Holy*, in a similar character.

SHEKINAH. The Hebrew word שכינה, derived from *Shakan*, meaning *to dwell*. A term applied by the Jews, especially in the Targums, to the divine glory which dwelt in the tabernacle and the Temple, and which was manifested by a visible cloud resting over the mercy-seat in the Holy of Holies. It first appeared over the Ark when Moses consecrated the Tabernacle; and was afterward, upon the consecration of the Temple by Solomon, translated thither, where it remained until the destruction of that building.

The Shekinah disappeared after the destruction of the first Temple, and was not present in the second.

SHEKEL SHOWING THE POT OF MANNA AND THE BUDDING ROD OF AARON

Christie, in his learned treatise on the *Worship of the Elements*, says that "the loss of the Shekinah, that visible sign of the presence of the Deity, induced an early respect for solar light as its substitute." Now there is much that is significative of Masonic history in this brief sentence. The sun still remains as a prominent symbol in the Masonic system. It has been derived by the Masons from those old sun-worshipers. But the idea of Masonic light is very different from their idea of solar light. The Shekinah was the symbol of the Divine glory; but the true glory of divinity is *Truth*, and Divine Truth is therefore the Shekinah of Freemasonry. This is symbolized by light, which is no longer used by us as a "substitute" for the Shekinah, or the Divine glory, but as its symbol—the physical expression of its essence.

SHELUM LECKA. The password of the Order of Felicity. It is of Arabic root, signifying, *Peace be with you!* (see *Selamu Aleikum*).

SHEM. שם. *The Name.* The Jews in their sacred rites often designated God by the word *Name*, but they applied it only to him in his most exalted character as expressed by the Tetragrammaton, JEHOVAH. To none of the other titles of God, such as *El*, *Eheyeh*, or *Adonai*, do they apply the word. Thus, *Shemchah Kadosh*, Thy name is holy, means Thy name Jehovah is holy. To the *Name* thus exalted, in its reference to the Tetragrammaton, they applied many epithets, among which are the following used by the Talmudists, שם של ארבע, *Shem shal arbang*, the name of four, *i.e.*, four letters; שם המיוחד, *Shem hamjukad*, the appropriated name, *i.e.*, appropriated solely to God. שם הגדול, *Shem haggadol*, the great name,

and שם הקדוש, *Shem hakkadosh*, the holy name. To the Jew, as to the Freemason, this great and holy name was the symbol of all Divine truth. The *Name* was the true name, and therefore it symbolized and represented the true God.

SHEM, HAM, JAPHETH. The three sons of Noah, who assisted him in the construction of the Ark of Safety, and hence they became significant words in the Royal Arch Degree according to the American system. The interpolation of *Adoniram* in the place of one of these names, which is sometimes met with, is a blunder of some modern ritual maker.

SHEM HAMPHORASCH. A Hebrew expression, שם המפרש, meaning the *Separated Name*. The Tetragrammaton is so called because, as Maimonides, in the *More Nebukim, Guide of the Perplexed*, says, all the names of God are derived from his works except the Tetragrammaton, which is called the *separated name*, because it is derived from the substance of the Creator, in which there is no participation of any other thing. That is to say, this name indicates the self-existent essence of God, which is something altogether within Himself, and separate from His works.

SHEMITIC. One of the three historical divisions of religion—the other two being the Turanian and the Aryan—and embraces Mosaism, Christianity, the Eddaic Code, and Moslemism.

SHERIFF. According to Brother Preston, the sheriff of a County possessed, before the Revival of 1717, a power later confined to Grand Masters. He says (*Illustrations*, page 182) that "A sufficient number of Masons met together within a certain district, with the consent of the Sheriff or chief magistrate of the place, were empowered, at this time, to make Masons, and practise the rites of Masonry without a warrant of Constitution."

This is confirmed by the following passage in the *Cooke Manuscript* (lines 901–12): "When the masters and fellows be forewarned, and are come to such congregations, if need be, the Sheriff of the Country, or the Mayor of the City, or Aldermen of the Town in which such Congregation is holden, shall be fellow and sociate to the master of the congregation in help of him against rebels and (for the) upbearing the right of the realm."

SHERMAH, INSECT. See *Insect Shermah*.

SHERMAN, ROGER. One of the signers of the Declaration of Independence, born at Newton, Massachusetts, April 19, 1721; died in New Haven, Connecticut, July 23, 1793. Was Judge, Superior Court, Connecticut, 1766; Treasurer, Yale University, 1765; Delegate, Continental Congress, 1774; Mayor, New Haven, 1784; United States Senator, 1791; member, Committee Drafting Declaration of Independence and Articles of Federation. He was made a Freemason just prior to the breaking out of the American Revolution (see *New Age*, April, 1924, and *Masonic Presidents, Vice-Presidents and Signers*, by William L. Boyden).

SHESHA. The seven-headed serpent floating in the cosmical ocean, upon which the throne of Brahma rested.

SHETHARBOZNAI. See *Tatnai*.

SHEWBREAD. The twelve loaves which were placed upon a table in the sanctuary of the Temple, and which were called the *shewbread* or bread of the presence, are represented among the paraphernalia of a Lodge of Perfection in the Ancient and Accepted Scottish Rite. Bähr (*Symbolik*) says that the shewbread was a symbol of the bread of life—of the eternal life by which we are brought into the presence of God and know Him; an interpretation that is equally applicable to the Masonic symbolism.

SHIBBOLETH. The Hebrew word שבלת. The word which the Gileadites under Jephthah made use of as a test at the passages of the river Jordan after a victory over the Ephraimites. The word has two meanings in Hebrew: First, an ear of corn; and, second, a stream of water. As the Ephraimites were desirous of crossing the river, it is probable that this second meaning suggested it to the Gileadites as an appropriate test word on the occasion. The proper sound of the first letter of this word is *sh*, a harsh breathing which is exceedingly difficult to be pronounced by persons whose vocal organs have not been accustomed to it. Such was the case with the Ephraimites, who substituted for the aspiration the hissing sound of *s*. Their organs of voice were incapable of the aspiration, and therefore, as the record has it, they "could not frame to pronounce it right." The learned Burder remarks (*Oriental Customs* ii, page 782) that in Arabia the difference of pronunciation among persons of various districts is much greater than in most other places, and such as easily accounts for the circumstance mentioned in the passage of Judges. Hutchinson (*Spirit of Masonry*, page 182), speaking of this word, rather fancifully derives it from the Greek σιβω, *I revere*, and λιθος, *a stone*, and, therefore, he says Σιβολιθον, *Sibbolithon, Colo Lapidem*, implies that they—the Freemasons—retain and keep inviolate their obligations, as the *Juramentum per Jovem Lapidem*, the most obligatory oath held among the heathen."

It may be remarked that in the instructions of the Fellow Craft's Degree, where the story of the Ephraimites is introduced, and where Shibboleth is symbolically interpreted as meaning *plenty*, the word *waterford* is sometimes used incorrectly, instead of *waterfall*. Shibboleth means a *flood of water*, a rapid stream, not a *ford*. In Psalm lxix, 3, the word is used in this exact sense. שבלת שטפתני, *Shibboleth shetafatni*, meaning *the flood has overwhelmed me*. And, besides, a *waterfall* is an emblem of plenty, because it indicates an abundance of water; while a *waterford*, for the converse reason, is, if any symbol at all, a symbol of scarcity.

This explanation by Doctor Mackey has been criticized, the first comment being that the passage of Scripture cited here contains no allusion whatever to a waterfall. Of course it does refer to "the passages of the Jordan" which were certainly waterfords. At these places the test was made to ascertain whether those who came to cross were Ephraimites. Further comment made is that Doctor Mackey seems to have based his opinion on the assumption that the symbol of plenty referred to an abundance of water, and it is urged as opposing this conclusion that an abundance of water is nowhere else a Masonic suggestion of plenty, while corn is so employed in speech. The further point is made that if the reference were to the quantity of water the reasoning is not conclusive.

A running stream may have as much water at a ford as at a fall. All the running water must pass the ford as well as at the cataract. The water at the ford may be more shallow, but there is just as much of it. Indeed, it often happens that a fall does not extend entirely across a river, so that the quantity passing over it may not be equal to that at the ford. For this reason it is claimed a waterfall is not a symbol of plenty any more than a waterford. This reasoning is said to be strengthened by consideration of the Hebrew meaning of *Shibboleth*. One authority gives two meanings, an *ear of corn* and a *stream*. The first is translated oftener.

These suggestions have much value for us, and we may add that the references by Doctor Mackey to water, are as with all his comments, very much to the point. Water in some form is essential to life. The fertility of the ground depends upon the use of water. The scarcity of water gives importance to the use of the word as a symbol. The rainfall in Palestine was limited and uncertain, and the rivers few, and of very limited use. A waterfall became a symbol of abundance while a waterford indicated the scarcity of water in the river, permitting its passage. The two are not the same thing by any means in their allusions. They do suggest, as Brother Mackey pointed out, the difference between scarcity and abundance. If we consider the reference by Brother Mackey in this light, we see the force of his reasoning very clearly. It is true that the same body of water may at one place widen out and be shallow and then it is crossed at that point by easy passage, while at another place the same amount of water may tumble over a rock and form a waterfall. If we start out by supposing the same amount of water is falling in each case, we get the understanding of the critic, but this was not Doctor Mackey's argument. He was thinking of that abundance of water which tumbles plentifully over a precipice, and comparing it with a river which is almost dry and permits easy passage, the one indicating plenty and the other scarcity.

Let it not be forgotten that nowadays we look upon the slaughter of the Ephraimites somewhat differently than formerly. We are told that at that time there fell forty and two thousand. This was once generally understood as meaning forty-two thousand, but it is today usually accepted as two thousand and forty only.

The pronunciation of the word Shibboleth is usually with the stress on the first syllable, the *i* short, and the *o* obscure as in the word *theory*. Doctor Young's *Analytical Concordance* puts the stress on the first syllable and gives the *o* as obscure in sound, but he also places on record an alternative pronunciation in which the *o* is marked long. Another authority, *Concise Dictionary of Hebrew and Chaldee Terms in the Bible*, Hunt and Eaton, 1894, puts the stress on the second syllable with the *o* long. Here the word is traced to a Hebrew one, pronounced *show'bel*, from a root meaning *to flow*, and therefore *shibboleth* as meaning a stream that is *flowing*, an ear of corn *growing out*, and by analogy a *flood;* an ear of corn is given as *sib-bo'leth*, with the *o* long. But a careful search among English Bibles including the *Jewish Encyclopedia* unearthed no alternative pronunciations. However, the Fonolexika Langenscheidt, *Hebrew-English Dictionary*, a vocabulary of the Hebrew Old Testament based upon the pronunciation of the Sephardim or Jews of Western Europe, does give on page 339 the word with the stress on the second syllable and the *o* long, the definition being ear (of corn), point, branch, stream, water-course. For those who may hear the alternative pronunciation and are tempted to mention it, then it is well to understand that both sets of sounds and stresses of syllables have substantial support, one from Jewish authority, the other from English acceptance. In any event, there is nothing to justify between critic and speaker a repetition of the Bible history as told by John Milton:

> That sore battle, when so many died
> Without reprieve, adjudged to death
> For want of well pronouncing *Shibboleth*.

In commenting upon the use of picturesque phrases the *London Times*, 1924 asked: How many of those who talk glibly of shibboleths have before them the picture of the wretched Ephraimites at the ford striving frantically to frame the word which is going to be the arbiter for them of life and death? Rev. Walter Crick, of Oving Vicarage, in answer, mentions a striking repetition, not of the word, but of the facts which the word connotes, as related to him by Major-General Sir George MacMunn:

> After Lord Allenby's final routing of the Turkish forces broken parties of fugitives arrived at the fords of Jordan. There were many Arabs and Syrians conscripted in the Turkish Army. The fords were held by our Arab allies, and when Turkish soldiers tried to pass they one and all said they were Syrians. So the Arab guards said, "Say now, Bozzel" meaning onion, and they said "Bossel" for no Turk could pronounce it right.

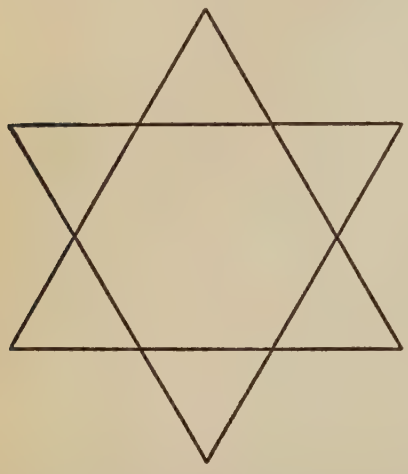
History is said to repeat itself, adds Mr. Crick, and, if this is so, no more singular illustration of the fact could well be imagined than is presented by this picture of the Turkish soldiers "striving frantically to frame the word which is going to be the arbiter for them of life and death." just as did the Ephraimites, three thousand years ago, and probably at the self-same ford.

The curious instance of the Ephraimites is not the only one related in history. The *Builder*, 1923 (page 31), records that during the awful days of the Sicilian Vespers a suspect was similarly tried. The name of dried peas among the Sicilians was *ciceri:* if the man pronounced the *c* with a *chee* sound he was allowed to pass as being a Sicilian; but if he gave it an *s* sound, he was captured as being a Frenchman. During a battle between the Danes and Saxons on Saint Bryce's Day in 1002, if tradition is to be trusted, the words *Chichester Church* were employed as a like test.

SHIELD. The shape of the shield worn by the knight in the Middle Ages varied according to the caprice of the wearer, but generally it was large at the top and gradually diminished to a point, being made of wood and covered with leather, and on the outside was seen the escutcheon or representation of the armorial bearings of the owner. The shield, with all the other parts of the armor worn by the knights except the gauntlets, has been discontinued by the modern Masonic Knights. Doctor Oliver thinks that in some of the military initiations, as in those of the Scandinavian mysteries, the shield was substituted for the apron. An old heraldic writer, quoted by Sloane-Evans (*Grammar of British Heraldry*, page

153), thus gives the symbolic import of the shield: "Like as the shield served in the battle for a safeguard of the body of soldiers against wounds, even so in time of peace, the same being hanged up, did defend the owner against the malevolent detractions of the envious."

SHIELD OF DAVID. Two interlaced triangles, more commonly known as the *Seal of Solomon*, and considered by the ancient Jews as a talisman of great efficacy (see *Seal of Solomon*). Because the shield was, in battle a protection, like a talisman, to the person, the Hebrews used the same word, מגן, *Magen*, to signify both a *shield* and a *talisman*. Gaffarel says, in his *Curiositates Inauditae* (London,



SHIELD OF DAVID

1650, page 133), "The Hebrew word *Maghen* signifies a scutcheon, or any other thing noted with Hebrew characters, the virtue whereof is like to that of a scutcheon." After showing that the shield was never an image, because the Mosaic law forbade the making of graven images, he adds: "*Maghen*, therefore, signifies properly any piece of paper or other like matter marked or noted with certain characters drawn from the Tetragrammaton, or Great Name of four letters, or from any other." The most usual form of the Shield of David was to place in the center of the two triangles, and at the intersecting points, the Hebrew word אגלא, *Agla*, which was compounded of the initials of the words of the sentence, אתה גבור לעלם אדני, *Atah Gibor Lolam Adonai*, meaning *Thou art strong in the eternal God*. Thus constructed, the Shield of David was supposed to be a preservative against all sorts of dangers (see *Magic Squares*).

SHINTO. The national worship of the Japanese, and the word signifies the *path of the gods*. It is ancient and is analogous to nature worship with ancestor worship.

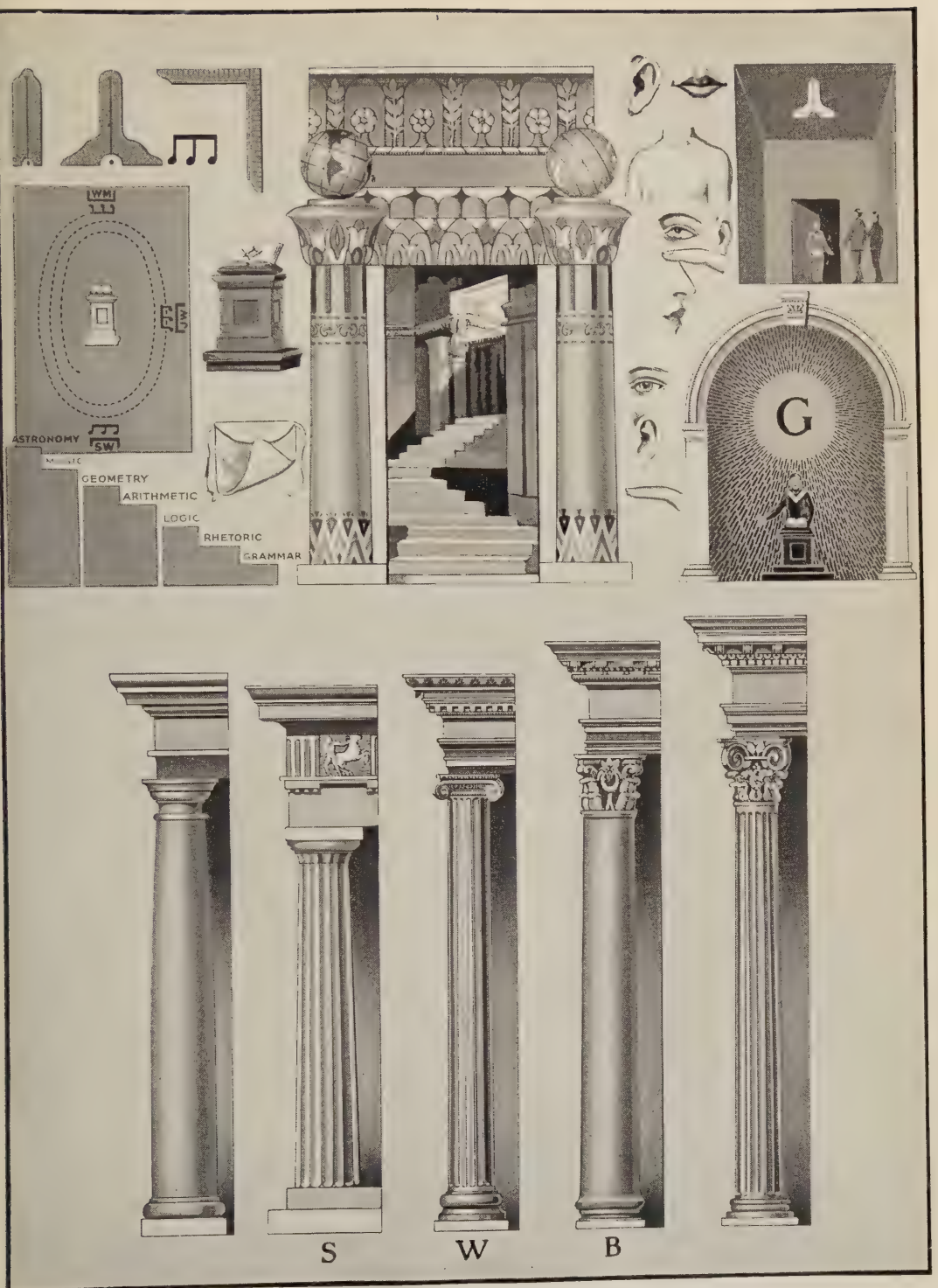
SHINTOISM. From *Shin*, meaning *god* or *gods*, and *to*, *the way*. The ancient religion of Japan, and founded on the worship of ancestors and nature. It acknowledges a Supreme Creator and numerous subordinate gods called *Kami*, many of whom are the apotheoses of emperors and great men. It believes in the immortality of the soul, and in its ritual uses symbols, such as the mirror—which is the symbol of an unsoiled life—and lustrations symbolic of moral purification. Like the early Grecian mythology, Shintoism has deified natural objects, such as the sun, the air, earth, fire, water, lightning, thunder, etc. It is a system much mixed up with the philosophy of Confucius and with myths and legends.

About the sixth century, 522, Buddhism came by way of Korea from China to Japan and thereafter continued side by side with Shintoism for three hundred years when the two were united in the doctrine of *Ryobu-Shinto*, the *Dual Shinto*. From the ninth century the two grew together intimately until the middle of the seventeenth century when a determined effort was made to return to the pure Shinto of the Kojiki. The *Record of Antiquity*, the *Kojiki*, and the *Record of Japan*, the *Nihongis*, both completed in the eighth century, are the sacred books of Shinto and contain picturesque accounts of prehistoric events. Such ethics as are taught by them and their adherents may be briefly expressed as the advice to follow the pure impulses of one's heart. Buddhism for a time suffered temporary eclipse by the later reaction toward primitive Shintoism but was too deeply planted for complete uprooting. Slowly Buddhism regained much of its former prominence.

SHOCK. A striking of hands and feet, so as to produce a sudden noise. There is a ceremony called the *shock*, which was in use in the reception of an Apprentice in the beginning of the nineteenth century, and is still used by some Lodges in what is called the *Shock of Entrance*, and by all in the *Shock of Enlightenment*. Of the first shock as well as of the second, there are evident traces in some of the earlier rituals of the eighteenth century, and there is no doubt that it was an ancient ceremony, the gradual disuse of which is an innovation (see *Shock of Entrance* and *Shock of Enlightenment*).

SHOCK OF ENLIGHTENMENT. A ceremony used in all the Degrees of Symbolic Freemasonry. By it we seek to symbolize the idea of the birth of material light, by the representation of the circumstances that accompanied it, and their references to the birth of intellectual or Masonic light. The one is the type of the other; and therefore the illumination of the candidate is given with a ceremony that may be supposed to imitate the primal illumination of the universe—most feebly, it is true, and yet not altogether without impressiveness. The *Shock of Enlightenment* is, then, a symbol of the change which is now taking place in the intellectual condition of the candidate. *It is the symbol of the birth of intellectual light and the dispersion of intellectual darkness.*

SHOCK OF ENTRANCE. A ceremony formerly used on the admission of an Entered Apprentice, but becoming obsolete. In the old initiations, the same word signified *to die* and *to be initiated*, because, in the initiation, the lesson of death and the resurrection to eternal life was the dogma inculcated. In the initiation of an Apprentice in Freemasonry the same lesson begins to be taught, and the initiate, entering upon a new life and new duties, disrupting old ties and forming new ones, passes into a new birth. This is, or ought to be, necessarily accompanied by some ceremony which should symbolically represent this great moral change. Hence the impression of this idea is



Masonic Symbolism, the Private Language of the Craft

Fellow-Craft Lecture

made by the symbolism of the shock at the entrance of the candidate.

The shock of entrance is then the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Freemasonry. *It is the symbol of the agonies of the first death and of the throes of the new birth.*

SHOE. Among the ancient Israelites, the *shoe* was made use of in several significant ways. *To put off the shoes,* imported reverence, and was done in the presence of God, or on entering the dwelling of a superior. *To unloose one's shoe and give it to another* was the way of confirming a contract. Thus we read in the Book of Ruth, that Boaz having proposed to the nearest kinsman of Ruth to exercise his legal right by redeeming the land of Naomi, which was offered for sale, and marrying her daughter-in-law, the kinsman, being unable to do so, resigned his right of purchase to Boaz; and the narrative goes on to say (Ruth iv, 7 and 8), "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe." The reference to the shoe in the First Degree is therefore really as a symbol of a Covenant to be entered into. In the Third Degree the symbolism is altogether different. For an explanation of it, see *Discalceation.*

SHOULKAIN. A Hebrew compound word, שׁוּל־קין, meaning *close-guarded captive.* Stolkin, mentioned in the Ninth and other Degrees of the Ancient and Accepted Scottish Rite.

SHOVEL. An instrument used to remove rubbish. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to remove the rubbish of passions and prejudices, that he may be fitted, when he thus escapes from the captivity of sin, for the search and the reception of Eternal Truth and Wisdom.

SHRINE. Doctor Oliver says that the shrine is the place where the secrets of the Royal Arch are deposited. The word is not so used in the United States of America, nor does it seem properly applicable according to the legend of the Degree. The word is frequently applied to the Ancient Arabic Order, Nobles of the Mystic Shrine.

The *Shrine,* as is for brevity the familiar name applied to the Ancient Arabic Order Nobles of the Mystic Shrine, has an origin about which the various writers upon the subject have not agreed. The point on which there is general agreement is that the real work of preparing a Ritual and organizing a Temple in the City of New York and four years later organizing what was first known as the "Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America," was done by Dr. Walter M. Fleming, ably assisted by Nobles Charles T. McClenachan and a few others (see *History of the Imperial Council, Nobles of the Mystic Shrine,* W. B. Melish, Preston Belvin, James McGee, George S. Meredith, Fred D. Schram, Committee on History, Cincinnati, 1919, page 14, also see Doctor Mackey's revised *History of Freemasonry,* pages 1973 to 1983). Noble Fleming and his associates purposely gave the Ritual an alluring mysticism presented in Oriental style. So much is this in evidence that even those active in the Shrine from the earlier years found difficulty in saying with precision how much or how little confidence should be placed in any claims made for an exclusively foreign origin of the institution. We submit some of the statements. From these the reader may determine whether the Shrine was from the far East, or of near New York, or Oriental in dress and American by birth. The history is discussed in *Mecca, the Parent Temple,* 1894, a book "compiled and collated" by Noble Dr. Walter M. Fleming and Noble William S. Paterson. Brother Fleming was the first Grand Imperial Potentate. *Grand* in the titles was discarded by the Imperial Council in 1887. The name of the Temple at New York was *Gotham* and was changed when it was decided that all Temples should have an Arabic or Egyptian title, when Mecca was chosen. Noble Paterson was the first Recorder of Mecca Temple, serving for twenty-five years, and was also Recorder of the Imperial Council, 1876–89. Pages 12 to 14 of the above work state, "The Order of the Nobles of the Mystic Shrine was instituted by the Mohammedan Kalif Alee (whose name be praised!), the cousin-german and son-in-law of the Prophet Mohammed (God favor and preserve him!), in the year of the Hegira 25 (A.D. 644) at Mecca, in Arabia, as an Inquisition or Vigilance Committee, to dispense justice and execute punishment upon criminals who escaped their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations."

Brothers Fleming and Paterson say also: "The Order of the Nobles of the Mystic Shrine in America does not advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere, and hence the secret of its profound grasp on the intellect and heart of all cultured people. The Ritual now in use is a translation from the original Arabic, found preserved in the Archives of the Order at Aleppo, Syria, whence it was brought, in 1860, to London, England, by Rizk Allah Hassoon Effendee, who was the author of several important works in Arabic, one of which was a metrical version of the Book of Job. His *History of Islam* offended the Turkish Government because of its humanitarian principles, and he was forced to leave his native country. He was a ripe scholar in Arabic poetry and the general literature of the age, and his improvements in the direction of certain parts of the Ritual of the Shrine are of great beauty and value." They add that in 1698 a "learned Orientalist, Luigi Marracci," was initiated into "our Order of Nobles," and translated the Ritual into Italian, and "in making the present version the translator has had the benefit of the work of Alnasafi, of Marracci, and of Hassoon. The rendering is literal where the idiom permitted, except where a local reference required the substitution of American for Oriental names of cities. The work was perfected in August, 1870, under the supervision of Dr. Walter M. Fleming, Thirty-third Degree, Sovereign Grand Inspector General, Ancient Accepted Scottish Rite, and Past Commander of Columbian Commandery, No. 1, Knights Templar, New York,

who received his instructions and authority from Rizk Allah Hassoon Effendee, who had competent jurisdiction for America."

The *History* of 1894 by Brothers Fleming and Paterson deals with William J. Florence, the famous actor. A long letter from Brother Florence written in 1882 tells of a visit by him in August, 1870, at Marseilles, France, to a Hall near the Grand Hôtel de l'Univers where there was a meeting of Bokhara Shrine Temple presided over by Yusef Churi Bey, of the Persian Consulate. Brother Florence says: "I need not describe the work of the Temple any further than to say that the intention is to enact a drama very much like our own, which had for its object the same lesson, and there can be no better or more zealous workers in a good cause than those French brothers who celebrated the Mysteries at Marseilles on that evening. My duties prevented a sufficiently long stay in Marseilles to witness a second performance and I therefore begged Yusef Bey to allow me to have a copy of the Ritual and Laws, which I received on the day I sailed for Algiers. In Algiers the Shrine of the Mogribins was in full operation, meeting each week on Friday evening. Abu Mohammed Baki was the Shayk, and among the members were nearly every one of the many consuls, vice-consuls, and other diplomats of the port, many of the most noted merchants and bankers, and not a few of the learned and gifted Mohammedans, who are passionately fond of perpetuating ancient customs which increase their social pleasures. The costumes and furniture of the Shrine in Algiers were gorgeous in silk, wool and fine linen, decorated with embroidery in gold, silver and colors, and the sword, spears, and other articles used by the guards and officers in the work were genuine steel, many of which had been in actual service in the field of battle." A few months before Brother Florence died, Grand Secretary Parvin of Iowa submitted to him a newspaper clipping that said among other things that he was initiated at Cairo. In reply the famous actor wrote: "The points in the paper are mainly correct. I was the first to introduce the Order in America. Doctor Fleming amplified and perfected the work."

A letter written by Doctor Fleming is in the *History* by Noble Paterson and himself. He says: "Mr. Florence was entertained as a Mason at Marseilles, in Bokhara Temple of the Arabic Bektash. He at this time simply witnessed the opening session of the exoteric ceremonials which characterize the politico-religious Order of Bektash of Oriental Europe. A monitorial, historic and explanatory manuscript he also received there. It did not embrace the esoteric inner Temple exemplification or obligation, nor the Unwritten Law which is never imparted to any one except from mouth to ear. Shortly afterwards, Mr. Florence was similarly favored in Algiers and Aleppo. Through letters and commendations he finally secured the manuscript monitor, history and descriptive matters, from which sprang the Order in this country. It was in Algiers and Aleppo that he was received into the Inner Temple under the domain of the Crescent, and first became possessor of the esoteric work, the unwritten law, and the Shayk's obligation. Subsequently he visited Cairo, Egypt, and was admitted, and collected more of Oriental history and the manuscript of *Memorial Ceremonials*. But Mr. Florence was never fully recognized or possessed of authority until long after his return to America. All he possessed was a disconnected series of sheets in Arabic and French, with some marginal memoranda made by himself from verbal elucidation in Aleppo. Through Professor Albert L. Rawson, these, with others received afterwards through correspondence abroad, comprised the translations from which the Order started here. Mr. Florence and myself received authority to introduce the Order in America."

Brother James McGee in his *Early History of the Ancient Arabic Order of the Nobles of the Mystic Shrine in North America* tells a different story. Published in 1918 this pamphlet says that with the object of bringing the Order to the notice of the Masonic Fraternity, the founder felt the same necessity, as did those who have founded other secret fraternal orders, of giving it the flavor of mysticism and antiquity to secure a standing and success. Brother Fleming wanted the Order to be Arabic by birth but American by adoption, having a broad toleration, "He who holds a belief in a Supreme or Most High is never questioned as to any definition of that belief." In this connection examine the dialogue between the Angel and the Student on page 208 of Francis S. Salturs' book *Honey and Gall*, published by J. E. Lippincott & Company, at Philadelphia, 1875, a copy of which was owned by Doctor Fleming and preserved by his family. This work has some significant marginal notes written by Doctor Fleming showing that his manuscript of the ceremonies was influenced by this poem. The lines in question are:

ANGEL

Believest thou? . . .

STUDENT

. . . In what?

ANGEL

In powers supreme that fix and shape thy lot,
That either wound or kill, sustain, create,
That rule thy doings, and command thy fate?

STUDENT

Spirit! A sacrilege thou mayst suspect.
But hark thee! All religions I respect
As good and worthy,—but believe in none.
The bronze-skinned savage who adores the sun,
And bows before the flament eye in fear
Should not be scoffed at, if his voice sincere
In simple wordings swelleth out in prayer
To one that warms and feeds him by its glare.
The Parsees kneeling to their God of Fire
Ascend with cheerful steps a blazing pyre
To perish faithful—girt with strong belief.
Do they not merit for their martyred grief
An envied life of joys in other spheres
As consolation for their worldly fears?
Cannot a noble heart in Greek or Turk
In breast of Jew as well as Christian lurk?
The struts and splendors of the Orient's rites,
The pageants, jewelled costumes, countless lights,
The wailing dervishes with sandalled feet,
The censors swinging with their perfumes sweet,
The sumptuous mosques, marvels of Eastern art,
The tekke's domed, chiselled in every part
With crafty hand, till stone resembles lace,
A glorious tribute, age cannot efface—
The sensuous music, velvet to the ear,
Monotonous of rhythm, deep, sad, austere,
Yet soul vibrating, mystic, gravely sung,
By throat melodious, and by fervent tongue:
The stately Imans robed in white and blue,

The zains, defenders, eunuchs, retinue,
Steel, gold and glory, pomp immense.
Does not this speak to eye, to soul, to sense,
Persuading all as loud the muessin drones,
"Allah is great, Mahomet's love atones."

Doctor Fleming has a note substituting the word *Arab* for *Jew* in the above text, and two additional lines were added by him in his copy of Saltus' book. These are:

Stir thy lethargy—
Go forth, expiate thy sins.

Brother Fleming had traveled throughout Europe, the Orient, and America. Democratic, congenial, a sportsman, ever at home with kindred spirits, a constant student, he had a book in hand up to his last moments. Possessing a keen retentive memory, he was the best of entertainers, having a fund of recitations and he attracted a host of friends. Through miscellaneous literary work he developed into form his conception of the Order of the Mystic Shrine as a relaxation from the serious labor necessary in the portrayal by himself and his fellow members of the many characters in the Degrees of the Ancient and Accepted Scottish Rite of Freemasonry. The foundation of the Shrine was laid in that Rite. On Sunday, April 21, 1867, Aurora Grata Lodge of Perfection of Brooklyn held a special meeting at the Metropolitan Hotel, New York City, for the purpose of communicating the Ineffable Grades of the Ancient and Accepted Scottish Rite upon Brother William J. Florence who was "about to depart for Europe," as the Minutes say. There were present Illustrious Brother McClenachan and one other member of the Supreme Council for the Northern Masonic Jurisdiction, two from the Southern, and a number of Brethren of Aurora Grata. The Degrees of the Council, Chapter, and Consistory were also conferred upon Brother Florence before his departure. This was the trip made by him to the Old World preceding the establishment of the Ancient Arabic Order of the Nobles of the Mystic Shrine in the United States.

Brother Charles A. Brockaway, Past Potentate of Kismet Temple, and Historian of the Aurora Grata Bodies says: "Brother Florence brought back monitorial, historical and explanatory manuscripts and communicated the secrets of the Order to Dr. Walter M. Fleming of Aurora Grata Consistory, who was empowered to introduce and establish the Order in America. It was determined to confer the Order only on Freemasons and on the 16th of June, 1871 (Brother McGee puts the date in September of the following year), four Knights Templar and seven members of Aurora Grata Consistory, Thirty-second Degree, were made acquainted with the secrets of the Order by Doctor Fleming and Brother Florence. It was decided to engage in the establishment of the Order, and on the 26th of September, 1872, the organization was effected and officers elected. Nine of the thirteen founders of the Mystic Shrine in the United States were members of the Aurora Grata Bodies" (see *One Hundred Years of Aurora Grata*, Charles A. Brockaway, Brooklyn, 1908, page 48).

William J. Florence, Walter M. Fleming, Charles T. McClenachan, Daniel Sickels, John W. Simons, George W. Millar, William S. Paterson, John A. Moore and James S. Chappelle were the nine members mentioned above. The first thirty Nobles of the Mystic Shrine were officially listed and numbered as follows: 1, Walter Millard Fleming; 2, William Jermyn Florence; 3, Sherwood C. Campbell; 4, James S. Chappelle; 5, Oswald M. d'Aubigne; 6, Edward Eddy; 7, Charles T. McClenachan; 8, George W. Millar; 9, John A. Moore; 10, Albert P. Moriarty; 11, William S. Paterson; 12, Daniel Sickels; 13, John W. Simons; 14, Benson Sherwood; 15, Charles Aikman; 16, William V. Alexander; 17, John E. Bendix; 18, William Blanchard; 19, Benjamin F. Brady; 20, John F. Collins; 21, Edward du Laurans; 22, Edward Martin Luther Ehlers; 23, Peter Forrester; 24, William Fowler; 25, William T. Hardenbrook; 26, Philip Lenhart; 27, Joseph M. Levey; 28, James McGee; 29, Charles T. Murrat; 30, William D. May.

Brother Fleming was working early in the seventies upon the Ritual. He joined the Consistory in May, 1871, and in March, 1872, became a member of Columbian Commandery. He conferred with an able ritualist and Masonic student, Charles T. McClenachan, and Brother McGee says they agreed to decorate the Shrine Ritual with the glamour of Eastern mysticism and color. The new organization became an adjunct to the York as well as the Scottish Rite. A candidate must be a Thirty-second Degree Freemason or a Knights Templar.

Doctor Fleming was the physician and friend of Brother Florence. Fleming and McClenachan, according to Noble James McGee, considered how the Order could gain the quickest success. Florence consented to the use of his name. Fleming drew upon his imagination and wrote up Florence in his visits to the imaginary Shrine Temples of foreign lands in "regal splendor," as he termed it, and his "comminglings" with the Nobility of the Order abroad, bestowing upon his congenial patient and chum many honors (see *Early History of the Ancient Arabic Order of the Nobles of the Mystic Shrine in North America*, James McGee, New York, 1918, page 9). While less romantic, this the more recent account of the Order has gained ground though the story lacks the picturesque qualities of the days when on paper at least relations with Shrine Temples of the East were presumably maintained and the advertising of a welcome to visiting Nobles was printed regularly in Arabic in the columns of a New York publication.

Mecca Temple was organized in 1872. The following officers were elected, there being thirteen members of the Temple, of whom eleven were present. Florence and Campbell were absent: Walter M. Fleming, Potentate; Charles T. McClenachan, Chief Rabban; John A. Moore, Assistant Rabban; William S. Paterson, Recorder; Edward Eddy, High Priest; James S. Chappelle, Treasurer; George W. Millar, Oriental Guide; and Oswald M. d'Aubigne, Captain of the Guard.

The Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America was organized on June 6, 1876. The following were officers of the Imperial Grand—*Grand* as a title was dropped later—Council for three years: Walter M. Fleming, New York, Grand Potentate; George F. Loder, Rochester, New York,

Deputy Grand Potentate; Philip F. Lenhart, Brooklyn, Grand Chief Rabban; Edward M. L. Ehlers, New York City, Grand Assistant Chief Rabban; William H. Whiting, Rochester, New York, High Priest and Prophet; Samuel R. Carter, Rochester, New York, Oriental Guide; Aaron L. Northrup, New York City, Grand Treasurer; William S. Paterson, New York City, Grand Recorder; Albert P. Moriarty, New York City, Grand Financial Secretary; John L. Stettinius, Cincinnati, Ohio, Grand First Ceremonial Master; Benson Sherwood, New York City, Grand Second Ceremonial Master; Samuel Harper, Pittsburgh, Grand Marshal; Frank Bascom, Montpelier, Vermont, Grand Captain of the Guards; and George Scott, Paterson, New Jersey, Grand Outer Guard.

Brother Fleming was born at Portland, Maine, June 13, 1838, and died at Mount Vernon, New York, on September 9, 1913; McClenachan was born at Washington, District of Columbia, on April 13, 1829, and died on December 19, 1896; Florence was born at Albany, New York, on July 26, 1831, and died at Philadelphia on November 19, 1891; Paterson was a Scotchman, born at Haddington on March 6, 1844, coming to the United States at three years of age, and died in New York City on May 21, 1913. Brief Masonic biographies are given in the *Early History* by Noble McGee of Nobles Fleming, Florence, McClenachan, Paterson, and Sam Briggs, the latter succeeding Noble Fleming as Imperial Potentate at the Cleveland session of 1886. Noble Briggs as the first Potentate of Al Koran Temple of Cleveland, Ohio, is credited highly by Brother McGee for the fine staging of the ceremonies in the early days. Damascus Temple of Rochester is credited by him on page 17 of his *History* with the first complete rendition of the ceremonial work, but the *History of the Imperial Council* (page 167), assigns this honor to Al Koran Temple.

Important articles of Shrine interest were published in the *Builder*, 1916 (pages 157, 242, 286, and 350), the last giving a list of the Masonic connections of Noble Florence whose affiliation with Freemasonry had been mistakenly questioned. William Winter, the historian of the American stage, has a chapter of eulogy upon Florence in his *Wallet of Time*. He is bountiful of praise in verse and prose, stating of Florence that he was "in art admirable; in life gentle; he was widely known, and he was known only to be loved." Again, he claims of Florence that "Heaven were lonely but for souls like this." We must not too readily exclude from the credit of truly active work for the Shrine this gracious personality, "Billy" Florence.

At the suggestion of Brother W. Freeland Kendrick, a resolution was offered at the meeting of the Imperial Council at Indianapolis in 1919 by Brother Philip D. Gordon, proposing the establishment of a home for friendless, orphaned, and crippled children, to be supported by the Nobles of the Mystic Shrine of North America. The matter was laid over until the meeting of 1920 at Portland, Oregon, when Brother Kendrick personally presented the matter in his annual address as Imperial Potentate. At this time a resolution was adopted authorizing the establishment of a hospital to be supported on an annual per capita basis and to be known as the Shrine Hospital for Crippled Children. An assessment of $2.00 per capita was levied upon the entire membership and a Committee of Seven was to be appointed to select a site and secure plans and specifications. Provision was also made for additional assessments to be levied annually for the support of the institution.

After the Portland session Imperial Potentate Ellis L. Garretson appointed the following Committee and called its first meeting at St. Louis on October 30, 1920: Sam P. Cochran, Hella Temple; Philip D. Gordon, Karnak Temple, Frederic W. Keator, Afifi Temple; W. Freeland Kendrick, Lu Lu Temple; Oscar M. Lanstrum, Algeria Temple; John D. McGilvray, Islam Temple; John A. Morrison, Kismet Temple. At the St. Louis meeting Noble Cochran was appointed chairman and Noble Morrison elected secretary. A resolution was adopted providing for the incorporation of the hospital work under the title "The Shriners' Charity Foundation." The word "charity" was afterward eliminated and the official title became "Shriners' Hospitals for Crippled Children."

Up to this time but one large hospital centrally located was contemplated, but at the next session in Des Moines, 1921, the report of the Committee was convincing that no one hospital would meet the needs. The Imperial Council adopted a resolution providing for the election of a Board of Trustees to be incorporated and vested with authority to select and purchase sites in various parts of the Jurisdiction of the Imperial Council. A unanimous vote was cast for the following Trustees: Nobles Sam P. Cochran, W. Freeland Kendrick, Philip D. Gordon, Frederic W. Keator, Oscar M. Lanstrum, John D. McGilvray and Forrest Adair. Organization was perfected at once by the election of Noble Cochran, chairman; W. Freeland Kendrick, vice chairman; and Forrest Adair, secretary. Two changes in the Board resulted from deaths. Noble Gordon was succeeded by Noble Arthur W. Chapman of Khartum Temple, appointed by Imperial Potentate McCandless in 1923, and Noble Keator was succeeded by Noble James R. Watt, of Cyprus Temple, appointed by Imperial Potentate Dykeman, in 1924. At the 1924 session in Kansas City the Imperial Council added its first four officers as ex-officio members. They were James E. Chandler, Imperial Potentate; James C. Burger, Deputy Imperial Potentate; David W. Crosland, Imperial Chief Rabban, and Clarence M. Dunbar, Imperial Assistant Rabban. Trustees whose terms had expired were re-elected. The next meeting of the Board of Trustees was held in Atlanta, in September, 1921, all members attending. It was here that the board received the advice and co-operation of three distinguished orthopedic surgeons: Robert B. Osgood, of Boston; A. McKenzie Forbes, of Montreal, and Michael Hoke, of Atlanta. From their willingness to assist in the work and give the board the benefit of their skill and experience there grew the Advisory Board of Orthopedic Surgeons, who devote a great deal of time, without remuneration, to the Shrine institutions.

In the spring of 1925, with the opening late in February of the hospitals at Montreal, Canada, and Springfield, Massachusetts, there were seven regular hospitals in the series, besides four mobile units, the total capacity being five hundred beds, which meant

that two thousand bed-patients a year can be given surgical treatment and hospital care. The Philadelphia Hospital was then well under way, the contracts having been let the previous Fall, and the bids for the Chicago Hospital were opened by the Board of Trustees in March. The first child admitted for surgical treatment by a Shriners' surgeon was a patient at Shreveport, Louisiana, in September, 1922. The hospital building was not then completed but an old structure on the property was used temporarily. The new fifty-bed institution was dedicated in April, 1923. Twin Cities Hospital, in the corporate limits of Minneapolis but on the St. Paul side of the river, opened in March, 1923, with a capacity of sixty beds. San Francisco Hospital opened in June, 1923, with a capacity of fifty beds. Portland, Oregon, Hospital opened in January, 1924, with a capacity of fifty beds. St. Louis Hospital opened in April, 1924, and dedicated on June 1 with a capacity of one hundred beds. Springfield and Montreal Hospitals, of fifty beds each, opened in February, 1925. Sites were selected in 1924 for the hospitals in Philadelphia and Chicago and were donated by Lu Lu and Medinah Temples. The Shriners' hospitals and mobile units are open to every crippled child, without restriction as to race or religion, subject to the following requirements: The parents or guardians must be financially unable to pay for its treatment. The child must not be over fourteen years of age, of normal mentality, and there must be reasonable hope of materially improving the child's condition through orthopedic surgery.

SHRINER OATH OF ALLEGIANCE. See *Flag Ceremony*.

SIDE DEGREES. There are certain Masonic Degrees, which, not being placed in the regular routine of the acknowledged Degrees, are not recognized as a part of Ancient Freemasonry, but receive the name of *Honorary* or *Side Degrees*. They constitute no part of the regular ritual, and are not taken under the specific control of either Grand Lodges, Grand Chapters, or any other of the legal, Administrative Bodies of the Institution. Although a few of them are very old, the greater number are of a comparatively modern origin, and are generally supposed to have been indebted for their invention to the ingenuity of either Grand Lecturers, or other distinguished Freemasons.

Their history and ceremonies are often interesting, and so far as we have been made acquainted with them, their tendency, when they are properly conferred, is always moral. They are not given in Lodges or Chapters, but at private meetings of the Brethren or companions possessing them, informally and temporarily called for the sole purpose of conferring them. These temporary assemblies owe no allegiance to any supreme, controlling Body, except so far as they are composed of Master or Royal Arch Masons, and when the business of conferring the Degrees is accomplished, they are dissolved at once, not to meet again, except under similar circumstances and for a similar purpose.

Some of them are conferred on Master Masons, some on Royal Arch Masons, and some only on Knights Templar. There is another class which females, connected by certain ties of relationship with the Fraternity, are permitted to receive; and this fact, in some measure, assimilates these Degrees to the Freemasonry of Adoption, or Female Freemasonry, which is practised in France and some other European countries, although there are important points of difference between them. These female Side Degrees have received the name of *Androgynous Degrees*, from two Greek words signifying *man* and *woman*, and are thus called to indicate the participation in them by both sexes.

The principal Side Degrees that have been practised in the United States of America are as follows:

1. Secret Monitor.
2. Knight of the Three Kings.
3. Knight of Constantinople.
4. Mason's Wife and Daughter.
5. Ark and Dove.
6. Mediterranean Pass.
7. Knight and Heroine of Jericho.
8. Good Samaritan.
9. Knight of the Mediterranean Pass.

SIERRA LEONE. The Grand Lodges of England and Scotland each have three Lodges in Sierra Leone, on the west coast of Africa.

SIGHT, MAKING MASONS AT. The prerogative of the Grand Master to make Freemasons at

The Pictures of the Prince and Princess Royal of Prussia, at full Length, which were presented to their Majesties about three Years ago, are order'd to be plac'd up in the Royal Palace of Windsor.

A few Days since, their Graces the Dukes of Richmond and Montagu, accompanied by several Gentlemen, who were all Free and Accepted Masons, according to Antient Custom, form'd a Lodge upon the Top of a Hill near the Duke of Richmond's Seat, at Goodwood in Suffex, and made the Right Hon. the Lord Baltimore a Free and Accepted Mason.

Lieutenant Colonel Lee, of Brigadier Barrel's Regiment is appointed

MASONIC ITEM AS IT APPEARED IN THE *LEEDS MERCURY*, AN ENGLISH NEWSPAPER, APRIL 7–14, 1730.

sight is described as the eighth landmark of the Order. It is a technical term, which may be defined to be the power to initiate, pass, and raise candidates, by the Grand Master, in a Lodge of Emergency, or, as it is called in the *Book of Constitutions*, an *Occasional Lodge*, specially convened by him, and consisting of such Master Masons as he may call together for that purpose only; the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished, and the Brethren have been dismissed by the Grand Master.

The following item appeared in the *Leeds Mercury*, April 7 to 14, 1730, and bore the heading, *London*.

A few days since, their Graces the Dukes of Richmond and Montague, accompanied by several Gentlemen, who were all Free and Accepted Masons, according to Antient Custom, form'd a Lodge upon the Top of a Hill near the Duke of Richmond's Seat, at Goodwood in Sussex, and made the Right Hon. the Lord Baltimore a Free and Accepted Mason.

It is but right to say that this doctrine is not universally received as established law by the Craft. Brother Mackey did not think, however, that it was ever disputed until within a comparatively recent period. It is true that Brother Cole (*Freemasons Library*, book 51), as far back as 1817, remarked in reference to the custom in the United States that it was "a great stretch of power, not recognized, or at least, he believed, not practised in this country." But the qualifying phrases in this sentence, clearly show that he was by no means certain that he was

correct in denying the recognition of the right. Brother Cole, however, would hardly be considered as competent authority on a question of Masonic law, as he was evidently unacquainted with the *Book of Constitutions*, and does not quote or refer to it throughout his voluminous work.

In that *Book of Constitutions*, however, several instances are furnished of the exercise of this right by various Grand Masters.

In 1731, Lord Lovell being Grand Master, he "formed an Occasional Lodge at Houghton Hall, Sir Robert Walpole's House in Norfolk," and there made the Duke of Lorraine, afterward Emperor of Germany, and the Duke of Newcastle, Master Masons.

We do not quote the case of the initiation, passing and raising of Frederick, Prince of Wales, in 1737, which was done in "an Occasional Lodge," over which Doctor Desaguliers presided, because, as Desaguliers was not the Grand Master, nor even, as has been incorrectly stated by the New York Committee of Correspondence, Deputy Grand Master, but only a Past Grand Master, it cannot be called *a making at sight*. He most probably acted under the Dispensation of the Grand Master, who at that time was the Earl of Darnley.

But in 1766, Lord Blaney, who was then Grand Master, convened "an Occasional Lodge," and initiated, passed, and raised the Duke of Gloucester.

Again in 1767, John Salter, the Deputy, then acting as Grand Master, convened "an Occasional Lodge," and conferred the three Degrees on the Duke of Cumberland.

In 1787, the Prince of Wales was made a Freemason "at an Occasional Lodge convened," says Brother Preston, "for the purpose at the Star and Garter, Pall Mall, over which the Duke of Cumberland—Grand Master—presided in person."

It has been said, however, by those who deny the existence of this prerogative, that these Occasional Lodges were only Special Communications of the Grand Lodge, and the "makings" are thus supposed to have taken place under the authority of that body, and not of the Grand Master. The facts, however, do not sustain this position. Throughout the *Book of Constitutions*, other meetings, whether regular or special, are distinctly recorded as meetings of the Grand Lodge; while these Occasional Lodges appear only to have been convened by the Grand Master for the purpose of making Freemasons.

Besides, in many instances the Lodge was held at a different place from that of the Grand Lodge, and the officers were not, with the exception of the Grand Master, the officers of the Grand Lodge. Thus the Occasional Lodge which initiated the Duke of Lorraine was held at the residence of Sir Robert Walpole, in Norfolk, while the Grand Lodge always met in London. In 1766, the Grand Lodge held its communications at the Crown and Anchor, but the Occasional Lodge, which in the same year conferred the Degrees on the Duke of Gloucester, was convened at the Horn Tavern. In the following year, the Lodge which initiated the Duke of Cumberland was convened at the Thatched House Tavern, the Grand Lodge continuing to meet at the Crown and Anchor.

But Doctor Mackey also held that a conclusive argument *à fortiori*, a stronger reason, may be drawn from the dispensing power of the Grand Master, which has never been denied. No one ever has doubted, or can doubt, the inherent right of the Grand Master to constitute Lodges by Dispensation, and in these Lodges, so constituted, Freemasons may be legally entered, passed, and raised. This is done every day. Seven Master Masons applying to the Grand Master, he grants them a Dispensation, under authority of which they proceed to open and hold a Lodge, and to make Freemasons. This Lodge is, however, admitted to be the mere creature of the Grand Master, for it is in his power at any time to revoke the Dispensation he had granted, and thus to dissolve the Lodge.

But if the Grand Master has the power thus to enable others to confer the Degrees and make Freemasons, by his individual authority out of his presence, are we not permitted to argue *à fortiori*, all the more, that he has also the right of congregating seven Brethren and causing a Freemason to be made in his sight? Can he delegate a power to others which he does not himself possess? And is his calling together an Occasional Lodge, and making, with the assistance of the Brethren thus assembled, a Freemason "at sight," that is to say, in his presence, any thing more or less than the exercise of his dispensing power for the establishment of a Lodge under Dispensation, for a temporary period and for a special purpose. The purpose having been effected, and the Freemason having been made, he revokes his Dispensation, and the Lodge is dismissed. If we assumed any other ground than this, we should be compelled to say that though the Grand Master might authorize others to make Freemasons when he was absent, he could not do it himself when present.

The form of the expression "making Masons at sight" is borrowed from Laurence Dermott, the Grand Secretary of the Atholl Grand Lodge; "making Masons in an Occasional Lodge" is the phrase used by Anderson and his subsequent editors. Brother Dermott (*Ahiman Rezon*), commenting on the thirteenth of the old regulations, which prescribes that Fellow Crafts and Master Masons cannot be made in a private Lodge except by the Dispensation of the Grand Master, says: "This is a very ancient regulation, but seldom put in practise, new Masons being generally made at private Lodges; however, the Right Worshipful Grand Master has full power and authority to make, or cause to be made, in his worship's presence, Free and Accepted Masons at sight, and such making is good. But they cannot be made out of his worship's presence without a written Dispensation for that purpose. Nor can his worship oblige any warranted Lodge to receive the person so made, if the members should declare against him or them; but in such case the Right Worshipful Grand Master may grant them a Warrant and form them into a new Lodge."

But the fact that Brother Dermott uses the phrase does not militate against the existence of the prerogative, nor weaken the argument in its favor. For, in the first place, he is not quoted as authority; and secondly, it is very possible that he did not invent the expression, but found it already existing as a technical phrase generally used by the Craft, although not to be found in the *Book of Constitutions*. The form

there used is "making Masons in an Occasional Lodge," which, as we have already said, is of the same signification.

The mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other Freemasons, convenes a Lodge, and without any previous probation, but *on sight* of the candidate, confers the Degrees upon him, after which he dissolves the Lodge and dismisses the Brethren.

This custom of making Freemasons at sight has been practised by many Grand Lodges in the United States of America, but is becoming less usual, and some Grand Lodges have prohibited it by a constitutional enactment. A few noted cases may be mentioned: John Wanamaker, at Philadelphia; former Vice-President Charles W. Fairbanks, at Indianapolis, Indiana; Rear-Admiral Winfield Scott Schley, at Washington, District of Columbia; and when William Howard Taft was President-Elect, he was made a Freemason "at-sight" on February, 1909, at Cincinnati, by the Grand Master of Ohio.

A valuable historical account of *Making Masons at Sight* was contributed to the *New Age*, March, 1925, by Brother William L. Boyden, Librarian at Washington of the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite.

SIGN. Signs constitute that universal language of which the commentator on the *Leland Manuscript* says that "it is a thing rather to be wished than hoped for." It is evident, however, that such a substitute for a universal language has always existed among mankind. There are certain expressions of ideas which, by an implied common consent, are familiar even to the most barbarous tribes. An extension forward of the open hands will be understood at once by an Australian savage or an American Indian as a gesture betokening peace, while the idea of war or dislike would be as readily conveyed to either of them by a repulsive gesture of the same hands. These are not however, what constitute the signs of Freemasonry. It is evident that every secret society must have some conventional mode of distinguishing strangers from those who are its members, and Freemasonry, in this respect, must have followed the universal custom of adopting such modes of recognition.

The Abbé Grandidier (*Essais Historiques et Topographiques*, page 422) says that when Josse Dotzinger, as architect of the Cathedral of Strassburg, formed, in 1452, all the Master Masons in Germany into one body, "he gave them a word and a particular sign by which they might recognize those who were of their Confraternity." Martene, who wrote a treatise on the ancient rites of the monks (*De Antiquis Monachorum ritibus*), says that, at the Monastery of Hirschau, where many Masons were incorporated as Lay Brethren, one of the officers of the monastery was called the Master of the Works; and the Masons under him had a sign which he describes as *pugnam super pugnam pone vicissim quasi simules constructores marum;* that is, *they placed alternately fist upon fist, as if imitating the builders of walls.* He also says, and other writers confirm the statement, that in the Middle Ages the monks had a system of signs by which they were enabled to recognize the members of their different Orders.

Krause (*Kunsturkunden* iv, page 420) thinks that the Freemasons derived their custom of having signs of recognition from this rule of the old monks. But we can trace the existence of signs to remote antiquity. In the Ancient Mysteries, the initiates were always instructed in a sign. Thus, when a wreath was presented to an initiate of the Mysteries of Mithras by another, instead of receiving it, he cast it upon the ground, and this gesture of casting down was accepted as a sign of recognition.

So, too, Apuleius (*Metamorphoses*) describes the action of one of the devotees of the Mysteries of Isis, and says: "He walked gently, with a hesitating step, the ankle of the left foot being slightly bent, in order, no doubt, that he might afford me some *sign* by which I might recognize him." And in another work (*Apologia*) he says: "If any one happens to be present who has been initiated into the same rites as myself, if he will *give me the sign*, he shall then be at liberty to hear what it is that I keep with so much care."

Plautus, too, alludes to this custom in one of his plays (*Miles Gloriosus* iv, 2) when he says:

Cedo signum, si horunc Baccharum est.
Give me the sign, if you are one of these Bacchantes.

Signs, in fact, belong to all secret associations, and are no more peculiar to Freemasonry than is a system of initiation. The forms differ, but the principle has always existed.

SIGNATURE. Every Freemason who receives a Certificate or Diploma from a Grand Lodge is required to affix his signature in the margin, for a reason which is given under the words *Ne Varietur*, which see.

SIGNET. A ring on which there is an impression of a device is called a *signet*. They were far more common among the ancients than they are among the moderns, although they are still used by many persons. Formerly, as is the custom at this day in the East, letters were never signed by the persons who sent them; and their authenticity depended solely on the impression of the signets which were attached to them.

So common was their use among the ancients, that Clement of Alexandria, while forbidding the Christians of the second century to deck their fingers with rings, which would have been a mark of vanity, makes an exception in favor of signet rings. "We must wear," he says, "but one ring, for the use of a signet; all other rings we must cast aside." Signets were originally engraved altogether upon stone; and Pliny says that metal ones did not come into use until the time of Claudius Caesar.

Signets are constantly alluded to in Scripture. The Hebrews called them צבאות, *Sabaoth*, and they appear to have been used among them from an early period, for we find that when Judah asks Tamar (Genesis xxxviii, 18) what pledge he shall give her she replies, "Thy signet, and thy bracelets, and thy staff that is in thine hand."

They were worn on the finger, generally the index finger, and always on the right hand, as being the most honorable; thus (Jeremiah xxii, 24) we read: "As I live, saith the Lord, though Coniah, the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence."

The signets of the ancients were generally sculptured with religious symbols or the heads of their deities. The sphinx and the sacred beetle were favorite signets among the Egyptians. The former was adopted from that people by the Roman Emperor Augustus. The Babylonians followed the same custom, and many of their signets, remaining to this day, exhibit beautifully sculptured images of Baal-Berith and other Chaldean deities.

The impression from the signet-ring of a King gave the authority of a Royal Decree to any document to which it was affixed; and hence the delivery or transfer of the signet to anyone made him, for the time the representative of the King, and gave him the power of using the royal name.

SIGNET OF TRUTH. The signet of Zerubbabel, used in the instructions of the Royal Arch Degree, is also there called the *Signet of Truth*, to indicate that the neophyte who brings it to the Grand Council is in search of Divine Truth, and to give to him the promise that he will by its power speedily obtain his reward in the possession of that for which he is seeking. The Signet of Truth is presented to the aspirant to assure him that he is advancing in his progress to the attainment of truth, and that he is thus invested with the power to pursue the search.

ZERUBBABEL'S SIGNET BEARING THE SACRED SYMBOL

SIGNET OF ZERUBBABEL. This is used in the American instructions of the Royal Arch Degree. It refers to a passage of Haggai (ii, 23) where God has promised that he will make Zerubbabel His signet. It has the same symbolic meaning as is given to its synonym the *Signet of Truth*, because Zerubbabel, as the head of the second Temple, was the symbol of the searcher after truth. But something may be said of the incorrect form in which it is found in many Chapters. At least from the time when Cross presented an engraving of this signet in his *Hieroglyphic Chart*, and perhaps from a much earlier period, for he may possibly have only perpetuated the blunder, it has been represented in some Chapters by a triangular plate of metal. Now, an unattached plate of metal, in any shape whatsoever, is about as correct a representation of a signet as a walking-cane is of a piece of money.

The signet is and always has been a finger-ring, and so it should be represented in the ceremonies of the Chapter. What the peculiar device of this signet was—for every signet must have a device—we are unable to show, but we may suppose that it was the Tetragrammaton, perhaps in its well-known abbreviated form of a *yod within a triangle*. Whether this was so or not, such a device would be most appropriate to the symbolism of the Royal Arch teaching.

SIGNIFICANT WORD. *Significant* is making a sign, from two Latin words meaning respectively *make* and *sign*. A *significant word* is a sign-making word, or a word that is equivalent to a sign; so the secret words used in the different Degrees of Freemasonry, and the knowledge of which becomes a sign of the possession of the Degree, are called *significant words*. Such a word Lenning calls *ein bedeutendes Wort*, which has the same meaning.

SIGN OF ASSENT. Brother Henry F. Berry, M.A., of the Public Record Office in Ireland, discovered among the papers of Archbishop Ussher, preserved in the Library of Trinity College, Dublin, a complete code of manual signs used by the Victorine Canons at Saint Thomas's Abbey, Dublin. The Latin code contains the following item:

> Pro signo annuendi, leva manum moderate et move non inversam sed ut exterior superficies sit sursum.
>
> For the sign of assent, lift the hand moderately, and move it, not inverted, but so that the outer surface may be upwards.

The above code is published in the *Journal* of the Royal Society of Antiquaries of Ireland, part ii, volume ii, 1892.

SIGN OF DISTRESS. This is probably one of the original modes of recognition adopted at the revival period, if not before. It is to be found in the earliest ceremonies extant of the eighteenth century, and its connection with the legend of the Third Degree makes it evident that it probably belongs to that Degree. The Craft in the Eighteenth Century called it sometimes the *Master's Clap*, and sometimes the *Grand Sign*, which latter name has been adopted by the Freemasons of the Nineteenth Century, who call it the *Grand Hailing Sign*, to indicate its use in *hailing* or calling a Brother whose assistance may be needed. The true form of the sign has unfortunately been changed by carelessness or ignorance from the ancient one, which is still preserved in Great Britain and on the Continent of Europe. It is impossible to be explicit; but it may be remarked, that looking to its traditional origin, the sign is a defensive one, first made in an hour of attack, to give protection to the person. This is perfectly represented by the European and English form, but utterly misrepresented by the American. The German Rite of Schroeder attempted some years ago to induce the Craft to transfer this sign from the Third to the First Degree. As this would have been an evident innovation, and would have contradicted the ritualistic history of its origin and meaning, the attempt was not successful.

SIJEL, AL. The Recording Angel of Islam.

SILENCE. See *Secrecy and Silence*.

SILENT BROTHERHOOD. Dwellers in the Priories of Cluny and Hirsan in the eleventh century were placed under rigid discipline as to speech. Those of Cluny were the first to adopt the system of signs for daily intercommunication, which system, by consent or permissal, granted after application through three special messengers from the Priory of Hirsan, was adopted by that Priory in all its elaborateness, and indeed enlarged and perfected by the well-known Abbot William. The doctrine of a perfect silence in such extensive communities became noteworthy in history. These earnest and devoted men, under strong discipline, as *Conversi* or *barbati fratres*, *Returned* or *Bearded Brethren*, were encouraged in the Abbeys of the Middle Ages. Their labors were conducted in companies of ten each, under Deans of the Monastery, who were in turn instructed by Wardens and Superiors.

SILOAM INSCRIPTION. An inscription accidentally discovered in 1880 by a native pupil of Schick,

a German architect, who had long settled in Jerusalem. It is chiseled in the rock that forms the southern wall of the channel which opens out upon the ancient Pool of Siloam, and is partly concealed by the water. The modern Pool includes the older reservoir, supplied with water by an excavated tunnel, 1708 yards long, communicating with the Spring of the Virgin, which is cut through the ridge that forms the southern part of the Temple Hill. The Pool is on the opposite side of the ridge, at the mouth of the Tyropoeon Cheesemakers valley, which was filled with rubbish, and largely built over.

The inscription is on an artificial tablet in the rock, about nineteen feet from the opening upon the Pool. The first intelligible copy was made by Prof. A. H. Sayce, whose admirable little work, called *Fresh Light from the Ancient Monuments*, gives full details.

Doctor Guthe, in March, 1881, made a complete facsimile copy of the six lines, which read thus:

(Behold) the excavation! now this is the history of the excavation. While the excavators were still lifting up the pick, each towards his neighbor, and while there were yet three cubits to (excavate, there was heard) the voice of one man calling to his neighbor, for there was an excess in the rock on the right hand (and on the left). And after that on the day of excavating, the excavators had struck pick against pick, one against the other, the waters flowed from the spring to the pool for a distance of 1200 cubits. And (part) of a cubit was the height of the rock over the head of the excavators.

The engineering skill must have been considerable, as the work was tortuous, and yet the excavators met at the middle. There is no date, but the form of the letters show the age to be nearly that of the Moabite stone. Scholars place the date during the reign of Hezekiah and in that event appraise it as the oldest Hebrew inscription known. "He made the pool and the aqueduct and brought the water into the city" (Second Kings xx, 20). The discovery was an important one. Professor Sayce deduces the following:

The modern city of Jerusalem occupies very little of the same ground as the ancient one; the latter stood entirely on the rising ground to the east of the Tyropoeon valley, the northern portion of which is at present occupied by the Mosque of Omar, while the southern portion is uninhabited. The Tyropoeon valley itself must be the Valley of the Sons of Hinnom, where the idolaters of Jerusalem burnt their children in the fire to Moloch. It must be in the southern cliff of this valley that the tombs of the kings are situated," they being buried under the rubbish with which the valley is filled; and "among this rubbish must be remains of the city and temple destroyed by Nebuchadnezzar. Here, as well as in the now obliterated Valley of the Cheesemakers, probably lie the relics of the dynasty of David.

Hebrew inscriptions of an early date have hitherto long been sought for in vain. Seals and fragmentary inscriptions have heretofore been discovered. Several of these seals have been found in Babylonia and Mesopotamia, and are regarded as memorials of the Jewish exiles; but the Schick discovery gives us a writing certainly as old as the time of Isaiah.

SILVER AND GOLD. When Saint Peter healed the lame man whom he met at the gate Beautiful of the Temple, he said to him "Silver and gold have I none; but such as I have give I thee" (Acts iii, 6); and he bestowed on him the gift of health. When the pious pilgrim begged his way, through all the perils of a distant journey, to kneel at the Holy Sepulcher, in his passage through poor and inhospitable regions, a crust of bread and a draft of water were often the only alms that he received. This has been symbolized in the ceremony of reception of a Knight Templar, and in it the words of Saint Peter have been preserved, to be applied to the allegorical pilgrimage there represented.

SILVER CORD. In the beautiful and affecting description of the body of man suffering under the infirmities of old age given in the twelfth chapter of Ecclesiastes, we find the expression "or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Doctor Clarke thus explains these beautiful metaphors. The silver cord is the spinal marrow; its loosening is the cessation of all nervous sensibility; the golden bowl is the brain, which is rendered unfit to perform its functions by the approach of death; the pitcher means the great vein which carries the blood to the right ventricle of the heart, here called the fountain; by the wheel is meant the great artery which receives the blood from the left ventricle of the heart, here designated as the cistern. This collection of metaphors is a part of the Scripture reading in the Third Degree, and forms an appropriate introduction to those sublime ceremonies whose object is to teach symbolically the resurrection and life eternal.

SIMONS, JOHN W. A tactful and active factor in the Saint Johns Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in the State of New York independently formed about 1837, and headed by Harry C. Atwood, Master of York Lodge No. 367 of New York City. This was united with the old Grand Lodge of New York on December 27, 1850, by a public procession on Saint John's Day and suitable ceremonies at Tripler Hall. Brother Simons was noted for his knowledge of Masonic Jurisprudence and was also Grand Master of his State in 1861 (see *History of Freemasonry in the State of New York*, Ossian Lang, 1922, pages 134, 146).

SIMORGH. A monstrous griffin, guardian of the Persian mysteries.

SINAI. A mountain of Arabia between the horns of the Red Sea. It is the place where Moses received the Law from Jehovah, and where he was directed to construct the Tabernacle. Hence, says Lenning, the Scottish Freemasons make Mount Sinai a symbol of truth. Of the advanced Degrees, the Twenty-third and Twenty-fourth of the Ancient and Accepted Scottish Rite, or the Chief and Prince of the Tabernacle, refer in their instructions to this mountain and the Tabernacle there constructed.

SIR. This is the distinctive title given to the possessors of the Degrees of Masonic Knighthood, and is borrowed from the heraldic usage. The word *knight* is sometimes interposed between the title and the personal name, as, for example, *Sir Knight John Smith*. English knights are in the habit of using the word *frater*, or *brother*, a usage which to some extent is being adopted in the United States of America. English Knights Templar have been led to the abandonment of the title *Sir* because legal enactments made the use of titles not granted by the Crown unlawful. But there is no such law in America. The addition of *Sir*

to the names of all Knights is accounted, says Ashmole, "parcel of their style." The use of it is as old, certainly, as the time of Edward I, and it is supposed to be a contraction of the old French *Sire*, meaning *Seigneur*, or *Lord*.

SIRAT, AS or AL. See *Al-Sirat*.

SIROC. The Hebrew word שרוך. A significant word, formerly used in the Order of High Priesthood in the United States of America. It signifies a shoelatchet, and refers to the declaration of Abraham to Melchizedek, that of the goods which had been captured he would "not take from a thread even to a shoelatchet" (Genesis xiv, 23), that is, nothing even of the slightest value. The introduction of this word into some of the lower Capitular Degrees was an error of the ritualists.

SISTER LODGES. Lodges are so called which are in the same Masonic Jurisdiction, and owe obedience to the same Grand Lodge.

SISTERS BY ADOPTION. In the Lodges of the French Adoptive Rite this is the title by which the female members are designated. The female members of all androgynous, both sexes, Degrees are Sisters, as the male members are Brethren.

SISTERS OF THE GILD. The attempt of some writers to maintain that women were admitted into the Medieval Confraternities of Freemasons fails to be substantiated for want of sufficient proof. The entire spirit of the *Old Constitutions* indicates that none but men, under the titles of *Brethren* and *fellows*, were admitted into these Masonic Gilds; and the first Code of Charges adopted at the Revival in 1717, declares that "the persons admitted members of a Lodge must be good and true men . . . no women, etc."

The opinion that women were originally admitted into the Masonic Gild, as it is asserted that they were into some of the others, is based upon the fact that, in what is called the *York Manuscript, No. 4*, whose date as affixed to the Roll is 1693, we find the following words: "The one of the elders takeing the Booke, and that hee or shee that is to be made mason shall lay their hands theron, and the charge shall be given."

But in the *Alnwick Manuscript*, which is inserted as a Preface to the Records of the Lodge at Alnwick, beginning September 29, 1701, and which manuscript was therefore probably at least contemporary with that of York, we find the corresponding passage in the following words, "Then shall one of the most ancient of them all hold a book that he or they may lay his or their hands upon the said Book," etc.

Again in the *Grand Lodge Manuscript, No. 1*, whose date is 1583, we meet with the same regulation in Latin thus: *Tunc unus ex senioribus teneat librum et ille vel illi apposuerunt manus sub librum et tunc praecepta deberent legi.* This was no doubt the original form of which the writer of the *York Manuscript* gives a translation, and either through ignorance or clerical carelessness, the *ille vel illi*, instead of *he or they*, has been translated *he or she*.

Besides, the whole tenor of the Charges in the *York Manuscript* clearly shows that they were intended for men only. A woman could scarcely have been required to swear that she "would not take her fellow's wife in villainy," nor make anyone a Freemason unless "he has his right limbs as a man ought to have."

It cannot be admitted on the authority of a mistranslation of a single letter, by which an *a* was taken for an *e*, thus changing *ille* into *illa*, or *he* into *she*, that the Masonic Gild admitted women into a Craft whose labors were to hew heavy stones and to ascend tall scaffolds. Such never could have been the case in Operative Masonry.

There is, however, abundant evidence that in the other Gilds, or Livery Companies of England, women or sisters were admitted to the freedom of the company. Herbert (*History of the Livery Companies* xi, page 83) thinks that the custom was borrowed, on the constitution of the Companies, by Edward III from the Ecclesiastical or Religious Gilds, which were often composed of both sexes. But there does not seem to be any evidence that the usage was extended to the Building Corporations or Freemasons Gilds. A woman might be a female grocer or haberdasher, but she could hardly perform the duties of a female builder.

SIT LUX ET LUX FUIT. A motto frequently used in Freemasonry, although sometimes written, *Lux fiat et Lux fit*, signifying *Let there be light, and there was light* (Genesis i, 3); the strict translation from the Hebrew continues, "And the Lord took care of the light, that it was useful, and He divided the light from the darkness."

SITUATION OF THE LODGE. A Lodge is, or ought to be, always situated due East and West, for reasons which are detailed in the articles on *East* and *Orientation*, which see.

SIVAN. The Hebrew word סיון. The ninth month of the Hebrew civil year, corresponding with the months May and June, beginning with the new moon of the former.

SIX LIGHTS. The six lights of Symbolic Freemasonry are divided into the *Greater* and *Lesser Lights*, which see. In the American system of the Royal Arch there is no symbol of the kind, but in the English system there are six lights—three lesser and three greater—placed in the form of two interlaced triangles. The three lesser represent the Patriarchal, Mosaic, and Christian Dispensations; the three greater the Creative, Preservative, and Destructive Power of God. The four lesser triangles, formed by the intersection of the two great triangles, are emblematic of the four Degrees of Ancient Craft Masonry.

SIX PERIODS. The Grand Architects' *Six Periods* constituted a part of the old Prestonian lecture in the Fellow Craft's Degree. It referred to the six days of creation, the six periods being the six days. It no longer forms a part of the lecture as modified by Doctor Hemming in England, although Brother Oliver devotes a chapter in his *Historical Landmarks* to this subject. It was probably at one time taught in the United States of America before Brother Webb modified and abridged the Prestonian lectures, for Hardie gives the Six Periods in full in his *Monitor*, which was published in 1818. The Webb lecture, practised in the United States, comprehends the whole subject of the Six Periods, which make a closely printed page in Browne's *Master Key*, in these few words: "In six days God created the heavens and the earth, and rested upon the seventh day;

the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator."

SKELETON. A symbol of death. The ancient Egyptians often introduced a *skeleton* in their feasts to remind the revelers of the transitory nature of their enjoyments, and to teach them that in the midst of life we are in death. As such an admonitory symbol it has been used in some of the advanced Degrees (see *Skull*).

SKIRRET. In the English system the *Skirret* is one of the working-tools of a Master Mason. It is an implement which acts on a center-pin, whence a line is drawn, chalked, and struck to mark out the ground for the foundation of the intended structure. Symbolically, it points to us that straight and undeviating line of conduct laid down for our pursuits in the volume of the Sacred Law. The Skirret is not used in the American system.

SKULL. The *skull* as a symbol is not used in Freemasonry except in Masonic Templarism, where it is a symbol of mortality. Among the Articles of Accusation sent by the Pope to the Bishops and Papal Commissaries upon which to examine the Knights Templar, those from the forty-second to the fifty-seventh refer to the human skull, *Cranium humanum*, which the Templars were accused of using in their reception, and worshiping as an idol. It is possible that the Old Templars made use of the skull in their ceremony of reception; but Modern Templars will readily acquit their predecessors of the crime of idolatry, and find in their use of a skull a symbolic design (see *Baphomet*).

Of this symbol of mortality, the skull, much has been written and when found of suitable service quoted with effect at Masonic meetings. About 1860 Brother J. S. Parvin of Iowa received a copy of a poem entitled *Lines to a Skeleton* as printed in a newspaper published at Glasgow, Scotland. He was struck with its beauty and used it in his Knight Templar work, he at that time being Eminent Commander of the local Commandery. A similar experience befel Brother Eugene S. Elliott of Wisconsin but Brother Parvin is believed to have been first to use the poem as above described and it soon became very popular and is still generally used. The popularity of the poem has caused it to be paraphrased by several Brethren, Denman S. Wagstaff, *New Age Magazine*, April 1917 (page 178); Newton Newkirk, *Missouri Freemason*, October 29, 1904; and copies of others published by H. D. Loveland, California, Norman T. Gassette, and so on are in our possession but lack particulars of first place of publication.

However, the original also has its uncertainties. The *Square and Compass*, Denver, July, 1923, page 44, says "The poem was written by Robert Philip of Gormyre Cottage, Scotland. He wrote the verses while watching for 'body snatchers' in the parish churchyard of Torphichen where during the repairing of the church the unearthing of a skeleton suggested the subject." Brother C. C. Hunt, Grand Secretary of Iowa, who has kindly investigated the matter for us, writes "In 1816 the manuscript of the poem was found in the museum of the Royal College of Surgeons at London near a perfect human skeleton. The attendant who found it handed it to the curator of the museum and he in turn sent it to the London Morning *Chronicle* for publication. The first authentic record that we have of the poem is its appearance in the London *Chronicle* in 1816. It excited so much attention that a reward of fifty guineas was offered for information that would lead to the discovery of its author. This was without avail, however, as the author preserved his incognito and to this day no one knows who he was. Thus you will note the similarity in the fact that the author of the poem as well as the former occupant of the skeleton about whom it was written remain unknown."

Hoyt's *New Cyclopedia of Practical Quotations*, 1922 (page 687), credits the ode to Anna Jane Vardill (Mrs. James Niven) and it did appear in the *European* Magazine, November, 1816, signed with the initial "V." But Brother Hunt points out that the poetess denied the authorship and the coincidence of the initial is the only thing to connect her with the poem. The subject came up frequently in *Notes and Queries*, London, and usually was credited to Miss Vardill but has been claimed for J. D. Gordman and Robert Philip, the latter in 1826. The lines are listed as anonymous in Edith Granger's *Index to Poetry and Recitations*, Chicago, 1904, McClurg.

Behold this ruin, 'Twas a skull
Once of ethereal spirit full.
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.

What beauteous visions filled this spot,
What dreams of pleasure long forgot?
Nor hope, nor joy, nor love, nor fear,
Have left one trace on record here.

Beneath this mouldering canopy
Once shone the bright and busy eye:
But start not at the dismal void—
If social love that eye employed.

If with no lawless fire it gleamed,
But through the dews of kindness beamed;
That eye shall be forever bright
When stars and sun are sunk in night.

Within this hollow cavern hung
The ready, swift, and tuneful tongue;
If Falsehood's honey it disdained,
And when it could not praise was chained.

If bold in Virtue's cause it spoke,
Yet gentle concord never broke—
This silent tongue shall plead for thee
When Time unveils Eternity.

Say, did these fingers delve the mine,
Or with the envied rubies shine?
To hew the rock or wear a gem
Can little now avail to them.

But if the page of truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth and Fame.

Avails it whether bare or shod
These feet the paths of duty trod?
If from the bowers of Ease they fled.
To seek Affliction's humble shed.

If Grandeur's guilty bribe they spurned,
And home to Virtue's cot returned—
These feet with angel wings shall vie,
And tread the palace of the sky.

There is an earlier poem of 1808 by Lord Byron on the skull. He tells of it in his conversations with Medwin; "The gardener in digging discovered a skull that had probably belonged to some jolly friar or monk of the abbey (Newstead Abbey) about the time it was demonasteried. Observing it to be of giant size and in a perfect state of preservation, a strange fancy seized me of having it set and mounted as a drinking cup. I accordingly sent it to town, and it returned with a very high polish, and of a mottled colour like tortoise shell."

Start not—nor deem my spirit fled:
In me behold the only skull,
From which, unlike a living head,
Whatever flows is never dull.

I lived, I loved, I quaff'd, like thee:
I died: let earth my bones resign:
Fill up—thou canst not injure me;
The worm hath fouler lips than thine.

Better to hold the sparkling grape,
Than nurse the earth-worm's slimy brood;
And circle in the goblet's shape
The drink of Gods, than reptile's food.

Where once my wit, perchance, hath shone,
In aid of others let me shine;
And when, alas! our brains are gone,
What nobler substitute than wine?

Quaff while thou canst; another race,
When thou and thine like me are sped,
May rescue thee from earth's embrace,
And rhyme and revel with the dead.

Why not? since through life's little day
Our heads such sad effects produce;
Redeem'd from worms and wasting clay,
This chance is theirs, to be of use.

SKULL AND CROSS-BONES. They are a symbol of mortality and death, and are so used by heralds in funeral achievements. As the means of inciting the mind to the contemplation of the most solemn subjects, the *skull and cross-bones* are used in the Chamber of Reflection in the French and Scottish Rites, and in all those Degrees where that Chamber constitutes a part of the preliminary ceremonies of initiation.

SLADE, ALEXANDER. On the title page of a 32-page pamphlet, *The Free Mason Examin'd*, published at London, England, 1754, the author is given as "Alexander Slade, Late Master of Three Regular Constituted Lodges, In the City of Norwich." Careful search among the archives failed to find a Brother who by the year 1754 had occupied the chair of three Norwich (England) Lodges. The pamphlet was reproduced in facsimile by the Lodge of Research, No. 2429, Leicester, 1926–7, with comments by Brother John T. Thorp, who also read a paper "Freemasonry Parodied in 1754 by Slade's *Free Mason Examin'd*" (see *Transactions*, Quatuor Coronati Lodge, 1907, volume xx, pages 95–111). Slade has not been identified with Norwich nor with Freemasonry and the purpose of this unknown writer is mysterious, Brother Thorp suggesting several possibilities: first, that this curious production is what it claims to be—an account of some Lodge ceremonies of that time; second, perhaps published to ridicule the claims made to a remote antiquity by the Grand Lodge of the Antients; third, a misleading parody upon certain Masonic work of that period, and fourth, an outright invention prompted by pure greed, there being a lively demand for such information, Prichard's pamphlet of 1730 having four editions in a month and nearly twenty by 1754. Six editions of Slade's work were published, four in 1754, the others bear no date, and copies of all are rare.

SLANDER. Inwood, in his sermon on *Union Amongst Masons*, says: "To defame our Brother, or suffer him to be defamed, without interesting ourselves for the preservation of his name and character, there is scarcely the shadow of an excuse to be formed. Defamation is always wicked. Slander and evil speaking are the pests of civil society, are the disgrace of every degree of religious profession, are the poisonous bane of all brotherly love."

SLAVE. See *Free Born*.

SLIP. This technical expression in American Freemasonry, but commonly confined to the Western States, and not generally used, is of comparatively recent origin; and both the action and the word probably sprang up, with a few other innovations, intended as especial methods of precaution, about the time of the anti-Masonic excitement.

SLOANE MANUSCRIPTS. There are three copies of the *Old Constitutions* which bear this name. All of them were found in the British Museum among the heterogeneous collection of papers which were once the property of Sir Hans Sloane.

The first *Sloane Manuscript*, which is known in the Museum as No. 3848, is one of the most complete of the copies extant of the *Old Constitutions*. At the end of it, the date is certified by the following subscription: *finis p. me Eduardu Sankey decimo sexto die Octobris Anno Domini 1646*. It was published for the first time, from an exact transcript of the original, by Brother Hughan in his *Old Charges of the British Freemasons*.

The second *Sloane Manuscript* is known in the British Museum as No. 3323. It is in a large folio volume of three hundred and twenty-eight leaves, on the fly-leaf of which Sir Hans Sloane has written, "Loose papers of mine Concerning Curiosities." There are many manuscripts by different hands. The Masonic one is subscribed thus with the date and name of the writer, *Haec scripta fuerunt p. me Thomam Martin, 1659*, and this fixes the date. It consists of three leaves of paper six inches by seven and a half, is written in a small, neat hand, and endorsed *Free Masonry*. It was first published, in 1871, by Brother Hughan in his *Masonic Sketches and Reprints*. The Rev. Brother A. F. A. Woodford thinks this an "indifferent copy of the former one." But this seems unlikely. The entire omission of the Legend of the Craft from the time of Lamech to the building of the Temple, including the important Legend of Euclid, all of which is given in full in the other manuscript, No. 3848, together with a great many verbal discrepancies, and a total difference in the eighteenth charge, would lead one to suppose that the former manuscript never was seen, or at least copied, by the writer of the latter. On the whole, it is, from this very omission, one of the least valuable of the copies of the *Old Constitutions*.

The third *Sloane Manuscript* is really one of the most interesting and valuable of those that have been heretofore discovered. A portion of it, a small por-

tion, was inserted by Findel in his *History of Freemasonry;* but the whole has been since published in the *Voice of Masonry*, a periodical printed at Chicago in 1872. The number of the manuscript in the British Museum is 3329, and Brother Hughan places its date at from 1640–1700; but he says that Messrs. Bond and Sims, of the British Museum, agree in stating that it is "probably of the beginning of the eighteenth century." But the Rev. Brother Woodford mentions a *great authority*, Wallbran, on manuscripts who declares it to be "previous to the middle of the seventeenth century." Findel thinks it originated at the end of the seventeenth century, and "that it was found among the papers which Doctor Plot left behind him on his death, and was one of the sources whence his communications on Freemasonry were derived." It is not a copy of the *Old Constitutions*, in which respect it differs from all the other manuscripts, but is a description of the ritual of the Society of Free Operative Masons at the period when it was written. This it is that makes it so valuable a contribution to the history of Freemasonry, and renders it so important that its precise date should be fixed.

SMARAGDINE, TABLET OF HERMES. The foundation of Hermetic knowledge, by an unknown author. Translated in the *Oedipus Aegyptiacus.*

SMITH, GEORGE. Captain George Smith was a Freemason of some distinction during the latter part of the eighteenth century. Although born in England, he at an early age entered the military service of Prussia, being connected with noble families of that kingdom. During his residence on the Continent it appears that he was initiated in one of the German Lodges. On his return to England he was appointed Inspector of the Royal Military Academy at Woolwich, and published, in 1779, a *Universal Military Dictionary*, and, in 1783, a *Bibliotheca Militaris.*

Brother Smith devoted much attention to Masonic studies, and is said to have been a good workman in the Royal Military Lodge at Woolwich, of which he was for four years the Master. During his Mastership the Lodge had, on one occasion, been opened in the King's Bench prison, and some persons who were confined there were initiated. For this the Master and Brethren were censured, and the Grand Lodge declared that "it is inconsistent with the principles of Masonry for any Freemason's Lodge to be held, for the purpose of making, passing, or raising Masons, in any prison or place of confinement" (see *Constitutions*, 1784, page 349). Brother Smith was appointed by the Duke of Manchester, in 1778, Provincial Grand Master of Kent, and on that occasion delivered his *Inaugural Charge* before the Lodge of Friendship at Dover. He also drew up a Code of Laws for the government of the Province, which was published in 1781. In 1780 he was appointed Junior Grand Warden of the Grand Lodge; but objections having been made by Heseltine, the Grand Secretary, between whom and himself there was no very kind feeling, on the ground that no one could hold two offices in the Grand Lodge, Smith resigned at the next Quarterly Communication. As at the time of his appointment there was really no law forbidding the holding of two offices, its impropriety was so manifest, that the Grand Lodge adopted a regulation (*Constitutions*, 1784, page 336) that "it is incompatible with the laws of this society for any Brother to hold more than one office in the Grand Lodge at the same time."

Captain Smith, in 1783, published a work entitled *The Use and Abuse of Freemasonry: a work of the greatest utility to the Brethren of the Society, to Mankind in general, and to the Ladies in particular.* The interest to the ladies consists in some twenty pages, in which he gives the "Ancient and Modern reasons why the ladies have never been admitted into the Society of Freemasons," a section the omission of which would scarcely have diminished the value of the work or the reputation of the author.

The work of Brother Smith would not at the present day, in the advanced progress of Masonic knowledge, enhance the reputation of its writer. But at the time when it appeared, there was a great dearth of Masonic literature—Anderson, Calcott, Hutchinson, and Preston being the only authors of any repute that had as yet written on the subject of Freemasonry. There was much historical information contained within its pages, and some few suggestive thoughts on the symbolism and philosophy of the Order. To the Craft of that day the book was therefore necessary and useful. Nothing, indeed, proves the necessity of such a work more than the fact that the Grand Lodge refused its sanction to the publication on the general ground of opposition to Masonic literature.

Noorthouck (*Constitutions*, 1784, page 347), in commenting on the refusal of a sanction, says:

> No particular objection being stated against the abovementioned work, the natural conclusion is, that a sanction was refused on the general principle that, considering the flourishing state of our Lodges, where *regular* instruction and suitable exercises are ever ready for all Brethern who zealously aspire to improve in masonical knowledge, new publications are unnecessary on a subject which books cannot teach. Indeed, the temptations to authorship have effected a strange revolution of sentiments since the year 1720, when even *antient* manuscripts were destroyed, to prevent their appearance in a *printed* Book of Constitutions! for the principal materials in this very work, then so much dreaded, have since been retailed in a variety of forms, to give consequence to fanciful productions that might have been safely withheld, without sensible injury, either to the Fraternity or to the literary reputation of the writers.

To dispel such darkness almost any sort of book should have been acceptable. The work was published without the sanction, and the Craft being wiser than their representatives in the Grand Lodge, the edition was speedily exhausted. In 1785 Captain Smith was expelled from the Society for "uttering an instrument purporting to be a certificate of the Grand Lodge recommending two distressed Brethren."

Doctor Oliver (*Revelations of a Square*, page 215) describes Captain Smith as a man "plain in speech and manners, but honourable and upright in his dealings, and an active and zealous Mason." It is probable that he died about the end of the eighteenth or the beginning of the nineteenth century.

SMITH, WILLIAM. Brother Smith published *The Freemasons Pocket Companion*, 1736, at London, England.

SMITTEN BUILDER. The old lectures used to say: "The veil of the Temple is rent, *the builder is smitten*, and we are raised from the tomb of transgression." Brother Hutchinson, and after him

Doctor Oliver, apply the expression, *The smitten builder*, to the crucified Savior, and define it as a symbol of His divine mediation; but the general interpretation of the symbol is, that it refers to death as the necessary precursor of immortality. In this sense, the *smitten builder* presents, like every other part of the Third Degree, the symbolic instruction of eternal life.

SNOW, JOHN. A distinguished lecturer on Freemasonry, who was principally instrumental in introducing the system of Webb, of whom he was a pupil, into the Lodges of the Western States. He was also a Grand Master of the Grand Lodge of Ohio, and was the founder and first Grand Commander of the first Grand Encampment of Knights Templar in the same State. He was born in Providence, Rhode Island, February 25, 1780; was initiated into Freemasonry in Mount Vernon Lodge, of Providence, in 1809, and died May 16,1852, at Worthington, Ohio.

SNOWS. See *Rains*.

SOCIAL CHARACTER OF FREEMASONRY. Freemasonry attracts our attention as a great *social* Institution. Laying aside for the time those artificial distinctions of rank and wealth, which, however, are necessary in the world to the regular progression of society, its members meet in their Lodges on one common level of brotherhood and equality. There virtue and talent alone claim and receive pre-eminence, and the great object of all is to see who can best work and best agree. There friendship and fraternal affection are strenuously inculcated and assiduously cultivated, and that great mystic tie is established which peculiarly distinguishes the society. Hence is it that Washington has declared that the benevolent purpose of the Masonic Institution is to enlarge the sphere of social happiness, and its grand object to promote the happiness of the human race.

SOCIETAS ROSICRUCIANA IN ANGLIA. See *Rosicrucianism*.

SOCIETAS ROSICRUCIANA IN SCOTIA. See *Rosicrucianism*.

SOCIETY ISLANDS. See *Oceania*.

SOCIETY OF THE CHAIN. See *Chain, Society of the*.

SOCIUS. The Sixth Degree of the Order of Strict Observance.

SODALITIES. From the Latin word meaning *Companion*. Societies or companies of friends or companions assembled together for a special purpose. Such confraternities, under the name of *Sodalitia*, were established in Rome, by Cato the Censor, for the mutual protection of the members. As their proceedings were secret, they gave offense to the government, and were suppressed, 80 B.C., by a Decree of the Senate, but were afterward restored by a law of Clodius. The name is applied in the Roman Catholic Church to associations of persons for charitable or devotional purposes.

SOFISM. The Sofis were a mystical sect which greatly prevailed in Eastern countries, and especially in Persia, whose religious faith was supposed by most writers to embody the secret doctrine of Mohammedanism. Sir John Malcolm (*History of Persia*, chapter xx) says that they have among them great numbers of the wisest and ablest men of the East, and since his time the sect has largely increased.

The name is most probably derived from the Greek σοφία, *wisdom;* and Malcolm states that they also bore the name of *philosaufs*, in which we may readily detect the word *philosophers*. He says also: "The Mohammedan Sofis have endeavored to connect their mystic faith with the doctrine of their prophet, who, they assert, was himself an accomplished *Sofi*."

The principal Sofi writers are familiar with the opinions of Aristotle and Plato, and their most important works abound with quotations from the latter. Sir John Malcolm compares the school of Sofism with that of Pythagoras. It is evident that there is a great similarity between Sofism and Gnosticism, and all the features of the Sofic initiation remind us very forcibly of those of the Masonic. The object of the system is the attainment of *Truth*, and the novice is invited "to embark on the sea of doubt," that is, to commence his investigations, which are to end in its discovery.

There are four stages or degrees of initiation: the first is merely preliminary, and the initiate is required to observe the ordinary rites and ceremonies of religion for the sake of the vulgar, who do not understand their esoteric meaning. In the Second Degree he is said to enter the pale of Sofism, and exchanges these external rites for a spiritual worship. The Third Degree is that of *Wisdom*, and he who reaches it is supposed to have attained supernatural knowledge, and to be equal to the angels. The Fourth and last degree is called *Truth*, for he has now reached it, and has become completely united with Deity. They have, says Malcolm, secrets and mysteries in every stage or degree which are never revealed to the profane, and to reveal which would be a crime of the deepest turpitude.

The tenets of the sect, so far as they are made known to the world, are, according to Sir William Jones (*Asiatic Researches* ii, page 62), "that nothing exists absolutely but God; that the human soul is an emanation of His essence, and, though divided for a time from its heavenly source, will be finally reunited with it; that the highest possible happiness will arise from its reunion; and that the chief good of mankind in this transitory world consists in as perfect a union with the Eternal Spirit as the incumbrances of a mortal frame will allow." It is evident that an investigation of the true system of these Eastern mysteries must be an interesting subject of inquiry to the student of Freemasonry; for Godfrey Higgins is hardly too enthusiastic in supposing them to be the ancient Freemasons of Mohammedanism. His views are thus expressed in the second volume of his *Anacalypsis* (page 301): a wonderful work—wonderful for the vast and varied learning that it exhibits; but still more so for the bold and strange theories which, however untenable, are defended with all the powers of a more than ordinary intellect. "The circumstances," he says, "of the gradation of ranks, the initiation, and the head of the Order in Persia being called *Grand Master*, raise a presumption that the Sofis were, in reality, the Order of Masons."

Without subscribing at once to the theory of Godfrey Higgins, we may well be surprised at the coincidences existing between the customs and the dogmas of the Sofis and those of the Freemasons, and we would naturally be curious to investigate the

causes of the close communication which existed at various times during the Crusades between this Mohammedan sect of philosophers and the Christian Order of Templars. C. W. King, in his learned treatise on the Gnostics, seems to entertain a similar idea of this connection between the Templars and the Sofis. He says that,

> Inasmuch as these *Sofis* were composed exclusively of the learned amongst the Persians and Syrians, and learning at that time meant little more than a proficiency in medicine and astrology, the two points that brought the Eastern sages into amicable contact with their barbarous invaders from the West, it is easy to see how the latter may have imbibed the secret doctrines simultaneously with the science of those who were their instructors in all matters pertaining to science and art. The Sofi doctrine involved the grand idea of one universal creed, which could be secretly held under any profession of an outward faith: and in fact took virtually the same view of religious systems as that in which the ancient philosophers had regarded such matters.

SOFTAS. Students in the universities of Islam.

SO HELP ME GOD. The usual obsecration or imprecation affixed in modern times to oaths, and meaning, *May God so help me as I keep this vow.*

SOJOURNER. See *Principal Sojourner.*

SOJOURNERS, NATIONAL. See *National Sojourners.*

SOLDIERS OF CHRIST. *Milites Christi* is the title by which Saint Bernard addressed his exhortations to the Knights Templar. They are also called by a more complete Latin title in some of the old documents, *Militia Templi Salomonis*, meaning *The Chivalry of the Temple of Solomon;* but their ancient Statutes were entitled *Regula pauperum commilitonum Templi Salomonis*, meaning *The Rule of the poor fellow-soldiers of the Temple of Solomon;* and this is the title by which they are now most generally designated.

SOLI SANCTISSIMO SACRUM. Latin, meaning *Sacred to the most holy Sun.* Mentioned in the Twenty-eighth Degree, Ancient and Accepted Scottish Rite.

SOLOMON. In writing the life of King Solomon from a Masonic point of view, it is impossible to omit a reference to the legends which have been preserved in the Masonic system. But the writer, who, with this preliminary notice, embodies them in his sketch of the career of the wise King of Israel, is by no means to be held responsible for a belief in their authenticity. It is the business of the Masonic biographer to relate all that has been handed down by tradition in connection with the life of Solomon; it will be the duty of the severer critic to seek to separate out of all these materials that which is historical from that which is merely mythical, and to assign to the former all that is valuable as fact, and to the latter all that is equally valuable as symbolism.

But it must constantly be kept in mind that the chronology of early Jewish history is obscure. Periods given in the books of Moses are in round numbers and seem based only on tradition. Only when the biblical dates can be checked by external means, as for example by the records of Assyria, may definite dates be accepted with any certainty. Such is the conclusion of the *Dictionary of Dates* (Nelson's Encyclopedic Library).

Solomon, the King of Israel, the son of David and Bathsheba, ascended the throne of his kingdom 2989 years after the creation of the world, and 1015 years before the Christian era. He was then only twenty years of age, but the youthful monarch is said to have commenced his reign with the decision of a legal question of some difficulty, in which he exhibited the first promise of that wise judgment for which he was ever afterward distinguished.

One of the great objects of Solomon's life, and the one which most intimately connects him with the history of the Masonic institution, was the erection of a temple to Jehovah. This, too, had been a favorite design of his father David. For this purpose, that monarch, long before his death, had numbered the workmen whom he found in his kingdom; had appointed the overseers of the work, the hewers of stones, and the bearers of burdens; had prepared a great quantity of brass, iron, and cedar; and had amassed an immense treasure with which to support the enterprise. But on consulting with the Prophet Nathan, he learned from that holy man, that although the pious intention was pleasing to God, yet that he would not be permitted to carry it into execution, and the divine prohibition was proclaimed in these emphatic words: "Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight." The task was, therefore, reserved for the more peaceful Solomon.

Hence, when David was about to die, he charged Solomon to build the Temple of God as soon as he should have received the kingdom. He also gave him directions in relation to the construction of the edifice, and put into his possession the money, amounting to ten thousand talents of gold and ten times that amount of silver, which he had collected and laid aside for defraying the expense. Solomon had scarcely ascended the throne of Israel, when he prepared to carry into execution the pious designs of his predecessor. For this purpose, however, he found it necessary to seek the assistance of Hiram, King of Tyre, the ancient friend and ally of his father. The Tyrians and Sidonians, the subjects of Hiram, had long been distinguished for their great architectural skill; and, in fact, many of them, as the members of a mystic operative society, the Fraternity of Dionysian Artificers, had long monopolized the profession of building in Asia Minor. The Jews, on the contrary, were rather more eminent for their military valor than for their knowledge of the arts of peace, and hence King Solomon at once conceived the necessity of invoking the aid of these foreign architects, if he expected to complete the edifice he was about to erect, either in a reasonable time or with the splendor and magnificence appropriate to the sacred object for which it was intended. For this purpose he addressed the following letter to King Hiram:

> Know thou that my father would have built a temple to God, but was hindered by wars and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute. But I give thanks to God for the peace I, at present, enjoy, and on that account I am at leisure, and design to build a house to God, for God foretold to my father, that such a house should be built by me; wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon, to cut down timber, for the Sidonians are more skilful than our people in cutting of wood. As for wages to the hewers of wood, I will pay whatever price thou shalt determine.

Hiram, mindful of the former amity and alliance that had existed between himself and David, was disposed to extend the friendship he had felt for the father to the son, and replied, therefore, to the letter of Solomon in the following epistle:

It is fit to bless God that he hath committed thy father's government to thee, who art a wise man endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about; for when, by my subjects, I have cut down many and large trees of cedar and cypress wood, I will send them to sea, and will order my subjects to make floats of them, and to sail to what places soever of thy country thou shalt desire, and leave them there, after which thy subjects may carry them to Jerusalem. But do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island.

Hiram lost no time in fulfilling the promise of assistance which he had thus given; and accordingly we are informed that Solomon received thirty-three thousand six hundred workmen from Tyre, besides a sufficient quantity of timber and stone to construct the edifice which he was about to erect. Hiram sent him, also, a far more important gift than either men or materials, in the person of an able architect, "a curious and cunning workman," whose skill and experience were to be exercised in superintending the labors of the craft, and in adorning and beautifying the building. Of this personage, whose name was also Hiram, and who plays so important a part in the history of Freemasonry, an account will be found in the article *Hiram Abif*, to which the reader is referred.

King Solomon commenced the erection of the Temple on Monday, the second day of the Hebrew month Zif, which answers to the twenty-first of April, in the year of the world 2992, and 1012 years before the Christian era. Advised in all the details, as Masonic tradition informs us, by the wise and prudent counsels of Hiram, King of Tyre, and Hiram Abif, who, with himself, constituted at that time the three Grand Masters of the Craft, Solomon made every arrangement in the disposition and government of the workmen, in the payment of their wages, and in the maintenance of concord and harmony which should insure despatch in the execution and success in the result. To Hiram Abif was entrusted the general superintendence of the building, while subordinate stations were assigned to other eminent artists, whose names and offices have been handed down in the traditions of the Order.

In short, the utmost perfection of human wisdom was displayed by this enlightened monarch in the disposition of everything that related to the construction of the stupendous edifice. Men of the most comprehensive minds, imbued with the greatest share of zeal and fervency, and inspired with the strongest fidelity to his interests, were employed as masters to instruct and superintend the workmen; while those who labored in inferior stations were excited to enthusiasm by the promise of promotion and reward. The Temple was at length finished in the month Bul, answering to our November, in the year of the world 3000, being a little more than seven years from its commencement.

As soon as the magnificent edifice was completed, and fit for the sacred purposes for which it was intended, King Solomon determined to celebrate the consummation of his labors in the most solemn manner. For this purpose he directed the Ark to be brought from the king's house, where it had been placed by King David, and to be deposited with impressive ceremonies in the holy of holies, beneath the expanded wings of the cherubim. This important event is commemorated in the beautiful ritual of the Most Excellent Master's Degree. Our traditions inform us, that when the Temple was completed, Solomon assembled all the heads of the Tribes, the Elders and Chiefs of Israel to bring the Ark up out of Zion, where King David had deposited it in a tabernacle until a more fitting place should have been built for its reception. This duty, therefore, the Levites now performed, and delivered the Ark of the Covenant into the hands of the Priests, who fixed it in its place in the center of the Holy of Holies.

Here the immediate and personal connection of King Solomon with the Craft begins to draw to a conclusion. It is true, that he subsequently employed those worthy Freemasons, whom the traditions say, at the completion and dedication of the Temple, he had received and acknowledged as Most Excellent Masters, in the erection of a magnificent palace and other edifices, but in process of time he fell into the most grievous errors; abandoned the path of truth; encouraged the idolatrous rites of Spurious Freemasonry; and, induced by the persuasions of those foreign wives and concubines whom he had espoused in his later days, he erected a fane for the celebration of these heathen mysteries, on one of the hills that overlooked the very spot where, in his youth, he had consecrated a temple to the one true God. It is, however, believed that before his death he deeply repented of this temporary aberration from virtue, and in the emphatic expression, "Vanity of vanities! all is vanity" (Ecclesiastes i, 2), he is supposed to have acknowledged that in his own experience he had discovered that falsehood and sensuality, however they may give pleasure for a season, will, in the end, produce the bitter fruits of remorse and sorrow.

That King Solomon was the wisest monarch that swayed the scepter of Israel, has been the unanimous opinion of posterity. So much was he beyond the age in which he flourished, in the attainments of science, that the Jewish and Arabic writers have attributed to him a thorough knowledge of the secrets of magic, by whose incantations they suppose him to have been capable of calling spirits and demons to his assistance; and the Talmudists and Mohammedan doctors record many fanciful legends of his exploits in controlling these ministers of darkness. As a naturalist, he is said to have written a work on animals of no ordinary character, which has, however, perished; while his qualifications as a poet were demonstrated by more than a thousand poems which he composed, of which his epithalamium on his marriage with an Egyptian princess and the Book of Ecclesiastes alone remain. He has given us in his Proverbs an opportunity of forming a favorable opinion of his pretensions to the character of a deep and right-thinking philosopher; while the long peace and prosperous condition of his empire for the greater portion of his reign, the increase of his kingdom in wealth and refinement, and the encouragement which he gave to architecture, the mechanic arts, and commerce,

testify his profound abilities as a sovereign and statesman. After a reign of forty years he died, and with him expired the glory and the power of the ancient Hebrew Empire.

SOLOMON, HOUSE OF. Lord Bacon composed, in his *New Atlantis*, an apologue, in which he describes the Island of Bensalem—that is, Island of the Sons of Peace—and on it an edifice called the *House of Solomon*, where there was to be a confraternity of philosophers devoted to the acquisition of knowledge. Nicolai thought that out of this subsequently arose the society of Freemasons, which was, he supposes, established by Elias Ashmole and his friends (see *Nicolai*).

SOLOMON, TEMPLE OF. See *Temple of Solomon.*

SOLSTICES. The days on which the sun reaches his greatest northern and southern declination, which are June 21 and December 22. Near these days are those in which the Christian church commemorates Saint John the Baptist and Saint John the Evangelist, who have been selected as the patron saints of Freemasonry for reasons which are explained in the article on the *Dedication of a Lodge*, which see.

SOMALILAND. Sometimes called the *Eastern Horn of Africa*, south of the Gulf of Aden in the Indian Ocean. Of the three districts, British, Italian, and French Somaliland, the last possesses a Lodge. It was erected at Jibuti under the Grand Lodge of France

SONGS OF FREEMASONRY. The song formed in early times a very striking feature in what may be called the domestic manners of the Masonic Institution. Nor has the custom of festive entertainments been yet abandoned. In the beginning of the eighteenth century songs were deemed of so much importance that they were added to the *Books of Constitutions* in Great Britain and on the Continent, a custom which was followed in America, where all the early Monitors contain an abundant supply of lyrical poetry. In the *Constitutions* published in 1723, we find the well-known Entered Apprentice's song, written by Matthew Birkhead, which still retains its popularity among Freemasons, and has attained an elevation to which its intrinsic merits as a lyrical composition would hardly entitle it.

Songs appear to have been incorporated into the ceremonies of the Order at the revival of Freemasonry in 1717. At that time, to use the language of the venerable Doctor Oliver, "Labor and refreshment relieved each other like two loving Brothers, and the gravity of the former was rendered more engaging by the characteristic cheerfulness and jocund gayety of the latter."

In those days the word *refreshment* had a practical meaning, and the Lodge was often called from labor that the Brethren might indulge in innocent gaiety, of which the song formed an essential part. This was called *harmony*, and the Brethren who were blessed with talents for vocal music were often invited "to contribute to the harmony of the Lodge." Thus, in the Minute-Book of a Lodge at Lincoln, in England, in the year 1732, which is quoted by Doctor Oliver, the records show that the Master usually "gave an elegant Charge, also went through an Examination, and the Lodge was closed with song and decent merriment." In this custom of singing there was an established system. Each officer was furnished with a song appropriate to his office, and each Degree had a song for itself.

Thus, in the first edition of the *Book of Constitutions*, we have the *Master's Song*, which, says Doctor Anderson, the author, is "to be sung with a chorus—when the Master shall give leave—either one part only or all together, as he pleases"; the *Warden's Song*, which was "to be sung and played at the Quarterly Communication"; the *Fellow Craft's Song*, which was to be sung and played at the grand feast; and, lastly, the *Entered 'Prentiss' Song*, which was "to be sung when all grave business is over, and with the Master's leave."

In the second edition the number was greatly increased, and songs were appropriated to the Deputy Grand Master, the Secretary, the Treasurer, and other officers. For all this provision was made in the *Old Charges* so that there should be no confusion between the hours of labor and refreshment; for while the Brethren were forbidden to behave "ludicrously or jestingly while the Lodge is engaged in what is serious or solemn," they were permitted, when work was over, "to enjoy themselves with innocent mirth."

The custom of singing songs peculiarly appropriate to the Craft at the Lodge meetings, when the grave business was over, was speedily introduced into France and Germany, in which countries a large number of Masonic songs were written and adopted, to be sung by the German and French Freemasons at their *Table Lodges*, which corresponded to the *refreshment* of their English Brethren. The lyrical literature of Freemasonry has, in consequence of this custom, assumed no inconsiderable magnitude; as an evidence of which it may be stated that Kloss, in his *Bibliography of Freemasonry*, gives a catalogue—by no means a perfect one—of two hundred and thirteen Masonic song-books published between the years 1734 and 1837, in the English, German, French, Danish, and Polish languages.

The Freemasons of the present day have not abandoned the usage of singing at their festive meetings after the Lodge is closed; but the old songs of Freemasonry are passing into oblivion, and we seldom hear any of them, except sometimes the never-to-be forgotten Apprentice's Song of Matthew Birkhead. Modern taste and culture reject the rude but hearty stanzas of the old song-makers, and the more artistic and pathetic productions of Mackay, and Cooke, and Morris, and Dibdin, and Wesley, and other writers of that class, have taken their place.

Some of these songs cannot be strictly called Masonic, yet the covert allusions here and there of their authors, whether intentional or accidental, have caused them to be adopted by the Craft and placed among their minstrelsy. Thus the well-known ballad of *Tubal Cain*, by Charles Mackay, always has an inspiring effect when sung at a Lodge banquet, because of the reference to this old worker in metals, whom the Freemasons fondly consider as one of the mythical founders of their Order; although the song itself has in its words or its ideas no connection whatever with Freemasonry. The first two verses are as follows:

Old Tubal Cain was a man of might,
In the days when the earth was young;
By the fierce red light of his furnace bright
The strokes of his hammer rung;
And he lifted high his brawny hand
On the iron glowing clear,
Till the sparks rushed out in scarlet showers,
As he fashioned the sword and spear;
And he sang, "Hurrah for my handiwork!
Hurrah for the spear and sword!
Hurrah for the hand that shall wield them well,
For he shall be king and lord!"

To Tubal Cain came many a one,
As he wrought by his roaring fire,
And each one prayed for a strong steel blade,
As the crown of his desire;
And he made them weapons sharp and strong,
Till they shouted loud for glee,
And gave him gifts of pearl and gold,
And spoils of the forest free;
And they sang, "Hurrah for Tubal Cain,
Who hath given us strength anew!
Hurrah for the smith! Hurrah for the fire!
And hurrah for the metal true!"

Brother Burns's *Auld Lang Syne* is another production not verbally Masonic, which has met with the universal favor of the Craft, because the warm fraternal spirit that it breathes is in every way Masonic, and hence it has almost become a rule of obligation that every festive party of Freemasons should close with the great Scotchman's invocation to part in love and kindness. But Robert Burns has also supplied the Craft with several purely Masonic songs, and his farewell to the Brethren of Tarbolton Lodge, beginning,

Adieu! a heart-warm, fond adieu,
Dear Brothers of the mystic tie,

is often sung with fine effect at the Table Lodges of the Order.

As already observed, we have many productions of our Masonic poets which are taking the place of the older and coarser songs of our predecessors. It would be tedious to name all who have successfully invoked the Masonic muse. Masonic songs—that is to say, songs whose themes are Masonic incidents, whose language refers to the technical language of Freemasonry, and whose spirit breathes its spirit and its teachings—are now a well-settled part of the literary curriculum of the Institution. At first they were all festive in character and often coarse in style, with little or no pretension to poetic excellence. Now they are festive, but refined; or sacred, and used on occasions of public solemnity; or mythical, and constituting a part of the ceremonies of the different Degrees. But they all have a character of poetic art which is far above the mediocrity so emphatically condemned by Horace (see *Poetry of Freemasonry*).

SON OF A FREEMASON. The son of a Freemason is called a *Louveteau*, and is entitled to certain privileges, for which see *Louveteau* and *Lewis*.

SON OF HIRAM. A mixed tradition states that Aynon was a son of Hiram Abif, and was appointed master of the workmen who hewed the cedars and shaped the timber for the temple, and was recognized for his geometrical knowledge and skill as an engraver (see *Aynon*).

SONS OF LIGHT. The science of Freemasonry often has received the title of *Lux*, or *Light*, to indicate that mental and moral illumination is the object of the Institution. Hence Freemasons are often called *Sons of Light*.

SONS OF THE PROPHETS. We repeatedly meet in the Old Testament with references to the *Beni Hanabiim*, or *Sons of the Prophets*. These were the disciples of the prophets, or wise men of Israel, who underwent a course of esoteric instruction in the secret institutions of the Nabiim, or prophets, just as the disciples of the Magi did in Persia, or of Pythagoras in Greece. "These sons of the prophets," says Stehelin (*Rabbinical Literature* i, page 16), "were their disciples, brought up under their tuition and care, and therefore their masters or instructors were called their fathers."

SONS OF THE WIDOW. This is a title often given to Freemasons in allusion to Hiram the Builder, who was "a widow's son, of the tribe of Naphtali." By the advocates of the theory that Freemasonry originated with the exiled House of Stuart, and was organized as a secret institution for the purpose of re-establishing that house on the throne of Great Britain, the phrase has been applied as if referring to the adherents of Queen Henrietta, the widow of Charles I. The name is also applied to a society of the third century (see *Widow, Sons of the*, also *Widow's Son*).

SOPHISIENS, SACRED ORDER OF. Founded at Paris, early nineteenth century, by Cavalier de Trie, Master of the Lodge *Frères Artistes* and had three Degrees and a short life.

SORBONNE. A college of theological professors in Paris, who exercised a great influence over religious opinion in France during the sixteenth, seventeenth, and greater part of the eighteenth centuries. The bigotry and intolerance for which they were remarkable made them the untiring persecutors of Freemasonry. In the year 1748 they published a *Letter and Consultation on the Society of Freemasons*, in which they declared that it was an illegal association, and that the meetings of its members should be prohibited. This was republished in 1764, at Paris, by the Freemasons, with a reply, in the form of an appendix, by De la Tierce, and again in 1766, at Berlin, with another reply by a writer under the assumed name of Jarhetti.

SORROW LODGE. It is the custom among Freemasons on the Continent of Europe to hold special Lodges at stated periods, for the purpose of commemorating the virtues and deploring the loss of their departed members, and other distinguished worthies of the Fraternity who have died. These are called *Funeral* or *Sorrow Lodges*. In Germany they are held annually; in France at longer intervals. In the United States of America the custom has been introduced by the Ancient and Accepted Scottish Rite, whose Sorrow Lodge Ritual is peculiarly beautiful and impressive, and the usage has been adopted by many Lodges of the American Rite. On these occasions the Lodge is clothed in the habiliments of mourning and decorated with the emblems of death, solemn music is played, funereal dirges are chanted, and eulogies on the life, character, and Masonic virtues of the dead are delivered.

SOTER. A Greek appellation implying *Savior*.

SOUL OF NATURE. A platonic expression, more properly the *Anima Mundi*, that has been adopted into the English Royal Arch system to designate the

Sacred Delta, or Triangle, which Dunckerley, in his lecture, considered as the symbol of the Trinity. "So highly," says the modern lecture, "indeed did the ancients esteem the figure, that it became among them an object of worship as the great principle of animated existence, to which they gave the name of God because it represented the animal, mineral, and vegetable creation. They also distinguished it by an appellation which, in the Egyptian language, signifies the *Soul of Nature.*" Doctor Oliver (*Jurisprudence,* page 446) warmly protests against the introduction of this expression as an unwarrantable innovation, borrowed most probably from the Rite of the Philalethes. It has not been introduced into the American system.

SOUTH. When the sun is at his meridian height, his invigorating rays are darted from the south. When the sun rises in the East, we are called to labor; when he sets in the West, our daily toil is over; but when he reaches the South, the hour is high twelve, and we are summoned to refreshment. In Freemasonry, the South is represented by the Junior Warden and by the Corinthian column, because it is said to be the place of beauty.

SOUTH AUSTRALIA. A state in the Commonwealth of Australia. Friendship Lodge at Adelaide introduced Freemasonry to South Australia in 1834. The ceremony, at which the President of the Legislative Council and the Chief Justice of the Colony were initiated, was held in London.

In 1844 the first Scotch Lodge was opened and eleven years later an Irish Body was chartered. Provincial Grand Lodges were formed by Scotland in 1846, England 1848, and Ireland 1860.

In 1883 it was feared that a few of the Lodges were about to annex authority over the rest. Brother H. M. Addison thereupon called a Convention which met April 16, 1884. Twenty-eight Lodges sent delegates and the Grand Lodge of South Australia was opened in due form, with Chief Justice the Hon. S. J. Way as Grand Master. Almost all the Brethren supported the new Grand Lodge, indeed only one Lodge, the Duke of Leinster No. 363 remained wholeheartedly faithful to its early authority (see *Grand Lodge*).

SOUTH CAROLINA. Solomon's Lodge was warranted in 1735 by the Grand Master of England and organized at Charleston on October 28, the following year. John Hammerton was appointed Provincial Grand Master by the Earl of Loudoun in 1736, but no further facts about the establishment of a Grand Lodge are available until there appeared a notice in the *South Carolina Gazette* of January 1, 1754, of the formation of a Provincial Grand Lodge on December 27, 1753. On March 30, 1754, a Deputation was signed in London and given to Chief Justice Leigh by the Marquis of Carnarvon which resulted in the reorganization of the Provincial Grand Lodge. According to Doctor Mackey this Grand Lodge became independent in 1777 and Barnard Elliott was the first Grand Master of the "Grand Lodge of Free and Accepted Masons." The Athol or Antient Freemasons appeared in the State as early as 1783, and in 1787 there were five Lodges of the Antients in existence. On March 24 of that year they held a meeting and organized the "Grand Lodge of Antient York Masons." In 1808 a temporary union between the two Grand Lodges took place but not until 1817 were they united under the name "Grand Lodge of Ancient Freemasons."

On February 1, 1803, the Grand Chapter of New York granted a Warrant to Carolina Chapter at Charleston. The Grand Chapter for South Carolina was instituted May 29, 1812, and was represented at the Convocations of the General Grand Chapter held in 1826, 1829, 1844, and 1859. The Grand Chapter has always paid allegiance to the General Grand Chapter and has firmly resisted any suggestion that it should be independent.

Nine Councils of Royal and Select Masons were established by Charters from the Supreme Council of the Southern Jurisdiction, Ancient and Accepted Scottish Rite, during the years 1858–9. In 1860 the Supreme Council relinquished its authority and a Grand Council was constituted on February 15. In 1880 the Degrees reverted to the Supreme Council but in 1881 the Grand Council was reorganized and duly became a constituent of the General Grand Council.

A Certificate of Membership still in existence, dated March 3, 1782, proves that South Carolina Commandery, No. 1, of Charleston was constituted at an early date. The first Warrant was destroyed by fire in 1843 and the Encampment petitioned for renewed authority. A Dispensation was therefore issued by the Grand Encampment on May 17, 1843. South Carolina, No. 1; Columbia, No. 2, and Lafayette, No. 3, formed a Grand Encampment in 1826 which was represented the same year in the General Grand Encampment. In 1830 Templarism had died down to such an extent that for over eleven years no work was done. It revived in 1841, but owing to the Civil War relapsed again until December, 1865, when Sir Albert G. Mackey became Eminent Commander. Encampments at Columbia, Georgetown and Beaufort had disappeared for the time being, but after a time enthusiasm awakened and on March 25, 1907, representatives of South Carolina, No. 1; Columbia, No. 2; Spartanbury, No. 3, and Greenville, No. 4, met and instituted the Grand Commandery of South Carolina according to a Warrant issued on March 15, 1907.

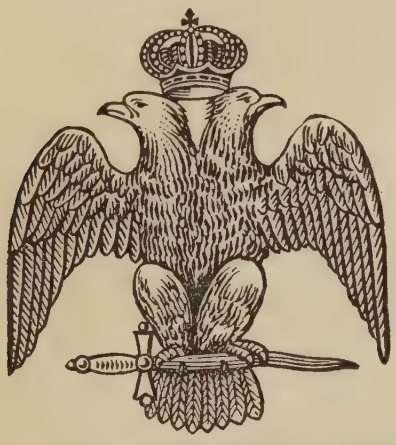
In the City of Charleston Delta Lodge of Perfection, No. 1, was granted a Charter by the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, March 23, 1868; Buist Chapter of Rose Croix on May 10, 1871; Bethlehem Council of Kadosh on February 20, 1907, and Dalcho Consistory, No. 1, on June 9, 1911.

SOUTH DAKOTA. When the Territory was divided in 1890 the Grand Lodge of Dakota became known as the Grand Lodge of South Dakota, and among its Lodges was the one which had been the first to be formed in Dakota, namely, Saint John's Lodge, chartered on June 3, 1863.

In the same way it was decided to organize two Grand Chapters, one for North and one for South Dakota. All the Chapters located in the latter State met on January 6, 1890, at Yankton to discuss the question, and the Grand Chapter of South Dakota was constituted in Ample Form. Representatives from Yankton, No. 1; Aberdeen, No. 14; Mitchell, No. 16; Brookings, No. 18; Orient, No. 19, and Rabboni, No. 23, were present at this meeting.

On April 11, 1891, the Officers of the General Grand Council granted a Dispensation to Alpha, No. 1, at Sioux Falls, and a Charter was issued on July 21, 1891. A meeting of representatives of the chartered Councils in South Dakota was held on June 9, 1916, at which Companion Andrew P. Swanstrom, Past General Grand Master, presided. Officers were installed and the new Grand Council constituted.

Dakota, No. 1, was the first Commandery to be established in Dakota. It may also be considered the first Commandery in South Dakota, since it was located in that District. With Cyrene, No. 2; De Molay, No. 3, and Fargo, No. 5. Dakota, No. 1,



EMBLEM OF THIRTY-THIRD DEGREE

organized on May 14, 1884, the Grand Commandery of Dakota, which later changed its name to that of Grand Commandery of South Dakota.

A Consistory of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, was established at Yankton by Charter dated December 22, 1888. Robert de Bruce, No. 1, a Council of Kadosh, was chartered on March 10, 1887; Mackey, No. 1, a Chapter of Rose Croix, on February 27, 1882, and Alpha, No. 1, a Lodge of Perfection, on February 8, 1882.

SOVEREIGN. An epithet applied to certain Degrees which were invested with supreme power over inferior ones; as, *Sovereign Prince of Rose Croix*, which is the highest Degree of the French Rite and of some other Rites, and *Sovereign Inspector-General*, which is the controlling Degree of the Ancient and Accepted Scottish Rite. Some Degrees, originally *Sovereign* in the Rites in which they were first established, in being transferred to other Rites, have lost their sovereign character, but still improperly retain the name. Thus the Rose Croix Degree of the Scottish Rite, which is there only the Eighteenth, and subordinate to the Thirty-third of Supreme Council, still retains everywhere, except in the Southern Jurisdiction of the United States, the title of *Sovereign Prince of Rose Croix*. The expression *Sovereign of Sovereigns* was a title once used for the presiding officer of a Consistory (see Doctor Mackey's revised *History of Freemasonry*, page 1891) and a similar title was also applied to members of Supreme Councils, *Sovereigns of Masonry*, in the circular letter sent out by the Supreme Council at Charleston, December 4, 1802 (reprinted fully in above *History*, pages 1871–5).

SOVEREIGN COMMANDER OF THE TEMPLE. The French expression is *Souverain Commandeur du Temple*. Styled in the more recent instructions of the Southern Supreme Council *Knight Commander of the Temple*. This is the Twenty-seventh Degree of the Ancient and Accepted Scottish Rite. The presiding officer is styled *Most Illustrious and Most Valiant*, the Wardens are called *Most Sovereign Commanders*, and the Knights *Sovereign Commanders*. The place of meeting is called a *Court*. The apron is flesh-colored, lined and edged with black, with a Teutonic cross encircled by a wreath of laurel and a key beneath, all inscribed in black upon the flap. The scarf is red bordered with black, hanging from the right shoulder to the left hip, and suspending a Teutonic cross in enameled gold. The jewel is a triangle of gold, on which is engraved the Ineffable Name in Hebrew. It is suspended from a white collar bound with red and embroidered with four Teutonic crosses.

Vassal, Ragon, and Clavel are mistaken in connecting this Degree with the Knights Templar, with which Order its own ritual declares that it is not to be confounded. It is without a lecture. Vassal expresses the following opinion of this Degree: "The twenty-seventh degree does not deserve to be classed in the Scottish Rite as a degree, since it contains neither symbols nor allegories that connect it with initiation. It deserves still less to be ranked among the philosophic degrees. I imagine that it has been intercalated only to supply an hiatus, and as a memorial of an Order once justly celebrated." It is also the Forty-fourth Degree of the Rite of Mizraim.

SOVEREIGN GRAND INSPECTOR-GENERAL. The Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite. The Latin Constitutions of 1786 call it *Tertius et trigesimus et sublimissimus gradus*, that is, *the Thirty-third and Most Sublime Degree;* and it is styled *the Protector and Conservator of the Order*. The same Constitutions, in Articles I and II, say:

> The Thirty-third Degree confers on those Freemasons who are legitimately invested with it, the quality, title, privilege, and authority of Sovereign, Supremorum, Grand Inspectors-General of the Order. The peculiar duty of their mission is to teach and enlighten the Brethren; to preserve charity, union, and fraternal love among them; to maintain regularity in the works of each Degree, and to take care that it is preserved by others; to cause the dogmas, doctrines, institutes, constitutions, statutes, and regulations of the Order to be reverently regarded, and to preserve and defend them on every occasion; and, finally, everywhere to occupy themselves in works of peace and mercy.

The Body in which the members of this Degree assemble is called a *Supreme Council*. The symbolic color of the Degree is white, denoting purity. The distinctive insignia are a sash, collar, jewel, Teutonic cross, decoration, and ring.

The sash is a broad, white watered ribbon, bordered with gold, bearing on the front a triangle of gold glittering with rays of gold, which has in the center the numerals 33, with a sword of silver, directed from above, on each side of the triangle, pointing to its center. The sash, worn from the right shoulder to the left hip, ends in a point, and is fringed

with gold, having at the junction a circular band of scarlet and green containing the jewel of the Order.

The collar is of white watered ribbon fringed with gold, having the rayed triangle at its point and the swords at the sides. By a regulation of the Southern Supreme Council of the United States, the collar has been worn by the active, and the sash by the honorary, members of the Council.

The emblem is a black double-headed eagle, with golden beaks and talons, holding in the latter a sword of gold, and crowned with the golden crown of Prussia.

The red Teutonic cross is affixed to the left side of the breast.

The decoration rests upon a Teutonic cross. It is a nine-pointed star, namely, one formed by three triangles of gold one upon the other, and interlaced from the lower part of the left side to the upper part of the right a sword extends, and in the opposite direction is a hand of, as it is called, *Justice*. In the center is the shield of the Order, *azure* (blue), charged with an eagle like that on the banner, having on the dexter (right) side a Balance *or* (gold), and on the sinister (left) side a Compass of the second, united with a Square of the second. Around the whole shield runs a band of the first, with the Latin inscription, of the second, *Ordo ab Chao*, meaning *Order out of Disorder*, which band is enclosed by two circles, formed by two Serpents of the second, each biting his own tail. Of the smaller triangles that are formed by the intersection of the greater ones, those nine that are nearest the band are of crimson color, and each of them has one of the letters that compose the word *S. A. P. I. E. N. T. I. A.*, or *Wisdom*.

The ring is a triple one, like three small rings, each one-eighth of an inch wide, side by side, and having on the inside a delta surrounding the figures 33, and inscribed with the wearer's name, the letters *S∴G∴ I∴G∴*, and the motto of the Order, *Deus meumque Jus*, meaning *God and my right*. It has been worn on the fourth finger of the right hand but in 1923 provision was made that the Thirty-third Degree ring should be worn on the little finger of the left hand in the Southern Jurisdiction. The ring is worn on the third finger of the left hand in the Northern Jurisdiction of the United States of America (see *Ring*).

Until the year 1801, the Thirty-third Degree was unknown. Until then the highest Degree of the Rite, introduced into America by Stephen Morin, was the Sublime Prince of the Royal Secret, or the Twenty-fifth of the Rite established by the Emperors of the East and West. The administrative heads of the Order were styled Grand Inspectors-General and Deputy Inspectors-General; but these were titles of official rank and not of Degree. Even as late as May 24, 1801, John Mitchell signs himself as *Kadosh, Prince of the Royal Secret and Deputy Inspector-General*. The document thus signed is a Patent which certifies that Frederick Dalcho is a Kadosh, and Prince of the Royal Secret, and which creates him a Deputy Inspector-General. But on May 31, 1801, the Supreme Council was created at Charleston, and from that time we hear of a Rite of thirty-three Degrees, eight having been added to the twenty-five introduced by Morin, and the last being called *Sovereign Grand Inspector-General*. The Degree being thus legitimately established by a Body which, in creating a Rite, possessed the prerogative of establishing its classes, its Degrees and its nomenclature were accepted unhesitatingly by all subsequently created Supreme Councils; and it continues to be the administrative head of the Ancient and Accepted Scottish Rite.

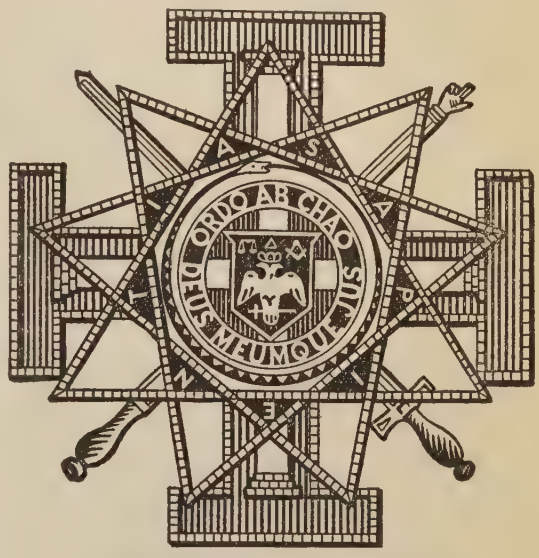
SOVEREIGN MASTER. This title has two references.

1. The presiding officer in a Council of Companions of the Red Cross. He represents Darius, King of Persia.

2. The Sixtieth Degree of the Rite of Mizraim.

SOVEREIGN OF MASONRY. See *Sovereign*.

SOVEREIGN OF SOVEREIGNS. See *Sovereign*.



JEWEL OF THIRTY-THIRD DEGREE

SOVEREIGN PRINCE MASON. A title first conferred on its members by the Council of Emperors of the East and West.

SOVEREIGN PRINCE OF ROSE CROIX. See *Rose Croix*.

SPAIN. Anderson says (see *Constitutions*, second edition, page 194) that a Deputation was granted by Lord Coleraine, Grand Master, in 1728, for constituting a Lodge at Madrid; another in 1731, by Lord Lovell, to Capt. James Cummerford, to be Provincial Grand Master of Andalusia; and a third in 1732, by Lord Montagu, for establishing a Lodge at Valenciennes. George Smith, writing in 1783, says (*Use and Abuse of Freemasonry*, page 203): "The first, and, I believe, the only Lodge established in Spain was by a Deputation sent to Madrid to constitute a Lodge in that city, under the auspices of Lord Coleraine, 1727; which continued under English jurisdiction till the year 1776, when it refused that subordination, but still continues to meet under its own authority." From these two differing authorities we derive only this fact, in which they concur: that Freemasonry was introduced into Spain in 1727, more probably 1728, by the Grand Lodge of England. Smith's statement that there never was a second Lodge at Madrid is opposed by that of Gädicke, who says that in 1751 there were two Lodges in Madrid.

What was probably the first active Masonic Lodge in Spain was held at a French Hotel in Madrid on February 15, 1728, and was summoned by Philip, Duke of Wharton. This was also the first Lodge to be warranted abroad by the Grand Lodge of England. Saint John of Jerusalem Lodge, Number 51, was chartered at Gibraltar on March 9, 1729, and two years later Capt. James Cummerford was appointed Provincial Grand Master for Andalusia.

Llorente says (*History of the Inquisition*, page 525) that in 1741 Philip V issued a Royal Ordinance against the Freemasons, and, in consequence, many were arrested and sent to the galleys. The members of the Lodge at Madrid were especially treated by the Inquisition with great severity. All the members were arrested, and eight of them sent to the galleys. In 1751, Ferdinand VI, instigated by the Inquisitor Joseph Torrubia, published a Decree forbidding the assemblies of Freemasons, and declaring that all violators of it should be treated as persons guilty of high treason. In that year, Pope Benedict XIV had renewed the Bull of Clement XII. In 1793, the Cardinal Vicar caused a Decree of Death to be promulgated against all Freemasons. Notwithstanding these persecutions of the Church and the State, Freemasonry continued to be cultivated in Spain; but the meetings of the Lodges were held with great caution and secrecy.

From 1728 onwards although Freemasonry suffered much persecution it grew strong amid dangers and in 1809 a Grand Orient of Spain was actually founded at Madrid in the dungeons of the Inquisition. Not until the Revolution of 1868 could Freemasonry be practised openly in the country.

But the York Rite, which had been formerly practised, appears now to have been abandoned, and the National Grand Lodge just alluded to was constituted by three Lodges of the Scottish Rite which, during that year, had been established at Madrid. From that time the Freemasonry of Spain has been that of the Ancient and Accepted Scottish Rite. Clavel says (*Picturesque History*, page 252) that

> In 1810, the Marquis de Clermont-Tonnere, member of the Supreme Council of France, created, near the National Grand Lodge, of the Scottish Rite in Spain, a Grand Consistory of the Thirty-second Degree; and, in 1811, the Count de Grasse added to this a Supreme Council of the Thirty-third Degree, which immediately organized the National Grand Lodge under the title of *Grand Orient of Spain and the Indies*. The overthrow of French domination dispersed, in 1813, most of the Spanish Freemasons, and caused the suspension of Masonic work in that country.

Ferdinand VII having succeeded to the throne, 1814, restored the Inquisition with all its oppressive prerogatives, proscribed Freemasonry, and forbade the meetings of the Lodges. It was not until 1820 that the Grand Orient of Spain recovered its activity, and in 1821 we find a Supreme Council in actual existence, the history of whose organization was thus given, in 1870, to Brother A. G. Goodall, the Representative of the Supreme Council of the Northern Masonic Jurisdiction of the United States:

> The parties now claiming to be a Supreme Council assert that the Count de Tilly, by authority from his cousin, De Grasse Tilly, constituted a Supreme Council, Ancient Accepted Rite, at Seville, in 1807; but in consequence of a revolution, in which Tilly was a prominent actor, the Grand Body was removed to Aranjuez, where, on the 21st of September, 1808, the officers were duly installed; Saavedra as Sovereign Grand Commander, *Ad Vitam*, or *for life;* Count de Tilly, Lieutenant Grand Commander; Carlos de Rosas, Grand Treasurer; Jovellanos, Grand Chancellor; Quintana, Grand Secretary; Pelajos, Captain of Guard. On the death of Tilly and Saavedra, Badilla became Sovereign Grand Commander; and under his administration the Supreme Council was united with the Grand Orient of Spain at Granada, in 1817, under the title of *Supreme Council, National Grand Orient of Spain.*

On the death of Ferdinand VII in 1853, the persecutions against the Freemasons ceased, because, in the civil war that ensued, the priests lost much of their power. Between 1845 and 1849, according to Findel (*History*, page 584), several Lodges were founded and a Grand Orient established, which appears to have exercised powers up to at least 1848. But subsequently, during the reign of Queen Isabella, Freemasonry again fell into decadence. It has, however, revived, and many Lodges continued in existence who formerly were under the jurisdiction of the Grand Orient of Portugal.

Nowadays there are several independent Masonic Bodies in Spain and it is almost impossible to trace their history and their present status. However, the *Annuaire* reports the Grand Lodge of Spain, formerly Catalonia-Baleares, to have been founded in 1885, and that the Grand Orient of Spain at Madrid had decided at an Assembly held on October 21–4, 1922, to dissolve and form the following Bodies: Grand Lodge of Northeastern Spain (comprising Catalonia, Navarre, Baleares, and Aragon), Grand Lodge of the Levant (Valence, Murcia, Cuenca, and Ferrol), Grand Lodge of Northwestern Spain (Galicia, Asturias, Leon), Grand Lodge of Middle Spain (Andalusia, Canaries, Northern Africa), Grand Lodge of Central Spain (Castille, Estremadure, Vascongadas), Grand Lodge of Porto Rico, and the Grand Lodge of the Philippines. The last two projects must not be confused with the properly authorized Bodies already at work in these islands. But the Grand Orient of Spain has not respected jurisdictional boundaries and even before the above ambitious undertaking, had attempted a Regional Grand Lodge of North America, which was promptly denounced and vigorously condemned by the regular Grand Lodges of the United States.

SPARTACUS. The characteristic name assumed by Adam Weishaupt, the founder of the Order of the Illuminati.

SPECULATIVE. The word Speculative is used by Freemasons in its primary sense as symbolic, or theoretical, when opposed to Operative. The *Matthew Cooke Manuscript* transcribed about 1400 A.D. from an earlier original, makes use of the word in this technical connection, and its adoption by Anderson in his version of the *Old Charges*, 1723 A.D., is one of the proofs that this Manuscript was under his hand when compiling the *Book of Constitutions*. Otherwise he would have substituted for Speculative and Operative the Scottish terms *Geomatic* and *Domatic*, just as he used Fellow Craft and Cowan.

Domatic is derived from the Latin word *Domus*, which signifies a house. It therefore means of or belonging to a house. Its Masonic meaning is transparent from its usage in former times. When a body

of Freemasons who were also Operative Masons, applied for a Charter to found a Lodge, as was the case with the petitioners for Ayr Kilwinning in 1765, they designated themselves *Domatic* Masons. On the other hand, members of Lodges who were not Operative Masons—Nobles, Lairds, etc.—were styled *Geomatic* Masons, a term derived from the Greek word γεα, the land or soil, and therefore intended to show that they were landed proprietors or men in some way or another connected with agriculture. This was evidently the idea the word was meant to express at first but it was by and by applied to all Freemasons who were not Operative Masons, and who were in those days styled "Gentlemen Masons." So says Brother D. Murray Lyon, of the Grand Lodge of Scotland, in his *History of Mother Kilwinning*. But this will hardly hold water; it may pass with the bastard Latin *Domaticus*, but no one sufficiently acquainted with Greek to know that γη, meant the Earth, could tolerate the meaningless termination ωμὰτικος. Judging by linguistic analogues, *Geomatic* should be a corruption of *Geometic*, due to the sharp sound of the short *e* in Lowland Scottish aided by the jingling assonance of *Domatic* (see *Domatic*).

Similarly, the word *Cowan* is first met with amongst Scottish Operative Masons applied with contempt to a *Dry-Diker*, that is, a spurious Freemason who builds walls without cement. Its etymology is uncertain and the far-fetched derivations from κὐων, *a dog*, or from 'ακοὐωνα, *listening*, a *listening person*, that is, an eavesdropper, must be dismissed as inconsistent with philological principles. In the present writer's opinion the most likely derivation is that which connects it with the French *Coion* or *Coyon*, a man of no account, a wretch. If so, it adds another to the list of low French words embedded in Lowland Scottish, during the medieval intercourse of the two countries, for the curious derivation of the French word and its Romance cognates from Latin *Coleus*, Greek κολέος (see *Cowan*).

The above notes are by Brother W. J. Chetwode Crawley (*Caementaria Hibernica*, Fasciculus 1, page 6).

SPECULATIVE FREEMASONRY. The lectures of the Symbolic Degrees instruct the neophyte in the difference between the Operative and the Speculative divisions of Freemasonry. They tell him that "we work in Speculative Masonry, but our ancient Brethren wrought in both Operative and Speculative." The distinction between an Operative Art and a Speculative Science is, therefore, familiar to all Freemasons from their early instructions.

To the Freemason, this Operative Art has been symbolized in that intellectual deduction from it which has been correctly called *Speculative Freemasonry*. At one time each was an integral part of one undivided system. Not that the period ever existed when every Operative Mason was acquainted with, or initiated into, the Speculative Science. Even now, there are thousands of skilful artisans who know as little of that as they do of the Hebrew language which was spoken by its founder. But Operative Masonry was, in the inception of our history, and is, in some measure, even now, the skeleton upon which was strung the living muscles and tendons and nerves of the Speculative system. It was the block of marble, rude and unpolished it may have been, from which was sculptured the life-breathing statue.

Speculative Masonry, which is but another name for Freemasonry in its modern acceptation, may be briefly defined as the scientific application and the religious consecration of the rules and principles, the language, the implements, and materials of Operative Masonry to the veneration of God, the purification of the heart, and the inculcation of the dogmas of a religious philosophy.

Speculative Masonry, or Freemasonry, is then a system of ethics, and must therefore, like all other ethical systems, have its distinctive doctrines. These may be divided into three classes, namely, the Moral, the Religious, and the Philosophical.

1. *The Moral Doctrines.* These are dependent on, and spring out of, its character as a social institution. Hence among its numerous definitions is one that declares it to be "a science of morality," and morality is said to be, symbolically, one of the precious jewels of a Master Mason.

Freemasonry is, in its most patent and prominent sense, that which most readily and forcibly attracts the attention of the uninitiated; a fraternity, an association of men bound together by a peculiar tie; and therefore it is essential, to its successful existence, that it should, as it does, inculcate, at the very threshold of its teachings, obligation of kindness, man's duty to his neighbor. "There are three great duties," says the Charge given to an Entered Apprentice, "which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself." And the duty to our neighbor is said to be that we should act upon the square, and do unto him as we wish that he should do unto ourselves.

The object, then, of Freemasonry, in this moral point of view, is to carry out to their fullest practical extent those lessons of mutual love and mutual aid that are essential to the very idea of a brotherhood. There is a socialism in Freemasonry from which spring all Masonic virtues—not that modern project exhibited in a community of goods, which, although it may have been practised by the primitive Christians, is found to be uncongenial with the independent spirit of the present age—but a community of sentiment, of principle, of design, which gives to Freemasonry all its social, and hence its moral, character. As the old song tells us:

> That virtue had not left mankind,
> Her social maxims prove,
> For stamp'd upon the Mason's mind
> Are unity and love.

Thus the moral design of Freemasonry, based upon its social character, is to make men better to each other; to cultivate brotherly love, and to inculcate the practise of all those virtues which are essential to the perpetuation of a brotherhood. A Freemason is bound, say the Old Charges, to obey the moral law, and of this law the very keystone is the divine precept—the *Golden Rule* of our Lord—to do unto others as we would that they should do unto us. To relieve the distressed, to give good counsel to the erring, to speak well of the absent, to observe temperance in the indulgence of appetite, to bear evil with fortitude, to be prudent in life and conversation, and to dis-

pense justice to all men, are duties that are inculcated on every Freemason by the moral doctrines of his Order.

These doctrines of morality are not of recent origin. They are taught in all the *Old Constitutions* of the Craft, as the parchment records of the fifteenth, sixteenth, and seventeenth centuries show, even when the Institution was Operative in its organization, and long before the speculative element was made its predominating characteristic. Thus these *Old Charges* tell us, almost all of them in the same words, that Freemasons "shal be true, each one to other, that is to say, to every Mason of the science of Masonrye that are Masons allowed, ye shal doe to them as ye would that they should doe unto you."

2. *The Religious Doctrines* of Freemasonry are very simple and self-evident. They are darkened by no perplexities of sectarian theology, but stand out in the broad light, intelligible and acceptable by all minds, for they ask only for a belief in God and in the immortality of the soul. He who denies these tenets can be no Freemason, for the religious doctrines of the Institution significantly impress them in every part of its instructions. The neophyte no sooner crosses the threshold of the Lodge, but he is called upon to recognize, as his first duty, an entire trust in the superintending care and love of the Supreme Being, and the series of initiations into Symbolic Freemasonry terminate by revealing the awful symbol of a life after death and an entrance upon immortality.

Now this and the former class of doctrines are intimately connected and mutually dependent. For we must first know and feel the universal fatherhood of God before we can rightly appreciate the universal brotherhood of man. Hence the *Old Records* already alluded to, which show us what was the condition of the Craft in the Middle Ages, exhibit an eminently religious spirit. These ancient Constitutions always begin with a pious invocation to the Trinity, and sometimes to the saints, and they tell us that "the first charge is that a Mason shall be true to God and holy Church, and use no error nor heresy." And the *Charges* published in 1723, which professes to be a compilation made from those older records, prescribe that a Freemason, while left to his particular opinions, must be of that "religion in which all men agree," that is to say, the religion which teaches the existence of God and an eternal life.

3. *The Philosophical Doctrines* of Freemasonry are scarcely less important, although they are less generally understood than either of the preceding classes. The object of these philosophical doctrines is very different from that of either the moral or the religious. For the moral and religious doctrines of the Order are intended to make men virtuous, while its philosophical doctrines are designed to make them zealous Freemasons. He who knows nothing of the philosophy of Freemasonry will be apt to become in time lukewarm and indifferent, but he who devotes himself to its contemplation will feel an ever-increasing ardor in the study. Now these philosophical doctrines are developed in that symbolism which is the especial characteristic of Masonic teaching, and relate altogether to the lost and recovered word, the search after divine truth, the manner and time of its discovery, and the reward that awaits the faithful and successful searcher. Such a philosophy far surpasses the abstract quiddities of metaphysicians. It brings us into close relation to the profound thought of the ancient world, and makes us familiar with every subject of mental science that lies within the grasp of the human intellect. So that, in conclusion, we find that the moral, religious, and philosophical doctrines of Freemasonry respectively relate to the social, the eternal, and the intellectual progress of man.

Finally, it must be observed that while the old Operative Institution, which was the cradle and forerunner of the Speculative, as we now have it, taught abundantly in its *Constitutions* the moral and religious doctrines of which we have been treating, it makes no reference to the philosophical doctrines. That our Operative predecessors were well acquainted with the science of symbolism is evident from the architectural ornaments of the buildings which they erected; but they do not seem to have applied its principles to any great extent to the elucidation of their moral and religious teachings; at least, we find nothing said of this symbolic philosophy in the *Old Records* that are extant. And whether the Operative Masons were reticent on this subject from choice or from ignorance, we may lay it down as an axiom, not easily to be controverted, that the philosophic doctrines of the Order are altogether a development of the system for which we are indebted solely to Speculative Freemasonry.

SPENCER MANUSCRIPT. A manuscript copy of the *Old Charges* of the date of 1726, which belonged to the late Brother Richard Spencer and was sold in 1875 to Enoch T. Carson, of Cincinnati, Ohio, and with his library, after Brother Carson's death, became the property of the Grand Lodge of Massachusetts through the generosity of General Lawrence. It was reproduced in Spencer's *Old Constitutions* in 1871.

SPES MEA IN DEO EST. A Latin motto meaning: *My hope is in God.* The motto of the Thirty-second Degree of the Ancient and Accepted Scottish Rite.

SPETH, GEORGE WILLIAM. English Freemason, a founder of Quatuor Coronati Lodge and the first Secretary. He originated the Correspondence Circle of that Lodge. This eminent Brother was born in 1847, was initiated in the Lodge of Unity No. 183 of London in 1872, becoming Worshipful Master in 1876. He wrote several papers and works on the Fraternity, *History* of his Mother Lodge appearing in 1881 and a work on *Royal Freemasons* being published in 1885. He was also the author of many articles appearing in Masonic journals such as *Ars Quatuor Coronatorum.* For sixteen years he held the office of Secretary to the Quatuor Coronati Lodge, his service only terminating with his death on April 19, 1901.

SPIRE, CONGRESS OF. Spire is a city in Bavaria, on the banks of the Rhine, and the seat of a cathedral which was erected in the eleventh century. A Masonic Congress was convoked there in 1469 by the Grand Lodge of Strasburg, principally to take into consideration the condition of the Fraternity and of the edifices in the course of construction by them, as well as to discuss the rights of the Craft.

SPIRITUALIZING. In the early lectures of the eighteenth century, this word was used to express the

method of symbolic instruction applied to the implements of Operative Masonry. In a ritual of 1725, it is said: "As we are not all working Masons, we apply the working-tools to our morals, which we call *spiritualizing.*" Thus, too, about the same time, Bunyan wrote his symbolic book which he called *Solomon's Temple Spiritualized.* Phillips, in his *New World of Words*, 1706, thus defines to spiritualize: "to explain a passage of an author in a spiritual manner, to give it a godly or mystical sense."

SPIRITUAL LODGE. Hutchinson (*Spirit of Masonry*, page 94) says: "We place the spiritual Lodge in the vale of *Jehosophat*, implying thereby, that the principles of Masonry are derived from the knowledge of God, and are established in the *Judgment of the Lord;* the literal translation of the word *Jehosophat*, from the Hebrew tongue, being no other than those express words." This refers to the Lodge, which is thus described in the old lectures at the beginning of the eighteenth century, which were in vogue at the time of Hutchinson.

Where does the Lodge stand?

Upon the Holy Ground, on the highest hill or lowest vale, or in the vale of Jehoshaphat, or any other sacred place.

The Spiritual Lodge is the imaginary or Symbolic Lodge, whose form, magnitude, covering, supports, and other attributes are described in the lectures.

SPIRITUAL TEMPLE. The French Freemasons say: "We erect temples for virtue and dungeons for vice"; thus referring to the great Masonic doctrine of a *spiritual temple.* There is no symbolism of the Order more sublime than that in which the Speculative Freemason is supposed to be engaged in the construction of a spiritual temple, in allusion to that material one which was erected by his operative predecessors at Jerusalem. Indeed, the difference, in this point of view, between Operative and Speculative Freemasonry is simply this: that while the former was engaged in the construction, on Mount Moriah, of a material temple of stones and cedar, and gold and precious stones, the latter is occupied, from his first to his last initiation, in the construction, the adornment, and the completion of the spiritual temple of his body.

The idea of making the temple a symbol of the body is not, it is true, exclusively Masonic. It had occurred to the first teachers of Christianity. Christ himself alluded to it when he said, "Destroy this temple, and in three days I will raise it up"; and Saint Paul extends the idea, in the first of his Epistles to the Corinthians (iii, 16), in the following language: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" And again, in a subsequent passage of the same Epistle (vi, 19) he reiterates the idea in a more positive form: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

But the mode of treating this symbolism by a reference to the particular Temple of Solomon, and to the operative art engaged in its construction, is an application of the idea peculiar to Freemasonry. Hitchcock, in his *Essay on Swedenborg*, thinks that the same idea was also shared by the Hermetic Philosophers. He says: "With perhaps the majority of readers, the Temple of Solomon, and also the tabernacle, were mere buildings—very magnificent, indeed, but still mere buildings—for the worship of God. But some are struck with many portions of the account of their erection admitting a moral interpretation; and while the buildings are allowed to stand, or to have stood, once, visible objects, these interpreters are delighted to meet with indications that Moses and Solomon, in building the Temples, were wise in the knowledge of God and of man; from which point it is not difficult to pass on to the moral meaning altogether, and affirm that the building, which was erected without the noise of a 'hammer, nor ax, nor any tool of iron' (First Kings vi, 7), was altogether a moral building—a building of God, not made with hands. In short, many see in the story of Solomon's Temple, a symbolical representation of *Man* as the temple of God, with its *Holy of Holies* deep seated in the centre of the human heart."

SPOULEE, JOHN DE. He is claimed to have presided over the Freemasons of England in 1350, in the reign of Edward III. Doctor Anderson says he was called *Master of the Ghiblim* (see *Constitutions*, 1738, page 70).

SPRATT, EDWARD. Editor of an Irish edition of Anderson's *Constitutions of 1738*, published at Dublin, 1751. He was Grand Secretary to the Grand Lodge of Ireland.

SPREADING THE BALLOT. Taking the vote on the application of a candidate for initiation or admission. It is an Americanism, principally developed in the Western States. Thus: "The ballot may be *spread* a second time in almost any case if the harmony of the Lodge seems to require it."—Grand Master Swigert of Kentucky. "It is legal to *spread* the ballot the third time, if for the correction of mistakes, not otherwise." —Rob Morris. It is a technicality.

SPRENGSEISEN, CHRISTIAN FRIEDRICH KESSLER VON. An ardent adherent of Von Hund and admirer of his Templar system, in defense of which, and against the Spiritual Templarism of Starck, he wrote, in 1786, the book, now very rare, entitled *Anti Saint Nicaise*, and other works. He was born at Saalsfield, in 1731, and died January 11, 1809 (see *Saint Nicaise*).

SPRIG OF ACACIA. See *Acacia.*

SPURIOUS FREEMASONRY. For this term, and for the theory connected with it, we are indebted to Doctor Oliver, whose speculations led him to the conclusion that in the earliest ages of the world there were two systems of Freemasonry, the one of which, preserved by the patriarchs and their descendants, he called *Primitive* or *Pure Freemasonry* (see *Primitive Freemasonry*). The other, which was a schism from this system, he designated as the *Spurious Freemasonry* of Antiquity.

To comprehend this system of Oliver, and to understand his doctrine of the declension of the Spurious from the Primitive Freemasonry, we must remember that there were two races of men descended from the loins of Adam, whose history is as different as their characters were dissimilar. There was the virtuous race of Seth and his descendants, and the wicked one of Cain. Seth and his children, down to Noah, preserved the dogmas and instructions, the legends and symbols, which had been received from their common

progenitor, Adam; but Cain and his descendants, whose vices at length brought on the destruction of the earth, either totally forgot or greatly corrupted them. Their Freemasonry was not the same as that of the Sethites. They distorted the truth, and varied the landmarks to suit their own profane purposes. At length the two races became blended together. The descendants of Seth, becoming corrupted by their frequent communications with those of Cain, adopted their manners, and soon lost the principles of the Primitive Freemasonry, which at length were confined to Noah and his three sons, who alone, in the destruction of a wicked world, were thought worthy of receiving mercy.

Noah consequently preserved this system, and was the medium of communicating it to the post-diluvian world. Hence, immediately after the Deluge, Primitive Freemasonry was the only system extant. But this happy state of affairs was not to last. Ham, the son of Noah, who had been accursed by his father for his wickedness, had been long familiar with the corruptions of the system of Cain, and with the gradual deviations from truth which, through the influence of evil example, had crept into the system of Seth. After the Deluge, he propagated the worst features of both systems among his immediate descendants. Two sets or parties, so to speak, now arose in the world—one which preserved the great truths of religion, and consequently of Freemasonry, which had been handed down from Adam, Enoch, and Noah—and another which deviated more and more from this pure, original source. On the dispersion at the Tower of Babel, the schism became still wider and more irreconcilable. The legends of Primitive Freemasonry were altered, and its symbols perverted to a false worship; the mysteries were dedicated to the worship of false gods and the practise of idolatrous rites, and in the place of the Pure or Primitive Freemasonry which continued to be cultivated among the patriarchal descendants of Noah, was established those Mysteries of Paganism to which Doctor Oliver has given the name of the *Spurious Freemasonry*.

It is not to Doctor Oliver, nor to any very modern writer, that we are indebted for the idea of a Masonic schism in this early age of the world. The doctrine that Freemasonry was lost, that is to say, lost in its purity, to the larger portion of mankind, at the Tower of Babel, is still preserved in the ritual of Ancient Craft Masonry. And in the Degree of Noachites, a Degree which is attached to the Scottish Rite, the fact is plainly adverted to as, indeed, the very foundation of the Degree. Two races of Freemasons are there distinctly named, the *Noachites* and the *Hiramites;* the former were the conservators of the Primitive Freemasonry as the descendants of Noah; the latter were the descendants of Hiram, who was himself of the race which had fallen into Spurious Freemasonry, but had reunited himself to the true sect at the building of King Solomon's Temple, as we shall hereafter see. But the inventors of the Degree do not seem to have had any very precise notions in relation to this latter part of the history.

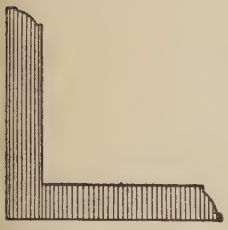
The Mysteries, which constituted what has been thus called *Spurious Freemasonry*, were all more or less identical in character. Varying in a few unimportant particulars, attributable to the influence of local causes, their great similarity in all important points showed their derivation from a common origin. In the first place, they were communicated through a system of initiation, by which the aspirant was gradually prepared for the reception of their final doctrines; the rites were performed at night, and in the most retired situations, in caverns or amid the deep recesses of groves and forests; and the secrets were only communicated to the initiated after the administration of an obligation. Thus, Firmicus, a Latin author in the reign of Constantine who about the year 346 A.D. wrote of false objects of worship in *De erroribus profanarum religionum* (book vii), tells us that "when Orpheus explained the ceremonies of his mysteries to candidates, he demanded of them, at the very entrance, an oath, under the solemn sanction of religion, that they would not betray the rites to profane ears." Hence, as Warburton says from Horus Apollo, the Egyptian hieroglyphic for the mysteries was a grasshopper, because that insect was supposed to have no mouth.

The ceremonies were all of a funereal character. Commencing in representations of a lugubrious description, they celebrated the legend of the death and burial of some mythical being who was the especial object of their love and adoration. But these rites, thus beginning in lamentation, and typical of death, always ended in joy. The object of their sorrow was restored to life and immortality, and the latter part of the ceremonial was descriptive of his resurrection. Hence, the great doctrines of the mysteries were the immortality of the soul and the existence of a God.

Such, then, is the theory on the subject of what is called *Spurious Freemasonry*, as taught by Doctor Oliver and the disciples of his school. Primitive Freemasonry consisted of that traditional knowledge and symbolic instruction which had been handed down from Adam, through Enoch, Noah, and the rest of the patriarchs, to the time of Solomon. Spurious Freemasonry consisted of the doctrines and initiations practised at first by the antediluvian descendants of Cain, and, after the dispersion at Babel, by the Pagan priests and philosophers in their Mysteries (see *Clandestine*).

SPURS. In the Orders of Chivalry, the *spurs* had a symbolic meaning as important as their practical use was necessary. "To win one's spurs" was a phrase which meant "to win one's right to the dignity of knighthood." Hence, in the investiture of a knight, he was told that the spurs were a symbol of promptitude in military service; and in the degradation of an unfaithful knight, his spurs were hacked off by the cook, to show his utter unworthiness to wear them. Stowe says (*Annals*, 902), in describing the ceremony of investing knights: "Evening prayer being ended, there stood at the chapel-door the king's master-cook, with his white apron and sleeves, and chopping-knife in his hand, gilded about the edge, and challenged their spurs, which they redeemed with a noble a piece; and he said to every knight, as they passed by him: 'Sir Knight, look that you be true and loyal to the King, my master, or else I must hew these spurs from your heels.'" In the Masonic Orders of Chivalry, the symbolism of the spurs has unfortunately been omitted.

SQUARE. This is one of the most important and significant symbols in Freemasonry. As such, it is proper that its true form should be preserved. French Freemasons have almost universally given it with one leg longer than the other, thus making it a carpenter's square. American Freemasons, following the incorrect delineations of Brother Jeremy L. Cross, have, while generally preserving the equality of length in the legs, unnecessarily marked its surface with inches; thus making it an instrument for measuring length and breadth, which it is not. It is simply the *trying square* of a stone-mason, and has a plain surface; the sides or legs embracing an angle of ninety degrees, and is intended only to test the accuracy of the sides of a stone, and to see that its edges subtend the same angle.



MASONIC SQUARE

In Freemasonry, the square is a symbol of morality. This is its general signification, and is applied in various ways:

1. It presents itself to the neophyte as one of the Three Great Lights.

2. To the Fellow Craft as one of his Working-tools.

3. To the Master Mason as the official emblem of the Master of the Lodge.

Everywhere, however, it inculcates the same lesson of morality, of truthfulness, of honesty. So universally accepted is this symbolism, that it has gone outside of the Order, and has been found in colloquial language communicating the same idea. Square, says Halliwell, *Dictionary of Archaic and Provincial Words*, means honest, equitable, as in "square dealing." To *play upon the square* is proverbial for *to play honestly*. In this sense the word is found in the old writers.

As a Masonic symbol, it is of very ancient date, and was familiar to the Operative Masons. In the year 1830, the architect, in rebuilding a very ancient bridge called Baal Bridge, near Limerick, in Ireland, found under the foundation-stone an old brass square, much eaten away, containing on its two surfaces the following inscription, the U being read as V: I. WILL. STRIUE. TO. LIUE.—WITH. LOUE. & CARE.—UPON. THE. LEUL.—BY. THE. SQUARE., and the date 1517. The modern Speculative Freemason will recognize the idea of *living on the level and by the square*. This discovery proves, if proof were necessary, that the familiar idea was borrowed from our Operative Brethren of former days.

The square, as a symbol in Speculative Freemasonry, has therefore presented itself from the very beginning of the revival period. In the very earliest catechism of the eighteenth century, of the date of 1725, we find the answer to the question, "How many make a Lodge?" is "God and the Square, with five or seven right or perfect Masons." God and the Square, religion and morality, must be present in every Lodge as governing principles.

Signs at that early period were to be made by *squares*, and the Furniture of the Lodge was declared to be the Bible, Compasses, and Square.

In the public lecture of Brother Herbert A. Giles, Worshipful Master of Ionic Lodge, No. 1781, at Amoy, delivered in 1880 and entitled *Freemasonry in China*, says:

From time immemorial we find the Square and Compasses used by Chinese writers to symbolize precisely the same phases of moral conduct as in our system of Freemasonry. The earliest passage known to me which bears upon the subject is to be found in the Book of History embracing the period reaching from the twenty-fourth to the seventh century before Christ. There in an account of a military expedition we read:

"Ye officers of government, apply the Compasses!"

In another part of the same venerable record a Magistrate is spoken of as:

"A man of the level, or the level man."

The public discourses of Confucius provide us with several Masonic allusions of a more or less definite character. For instance, when recounting his own degrees of moral progress in life, the Master tells us that only at seventy-five years of age could he venture to follow the inclinations of his heart without fear of "transgressing the limits of the Square." This would be 481 B.C. but it is in the works of his great follower, Mencius, who flourished nearly two hundred years later, that we meet with a fuller and more impressive Masonic phraseology. In one chapter we are taught that just as the most skilled artificers are unable, without the aid of the Square and Compasses, to produce perfect rectangles or perfect circles, so must all men apply these tools figuratively to their lives, and the level and the marking-line besides, if they would walk in the straight and even paths of wisdom, and keep themselves within the bonds of honor and virtue. In Book iv we read:

"The Compasses and Square are the embodiment of the rectangular and the round, just as the prophets of old were the embodiment of the due relationship between man and man."

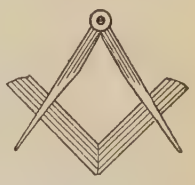
In Book vi we find these words:

"The Master Mason, in teaching his apprentices, makes use of the Compasses and the Square. Ye who are engaged in the pursuit of wisdom must also make use of the Compasses and the Square.

In the *Great Learning*, admitted on all sides to date from between 300 to 400 years before Christ, in Chapter 10, we read that a man should abstain from doing unto others what he would not they should do unto him; "this," adds the writer, "is called the principle of acting on the Square."

In all rites and in all languages where Freemasonry has penetrated, the square has preserved its primitive signification as a symbol of morality.

SQUARE AND COMPASSES. These two symbols have been so long and so universally combined—to teach us, as says an early instruction, "to square our actions and to keep them within due bounds," they are so seldom seen apart, but are so kept together, either as two Great Lights, or as a jewel worn once by the Master of the Lodge, now by the Past Master—that they have come at last to be recognized as the proper badge of a Master Mason, just as the Triple Tau is of a Royal Arch Mason or the Passion Cross of a Knight Templar.



MASONIC SQUARE AND COMPASSES

So universally has this symbol been recognized, even by the profane world, as the peculiar characteristic of Freemasonry, that it has recently been made in the United States the subject of a legal decision. A manufacturer of flour having made, in 1873, an application to the Patent Office for permission to adopt the Square and Compasses as a trade-mark, the Commissioner of Patents, J. M. Thatcher, refused the permission as the mark was a Masonic symbol.

If this emblem were something other than precisely what it is—either less known, less significant, or fully and universally understood—all this might readily be admitted. But, considering its peculiar character and relation to the public, an anomalous question is presented. There can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue. In view of the magnitude and extent of the Masonic organization, it is impossible to divest its symbols, or at least this particular symbol—perhaps the best known of all—of its ordinary signification, wherever displayed, either as an arbitrary character or otherwise. It will be universally understood, or misunderstood, as having a Masonic significance; and, therefore, as a trade-mark, must constantly work deception. Nothing could be more mischievous than to create as a monopoly, and uphold by the power of law, anything so calculated, as applied to purposes of trade, to be misinterpreted, to mislead all classes, and to constantly foster suggestions of mystery in affairs of business (see *Infringing upon Freemasonry*, also *Imitative Societies*, and *Clandestine*).

In a religious work by John Davies, entitled *Summa Totalis*, or *All in All and the Same Forever*, printed in 1607, we find an allusion to the Square and Compasses by a profane in a really Masonic sense. The author, who proposes to describe mystically the form of the Deity, says in his dedication:

> Yet I this forme of formelesse Deity,
> Drewe by the Squire and Compasse of our Creed.

In Masonic symbolism the Square and Compasses refer to the Freemason's duty to the Craft and to himself; hence it is properly a symbol of brotherhood, and there significantly adopted as the badge or token of the Fraternity.

Berage, in his work on the higher Degrees, *Les plus secrets Mystères des Hauts Grades*, or *The Most Secret Mysteries of the High Grades*, gives a new interpretation to the symbol. He says: "The Square and the Compasses represent the union of the Old and New Testaments. None of the high Degrees recognize this interpretation, although their symbolism of the two implements differs somewhat from that of Symbolic Freemasonry. The Square is with them peculiarly appropriated to the lower Degrees, as founded on the Operative Art; while the Compasses, as an implement of higher character and uses, is attributed to the Degrees, which claim to have a more elevated and philosophical foundation. Thus they speak of the initiate, when he passes from the Blue Lodge to the Lodge of Perfection, as 'passing from the Square to the Compasses,' to indicate a progressive elevation in his studies. Yet even in the high Degrees, the square and compasses combined retain their primitive signification as a symbol of brotherhood and as a badge of the Order."

SQUARE, TRIANGLE AND CIRCLE. Visitors to English Chapters of the Royal Arch will recall that there is a peculiar use of these geometrical figures in "firing," the ceremonious unity of all present in recognizing a toast and honoring it by the Brethren.

There are also to be found in literature various allusions to geometrical figures. Of these there are so many that no complete compilation may here be attempted. One or two are of sufficient interest to warrant mention. For further information refer to an article by R. I. Clegg in the *American Freemason* (volume iii, pages 265–72, April, 1912).

That beloved Brother Robert Burns, born 1759, died 1796, refers to the rectangle-triangle in his poem "Caledonia." His allusion is usually understood as being more particularly to the forty-seventh proposition of Euclid, and is as follows:

> Thus bold, independent, unconquered and free,
> Her bright course of glory for ever shall run;
> For brave Caledonia immortal must be;
> I'll prove it from Euclid as clear as the sun:—
> Rectangle-triangle the figure we'll choose;
> The upright is Chance, and old Time is the base,
> But brave Caledonia's the hypotenuse;
> Then ergo, she'll match them, and match them always.

William Shakespeare, born 1564, died 1616, refers to many matters of interest to us. He says, *King Lear*, first scene, Regan speaking of her love for the king,

> I profess
> Myself an enemy to all other joys
> Which the most perfect square of sense possesses,
> And find I am alone felicitate
> In your dear highnesses' love.

Various explanations have been offered for "the most perfect square of sense." Grant Allen interprets it "as the entire domain of sense," Wright by the "most delicately sensitive part of my nature"; Moberly by the "choicest estimate of sense"; while Capell explains it by "the entire domain of sensation." John Foster, *Shakespeare Word-Book*, prefers an explanation given by Professor Dowden, *Atlantic Monthly*, September, 1907, where the puzzling lines are compared with others by Edmund Spenser (*Faerie Queene*, Book II, canto ix, stanza 22). These are as follows:

> The frame thereof seemed partly circulare,
> And part triangulare; O worke divine!
> These two the first and last proportions are;
> The one imperfect, mortall, feminine;
> Th' other immortall, perfect, masculine;
> And 'twixt them both a quadrate was the base,
> Proportions equally by seven and nine;
> Nine was the circle sett in heaven's place;
> All which compacted made a goodly diapase.

The last word here, *diapase*, means a harmonious combination. Professor Dowden discussing "Elizabethan Psychology" of body, soul and spirit, the forms of life or energy, says "The vegetable soul is found apart from the other two in plants, they live and increase in size, and multiply themselves by virtue of this soul. The vegetable and sensible souls are found co-operating in animals; they need only live and grow and multiply, they also feel. In man alone are three souls—vegetable, sensible and rational—found working together." Spenser by this reasoning is considering Alma as the indwelling soul, and the House is the containing body, the architecture of the latter being as in the poetry. Quoting Bartholomew Anglicus we are told that "The vegetable soul, with its three virtues of self-sustaining, growth, and reproduction, is 'like unto a triangle in Geometry.' The sensible soul is 'like unto a quadrangle, square and four cornered. For in a quadrangle is a line drawn from one corner to another corner, afore it maketh two triangles, and the soul sensible maketh two triangles of virtues. For wherever the soul sensible is, there is also the soul vegetablis.' Finally the rational soul is likened to a circle, because the circle is the most perfect of figures, having the greater

power of containing than any other. The triangle of Castle Alma is a vegetable soul; a quadrate—identical with Shakespeare's 'square of sense'—is a sensible soul, the circle is the rational soul." Spenser was born in London about 1553, and died in January, 1599.

For other references to quaint literary allusions of Masonic interest, see "Was William Shakespeare a Freemason?" (*Builder*, 1919, volume v, page 32).

SQUAREMEN. The Companies of Wrights, Slaters, etc., in Scotland, in the seventeenth century, were called *Squaremen*. They had ceremonies of initiation, and a word, sign, and grip, like the Freemasons. Brother Lyon (*History of the Lodge at Edinburgh*, page 23) says: "The 'Squaremen Word' was given in conclaves of journeymen and apprentices, wrights, slaters, etc., in a ceremony in which the aspirant was blindfolded and otherwise 'prepared'; he was sworn to secrecy, had word, grip, and sign communicated to him, and was afterward invested with a leather apron. The entrance to the apartment, usually a public house, in which the 'brithering' was performed, was guarded, and all who passed had to give the grip. The fees were spent in the entertainment of the Brethren present. Like the Masons, the Squaremen admitted non-operatives."

In the Saint Clair charter of 1628, among the representatives of the Masonic Lodges, we find the signature of "George Liddell, deakin of squarmen and nov quartermaistir" (see *History of the Lodge at Edinburgh*, page 62). This would show that there must have been an intimate connection between the two Societies or Crafts (see *Squaremen, Corporation of*).

SQUAREMEN, CORPORATION OF. The Corporation of Squaremen was originally an Operative Lodge held in Ayr and formed one of the number which constituted the Grand Lodge of Scotland. Minutes were kept but the Minute-Book was lost when lent to Murray Lyon. The Banner used by the Corporation is still preserved by an Ayrshire Freemason and there are other relics in existence.

The organization does not admit any but Mark Masons who hold or have held office in a Craft Lodge or who are Royal Arch Companions. Candidates must have been Master Masons for at least five years and must be thirty years of age or over.

Meetings are held on the first day of each of the five winter months November to April and at the January meeting office bearers are elected. The joining fee is 60 Scottish Merks (£3/5/0 or about $15.75) which includes the Diploma and Apron. There is an obligation, assaye (test) piece, signs and secrets, working tools, tracing board and lectures, all different from those of the usual Craft Masonry. All, however, tend to throw light upon the ancient procedure for admission to an operative or working shed.

At present the Order is in a flourishing condition but for some years it was dormant. It was revived by Brothers Philip and William Murray who communicated the working and secrets to Brother Alfred A. Murray. Not one of the Murrays is related to either of the others. The above particulars are in letters to us from Brother David Lowe Turnbull Portobello, Scotland, and from the *Scottish Masonic Historical Directory*, 1924 (see *Squaremen*).

SQUIN DE FLEXIAN. A recreant Templar, to whom, with Noffodei and, as some say, another unknown person, is attributed the invention of the false accusations upon which were based the persecutions and the downfall of the Order of Knights Templar. He was a native of the city of Beziers, in the south of France, and having been received as a Knight Templar, had made so much proficiency in the Order as to have been appointed to the head of the Priory of Montfaucon. Reghellini states that both Squin de Flexian and Noffodei were Templars, and held the rank of Commanders; but Dupuy (*Condemnation des Templiers*) denies that the latter was a Templar. He says: "All historians agree that the origin of the ruin of the Templars was the work of the Prior of Montfaucon and of Noffodei, a Florentine, banished from his country, and whom nobody believes to have been a Templar. This Prior, by the sentence of the Grand Master, had been condemned, for heresy and for having led an infamous life, to pass the remainder of his days in a prison. The other is reported to have been condemned to rigorous penalties by the Provost of Paris."

Reghellini's account (*La Maçonnerie considérée, etc.*, i, page 451) is more circumstantial. He says:

> In 1506, two Knights Templar, Noffodei and Florian, were punished for crimes, and lost their Commanderies, that of the latter being Montfaucon. They petitioned the Provincial Grand Master of Mount Carmel for a restoration to their offices, but met with a refusal. They then obtained an entrance into the Provincial Grand Master's country-house, near Milan, and having assassinated him, concealed the body in the woods under some thick shrubbery; after which they fled to Paris. There they obtained access to the King, and thus furnished Philip with an occasion for executing his projects, by denouncing the Order and exposing to him the immense wealth which it possessed.
>
> They proposed the abolition of the Order, and promised the King, for a reward, to be its denouncers. The King accepted their proposition, and, assuring them of his protection, pointed out to them the course which they were to pursue.
>
> They associated with themselves a third individual, called by historians the *Unknown*, in French, *l'Inconnu;* and Noffodei and Florian sent a memorial to Enguerand de Marigni, Superintendent of the Finances, in which they proposed, if he would guarantee them against the attacks of the Order of Templars, and grant them civil existence and rights, to discover to the King secrets which they deemed of more value than the conquest of an empire.
>
> As a sequel to this first declaration they addressed to the King an accusation, which was the same as he had himself dictated to them for the purpose of the turn which he desired to the affair. This accusation contained the following charges:
>
> 1. That the Order of Templars was the foe of all kings and all sovereign authority; that it communicated secrets to its initiates under horrible oaths, with the criminal condition of the penalty of death if they divulged them; and that the secret practises of their initiations were the consequences of irreligion, atheism, and rebellion.
>
> 2. That the Order had betrayed the religion of Christ, by communicating to the Sultan of Babylon all the plans and operations of the Emperor Frederick the Second, whereby the designs of the Crusaders for the recovery of the Holy Land were frustrated.
>
> 3. That the Order prostituted the mysteries most venerated by Christians, by making a Knight, when he was received, trample upon the Cross, the sign of redemption; and abjured the Christian religion by making the neophyte declare that the true God had never died, and never could die; that they carried about them and worshipped a little idol called *Bafomet;* and that after his initiation the neophyte was compelled to undergo certain obscene practises.
>
> 4. That when a Knight was received, the Order bound him by an oath to a complete and blind obedience to the

Grand Master, which was a proof of rebellion against the legitimate authority.

5. That Good Friday was the day selected for the grand orgies of the Order.

6. That they were guilty of unnatural crimes.

7. That they burned the children of their concubines so as to destroy all traces of their debauchery.

These calumnies formed the basis of the longer catalogue of accusations, afterward presented by the Pope, upon which the Templars were finally tried and condemned.

In the preliminary examinations of the accused, Squin de Flexian took an active part as one of the Commissioners. In the pleadings for their defense presented by the Knights, they declare that "Knights were tortured by Flexian de Beziers, Prior of Montfaucon, and by the monk, William Robert, and that already thirty-six had died of the tortures inflicted at Paris, and several others in other places."

Of the ultimate fate of these traitors nothing is really known. When the infamous work which they had inaugurated had been consummated by the king and the Pope, as their services were no longer needed, they sank into merited oblivion. The author of the *Secret Societies of the Middle Ages* (page 268) says: "Squin was afterwards hanged, and Noffodei beheaded, as was said, with little probability, by the Templars."

Hardly had the Templars, in their prostrate condition, the power, even if they had the will, to inflict such punishment. It was not Squin, but Marigni, his abettor, who was hanged at Montfaucon, by order of Louis X, the successor of Philip, two years after his persecution of the Templars. The revenge they took was of a symbolic character. In the change of the legend of the Third Degree into that of the Templar system, when the martyred James de Molay was substituted for Hiram Abif, the three assassins were represented by Squin de Flexian, Noffodei, and the Unknown. As there is really no reference in the historical records of the persecution to this third accuser, it is most probable that he is altogether a mythical personage, invented merely to complete the triad of assassins, and to preserve the congruity of the Templar with the Masonic legend.

The name of Squin de Flexian, as well as that of Noffodei, have been differently spelled by various writers, to say nothing of the incomprehensible error found in some of the oldest French Cahiers of the Kadosh, such as that of De la Hogue, where the two traitors are named Gerard Tabé and Benoit Mehui. The *Processus contra Templarios*, or *Proceedings against Templars*, calls him *Esquius de flexian de Biteriis;* and Raynouard always names him *Squin de florian*, in which he is blindly followed by Reghellini, Ragon, and Thory. But the weight of authority is in favor of *Squin de flexian*, which appears to be the true name of this Judas of the Templars.

SRUTI. A Hindu word meaning *Revelation.* A collective name of those Sanskrit writings supposed by the Hindus to have been revealed by a deity, and applied at first only to the Vedic Mantras and Brahmanas, but afterward extended to the older Upanishads.

STAFF. A white staff is the proper insignia of a Treasurer. In the order of Procession for laying a foundation-stone as given by Brother Preston (*Illustrations*, 1792 edition, page 111), we find "Grand Treasurer with his staff." In the United States of America the use of the staff by the Treasurer of a Lodge has been discontinued. It was derived from the old custom for the Treasurer of the King's Household to carry a staff as the ensign of authority. In the old *Customary Books* we are told that the Steward or Treasurer of the Household—for the offices were formerly identical—received the office from the King himself by the presentation of a staff in these words: *Tennez le baston de nostre maison*, these words in Old French meaning *Receive the staff of our house.*" Hence, the Grand Lodge of England decreed, June 24, 1741, that "in the procession in the hall" the Grand Treasurer should appear "with the staff" (see *Constitutions*, 1756, page 236).

STAIRS, WINDING. See *Winding Stairs.*

STANDARD. An ensign in war, being that under which the soldiers stand or to which they rally in the fight. It is sometimes used in the higher Degrees, in connection with the word *Bearer*, to denote a particular officer. But the term mostly used to indicate any one of the ensigns of the various Degrees of Freemasonry is *Banner.*

The Grand Standard of the Order of Knights Templar in the United States is described in the Regulations as being "of white woollen or silk stuff, six feet in height and five feet in width, made tripartite at the bottom, fastened at the top to the cross-bar by nine rings; in the centre of the field a blood-red passion cross, over which the motto, *In hoc signo vinces* (*By this Sign, Conquer*), and under, *Non Nobis, Domine! non Nobis sed Nomini tuo da Gloriam!* (*Not unto us, O Lord; not unto us, but to Thy Name be the Glory!*). The cross to be four feet high, and the upright and bar to be seven inches wide. On the top of the staff a gilded globe or ball four inches in diameter, surmounted by the patriarchal cross, twelve inches in height. The cross to be crimson, edged with gold."

The Standard of the Order in the Ancient and Accepted Scottish Rite is thus described in the *fundamental Statutes.* It is white with a gold fringe, bearing in the center a black double-headed eagle with wings displayed; the beaks and thighs are of gold; it holds in one talon the golden hilt and in the other the silver blade of an antique sword, placed horizontally from right to left; to the sword is suspended the Latin device, in letters of gold, *Deus meumque Jus.* The eagle is crowned with a triangle of gold, and holds a purple band fringed with gold and strewn with golden stars.

There is really no Standard of the Order properly belonging to Symbolic or Royal Arch Masonry. Many Grand Chapters, however, and some Grand Lodges in this country, have adopted for a Standard the blazonment of the Arms of Freemasonry first made by Lawrence Dermott for the Atholl Grand Lodge of Freemasons. In the present condition of the ritual, with the disseverance of the Royal Arch Degree from the Master's, and its organization as a distinct system, this Standard, if adopted at all, would be most appropriate to the Grand Chapters, since its charges consist of symbols no longer referred to in the instructions of Symbolic Freemasonry.

STANDARD-BEARER. An officer in a Commandery of Knights Templar, whose duty it is to

carry and protect the Standard of the Order. A similar officer exists in several of the higher Degrees.

STAND TO AND ABIDE BY. The Covenant of Freemasonry requires every Freemason "to stand to and abide by" the Laws and Regulations of the Order, whether expressed in the Edicts of the Grand Lodge, the By-laws of his Lodge, or the Landmarks of the Institution. The terms are not precisely synonymous, although generally considered to be so. *To stand to* has a somewhat active meaning, and signifies to maintain and defend the laws; while *to abide by* is more passive in meaning, and signifies to submit to the award made by such laws.

STAR. In the French and Scottish Rites lighted candles or torches are called *stars* when used in some of the ceremonies, especially in the reception of distinguished visitors, where the number of lights or stars with which the visitor is received is proportioned to his rank; but the number is always odd, being 3, 5, 7, 9, or 11.

STAR AND GARTER. See *Golden Fleece.*

STAR, BLAZING. See *Blazing Star.*

STAR, EASTERN. See *Eastern Star, Order of the.*

STAR, FIVE POINTED. See *Five-Pointed Star.*

STAR IN THE EAST. The Blazing Star is thus called by those who entertain the theory that there is "an intimate and necessary connection between Masonry and Christianity." This doctrine, which Doctor Oliver thinks is "the fairest gem that Masonry can boast," is defended by him in his early work entitled *The Star in the East.* The whole subject is discussed in the article *Blazing Star*, which see.

STAR OF JERUSALEM. A Degree cited in the nomenclature of Fustier.

STAR OF THE SYRIAN KNIGHTS. In French, *Etoile des Chevaliers Syriens.* The Order of Syrian Knights of the Star is contained in the collection of Pyron. It is divided into three Degrees—Novice, Professed, and Grand Patriarch.

STARCK, JOHANN AUGUST VON. J. A. von Starck, whose life is closely connected with the history of German Freemasonry, and especially with that of the Rite of Strict Observance, was born at Schwerin, October 29, 1741. He studied at the University of Göttingen, and was made in 1761 a Freemason in a French Military Lodge. In 1763 he went to St. Petersburg, where he received the appointment of teacher in one of the public schools. There, too, it is supposed that he was adopted into the Rite of Melesino, then flourishing in the Russian capital, and became first acquainted with the Rite of Strict Observance, in which he afterward played so important a part.

After two years' residence at St. Petersburg, Brother von Starck went for a short time to England, and was in August, 1766, in Paris. In 1767 he was Director of the schools at Wismar, where he was Junior Warden of the Lodge of the Three Lions. In 1770 he was called to Königsberg, to occupy the chair of theology, and to fill the post of Court Chaplain. The following year he resigned both offices, and retired to Mettau, to devote himself to literary and philosophical pursuits. But in 1781 the Court at Darmstadt conferred upon him the posts of Chief Preacher and the first place in the Consistory, and there he remained until his death, which occurred March 3, 1816.

The knowledge that Starck acquired of the Rite of Strict Observance convinced him of its innate weakness, and of the necessity of some reformation. He therefore was led to the idea of reviving the spiritual branch of the Order, a project which he sought to carry into effect, at first quietly and secretly, by gaining over influential Freemasons to his views. In this he so far succeeded as to be enabled to establish, in 1767, the new system of clerical Knights Templar, as a schism from the Strict Observance, and to which he gave the name of *Clerks of Relaxed Observance.* It consisted of seven Degrees, as follows: 1. Apprentice, 2. Fellow; 3. Master; 4. Young Scottish Master; 5. Old Scottish Master, or Knight of Saint Andrew; 6. Provincial Chapter of the Red Cross; 7. Magus, or Knight of Brightness and Light; which last Degree was divided into five classes, of Novice, Levite, and Priest—the summit of the Order being Knight Priest. Thus he embodied the idea that Templarism was a hierarchy, and that not only was every Freemason a Templar, but every true Templar was both a Knight and a Priest. Starck, who was originally a Protestant, had been secretly connected with Romanism while in Paris; and he attempted surreptitiously to introduce Roman Catholicism into his new system. He professed that the Rite which he was propagating was in possession of secrets not known to the chivalric branch of the Order; and he demanded, as a prerequisite to admission, that the candidate should be a Roman Catholic, and have previously received the Degrees of Strict Observance.

Starck entered into a correspondence with Von Hund, the head of the Rite of Strict Observance, for the purpose of effecting a fusion of the two branches—the Chivalric and the Spiritual. But, notwithstanding the willingness of Von Hund to accept any league which promised to give renewed strength to his own decaying system, the fusion was never effected. It is true that in 1768 there was a formal union of the two branches at Wismar, but it was neither sincere nor permanent. At the Congress of Brunswick, in 1775, the clerical branch seceded and formed an independent Order; and after the death of Von Hund the Lodges of the Strict Observance abandoned their name, and called themselves the *United German Lodges.* The spiritual branch, too, soon began to lose favor with the German Freemasons, partly because the Swedish system was getting to be popular in Germany, and partly because Starck was suspected of being in league with the Catholics, for whose sake he had invented his system. Documentary evidence has since proved that this suspicion was well founded. Ragon says that the Order continued in successful existence until the year 1800; but Doctor Mackey doubted if it lasted so long.

The German writers have not hesitated to accuse Starck of having been an emissary of the Jesuits, and of having instituted his Rite in the interests of Jesuitism. This, of course, rendered both him and the Rite unpopular, and gave an impetus to its decay and fall. Starck himself, even before his appointment as Court Chaplain at Darmstadt, in 1781, had, by his own confession, not only abandoned the Rite, but all interest in Freemasonry. In 1785 he wrote his *Saint Nicaise*, which was really anti-Masonic in principle, and in 1787 he published his work *Ueber Kripto-*

Catholicesmus, etc., or *A Treatise on Secret Catholicism, on Proselyte Making, on Jesuitism, and on Secret Societies*, which was a controversial work directed against Nicolai, Gädicke, and Biester. In this book he says: "It is true that in my youthful days I was a Freemason. It is also true that when the so-called Strict Observance was introduced into Masonry I belonged to it, and was, like others, an Eques, Socius, Armiger, Commendator, Prefect, and Sub-Prior; and having taken some formal cloister-like profession, I have been a Clericus. But I have withdrawn from all that, and all that is called Freemasonry, for more than nine years."

While an active member of the Masonic Order, whatever may have been his secret motives, he wrote many valuable Masonic works, which produced at the time of their appearance a great sensation in Germany. Such were his *Apology for the Order of Freemasonry*, Berlin, 1778, which went through many editions; *On the Design of the Order of Freemasonry*, Berlin, 1781; and *On the Ancient and Modern Mysteries*, 1782. He was distinguished as a man of letters and as a learned theologian, and has left numerous work on general literature and on religion, the latter class showing an evident leaning toward the Roman Catholic faith, of which he was evidently a partisan. "There is," says Feller (*Universal Biography*) "in the life of Starck something singular, that has never been made public." Doctor Mackey deemed the verdict well established, that in his labors for the apparent reformation of Freemasonry there was a deplorable want of honesty and sincerity, and that he abandoned the Order finally because his schemes of ambition failed, and the Jesuitical designs with which he entered it were frustrated.

STARE SUPER VIAS ANTIQUAS. Latin expression, meaning *To stand on the ancient paths*. An adage, appropriately applied as a Masonic motto to inculcate the duty of adhering to the ancient landmarks.

STATE. The political divisions of the United States have been called *States* and *Territories*. In every State and in every populous Territory there was established a Grand Lodge and a Grand Chapter, each of which exercises exclusive jurisdiction over all the Lodges and Chapters within its political boundaries; nor does it permit the introduction of any other Grand Lodge or Grand Chapter within its limits; so that there is, and can be, but one Grand Lodge and one Grand Chapter in each State. In most of the States there has also been erected a Grand Council of Royal and Select Masters, and a Grand Commandery of Knights Templar, which claim the same right of exclusive jurisdiction (see *Jurisdiction of a Grand Lodge*).

STATIONS. The positions occupied by the subordinate officers of a Lodge are called *Places*, as "the Junior Deacon's place in the Lodge." But the positions occupied by the Master and Wardens are called *Stations*, as "the Senior Warden's station in the Lodge." This is because these three officers, representing the sun in his three prominent points of rising, culminating, and setting, are supposed to be stationary, and therefore remain in the spot appropriated to them by the instructions, while the Deacons and other officers are required to move about from place to place in the Lodge.

A representative explanation of the location of the Stations to be occupied by Grand Lodge Officers of Massachusetts is given (see page 100, in the 1918 book of *Constitutions and Regulations* of that State):

The M. W. Grand Master, in the East, at the Head of the Grand Lodge.

The R. W. Deputy Grand Master, in the East, next to and left of the Grand Master.

The R. W. Senior Grand Warden, in the West.

The R. W. Junior Grand Warden, in the South.

The M. W. Past Grand Masters, in the East at the right of the Grand Master, and the Junior Past Grand Master, next to the Grand Master.

The R. W. Past Deputy Grand Masters, in the East at the right of the Past Grand Masters.

The R. W. Past Grand Wardens, in the East, at the right of the Past Deputy Grand Masters.

The R. W. Grand Treasurer, on the right in front of the Grand Master.

The R. W. Grand Secretary, on the left, in front of the Grand Master.

The R. W. District Deputy Grand Masters, in the East on the left of the Deputy Grand Master.

The R. W. Grand Marshal, upon the left of the Grand Master, in front of the Grand Secretary.

The W. and Rev. Grand Chaplains, in front of and on the right and left of the M. W. Grand Master, near the altar.

The W. Grand Lecturers, on the right of the Senior Grand Deacon.

The W. Senior Grand Deacon, upon the right of the Grand Master, in front of the Grand Treasurer.

The W. Junior Grand Deacon, in the West at the right of the Senior Grand Warden.

The W. Grand Stewards, in the South, two upon the right and two upon the left of the Junior Grand Warden, upon each side, one Steward in front of the other.

The W. Grand Sword-Bearer, at the left of the Grand Marshal.

The W. Grand Standard-Bearer, at the left of the Grand Sword-Bearer.

The W. Grand Pursuivants, near the door of entrance to the Grand Lodge.

The Wor. Grand Organist, at the Organ.

The Wor. Grand Tyler, outside of the entrance to the Grand Lodge.

STATUTE OF HENRY VI. See *Laborers, Statutes of* and *Statutes Relating to Freemasons*.

STATUTES. The permanent rules by which a subordinate Lodge is governed are called its *By-Laws;* the regulations of a Grand Lodge are called its *Constitution:* but the laws enacted for the government of a Supreme Council of the Ancient and Accepted Scottish Rite are denominated *Statutes*.

STATUTES RELATING TO FREEMASONS. The laws of England have never contained more than a few references to the Masonic Order. It has been assumed that a Statute of 1425 (3 Henry VI, chapter i) referred to Freemasons. This Statute forbids the holding of "Chapiters and Congregations" by Masons but this did not refer to the General Assemblies of the Craft but was one of a group of regulations known as the *Statutes of Labourers* enacted from time to time from Edward III to the reign of Elizabeth. This referred only to laborers. An Act passed in 1799 (39

Masonic Symbolism, the Private Language of the Craft

Master Mason Lecture 1

George III, chapter 79, *Sedition Act*) states specifically that Freemasons are exempted from the ruling, as does also the Act of 1817 (57 George III, chapter 19). Certain groups or congregations were named "unlawful combinations" and to avoid this appellation the only thing necessary for the Masonic Order to do was to have the Lodge register annually with the Clerk of the Peace the names of members of a Lodge. The Irish Constabulary Act of 1836 (6 and 7 William IV, chapter 13), permitted persons appointed under it to belong to the "Society of Freemasons," but to no other secret society. Brother Dudley Wright quotes an instance where the Craft narrowly escaped being included in a bill presented into the House of Commons in 1799 for the suppression of seditious and secret meetings. Rowland Burdon, who was Master of the Palatine Lodge from 1793 to 1796, was at that time the member for Durham County and when the bill was first read he became alarmed at the possibility of it prohibiting the meeting of Masonic Lodges. He immediately sent a message to William White, Grand Secretary, suggesting the convening of the Grand Officers with the result that the bill was amended and two words "Freemasons excepted" introduced, which averted the danger.

Brother Hawkins (*Concise Cyclopedia*) says, "The laws of England are almost entirely silent with regard to Freemasons, and they only allude to the Society in order to grant it exemption from the Acts passed in 1799 (39 George III, chapter 79, *Sedition Act*) and in 1817 (57 George III, chapter 19) with the object of suppressing seditious societies. In order to claim this exemption and thus avoid being deemed an 'unlawful combination,' the names of members of a Lodge must be registered annually with the Clerk of the Peace. Similarly on the passing of the Irish Constabulary Act of 1836 (6 and 7 William IV, chapter 13) persons appointed under it were permitted to belong to 'the Society of Freemasons,' but to no other secret society" (see *Laborers, Statutes of*).

STEINBACH, ERWIN VON. See *Erwin von Steinbach.*

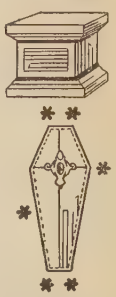
STEINMETZ. German, meaning a *stone-mason.* For an account of the German Fraternity of Steinmetzen (see *Stone-Masons of the Middle Ages*).

"STELLATO SEDET SOLO." Latin, meaning *He sits on his starry throne.* A symbolic expression in the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite.

STEP. The *Step* can hardly be called a mode of recognition, although Apuleius informs us that there was a peculiar step in the Osiriac initiation which was deemed a sign (see *Sign*). It is in Freemasonry rather an esoteric usage of the ritual. The *steps* can be traced back as far as to at least the middle of the eighteenth century, in the rituals of which they are described. The custom of advancing in a peculiar manner and form, to some sacred place or elevated personage, has been preserved in the customs of all countries, especially among the Orientalists, who resort even to prostrations of the body when approaching the throne of the sovereign or the holy part of a religious edifice. The steps of Freemasonry are symbolic of respect and veneration for the altar, whence Masonic light is to emanate.

In former times, and in some of the advanced and other Degrees in various parts of the world, a bier or coffin was placed in front of the altar, as a well-known symbol, and in passing over this to reach the altar, those various positions of the feet were necessarily taken which constitute the proper mode of advancing. Respect was thus necessarily paid to the memory of a worthy artist as well as to the holy altar.

Brother Lenning says of the steps—which the German Masons call *die Schritte der Aufzunehmenden* meaning *the steps of the recipients,* and the French, *les pas Mystèrieux, the mysterious steps*—that "every degree has a different number, which are made in a different way, and have an allegorical meaning." Of the "allegorical meaning" of those in the Third Degree, we have spoken above as explicitly as would be proper. Gädicke says: "The three grand steps symbolically lead from this life to the source of all knowledge."



SYMBOLIC APPROACH TO ALTAR

It must be evident to every Master Mason, without further explanation, that the three steps are taken from the place of darkness to the place of light, either figuratively or really over a coffin, the symbol of death, to teach symbolically that the passage from the darkness and ignorance of this life is through death to the light and knowledge of the eternal life. And this, from the earliest times, was the true symbolism of the step.

STEPS ON THE MASTER'S CARPET. The three steps delineated on the Master's Carpet, as one of the symbols of the Third Degree, refer to the three steps or stages of human life—youth, manhood, and old age. This symbol is one of the simplest forms or modifications of the mystical ladder, which pervades all the systems of initiation ancient and modern (see *Carpet*).

STERKIN. One of the three Assassins, according to the Hiramic legend of some of the advanced Degrees. Lenning says the word means *vengeance,* but does not state his authority. *Str* are the letters of the Chaldaic verb *to strike a blow,* and it may be that the root of the name will be found there; but the Masonic corruptions of Hebrew words often defy the rules of etymology. Perhaps this and some kindred words are mere anagrams, or corruptions introduced into the advanced Degrees by the adherents of the Pretender, who sought in this way to do honor to the friends of the House of Stuart, or to cast infamy on its enemies (see *Romvel*).

STEWARDS. The officers in a Symbolic Lodge, whose duties are, to assist in the collection of dues and subscriptions; to provide the necessary refreshments, and make a regular report to the Treasurer; and generally to aid the Deacons and other officers in the performance of their duties. They usually carry white rods, and the jewel of their office is a cornucopia, which is a symbol of plenty.

STEWARDS, GRAND. See *Grand Stewards.*

STEWARDS' LODGE. The Maryland Constitution of 1794 provided for a committee of five Brethren, one the Grand Master, to be Stewards of the Grand Charity Fund. Regulations adopted in 1799 gave this committee, or Stewards' Lodge, "authority to

hear and determine all matters concerning Freemasonry that shall be laid before them, except making new regulations." During the recess of Grand Lodge this Body granted Charters, ordered programmes and processions of the Craft, heard trials and appeals, and supervised Masonic finances. A new Constitution in 1872 ended the existence of this Lodge then comprising the Masters and one Past Master of each of the Baltimore Lodges with the Deputy Grand Master presiding. Other Grand Lodges, as Pennsylvania, Virginia, New York, have had in their early history Grand Stewards but nowhere except in New York, perhaps, and until 1844 or 1845, did they possess power similar to the Grand Stewards Lodge of Maryland (see *Freemasonry in Maryland*, Brother E. T. Schultz, volume iv, pages 8 and 9). In England there is a Lodge of the Grand Stewards (see *Grand Stewards' Lodge*).

STIRLING. A city in Scotland which was the seat of a Lodge called the *Stirling Ancient Lodge*, which the author of the introduction to the *General Regulations of the Supreme Grand Chapter of Scotland* says conferred the Degrees of Royal Arch, Red Cross or Ark, the Sepulcher, Knight of Malta, and Knights Templar until about the beginning of the eighteenth century, when two Lodges were formed—one Lodge for the cultivation of Saint John's Masonry, which was the old one, and a new Body called the *Royal Arch*, for advanced Degrees; although it, too, soon began to confer the first three Degrees. The *Ancient Lodge* joined the Grand Lodge of Scotland at its formation in 1736, but the new Lodge remained independent until 1759.

The same authority tells us that "in the Stirling Ancient Lodge are still preserved two old, rudely-engraved brass plates: one of these relates to the first two degrees of Masonry; the other contains on the one side certain emblems belonging to a Master's Lodge, and on the reverse five figures; the one at the top is called the *Redd Cross* or *Ark*. At the bottom is a series of concentric arches, which might be mistaken for a rainbow, were there not a keystone on the summit, indicative of an arch. The three other figures are enclosed within a border; the upper is called the *Sepulcher;* the second, *Knight of Malta;* and the third, *Knights Templar*. The age of these plates is unknown, but they can scarcely be more modern than the beginning or middle of the seventeenth century."

So circumstantial a description, inserted, too, in a book of official authority, would naturally lead to the conclusion that these plates must have been in existence in 1845, when the description was written. If they ever existed, they have now disappeared, nor have any traces of them been discovered. Brother W. James Hughan, whose indefatigable labors have been rewarded with so many valuable discoveries, has failed, in this search, to find success. He says in the *Freemason*, "I spent some weeks, in odd hours, looking up the question a few years ago, and wrote officials in Edinburgh and at Stirling, and also made special inquiries at Stirling by kind co-operation of Masonic students who also investigated the matter; but all our many attempts only resulted in confirming what I was told at the outset, namely, that 'No one knows aught about them, either in Stirling or elsewhere. The friends at Stirling say the plates were sent to Edinburgh, and *never* returned, and the Fraternity at Edinburgh declared they *were* returned, and have since been lost.'"

STOCKINGS. In the eighteenth century, when knee-breeches constituted a portion of the costume of gentlemen, Freemasons were required, by a ritualistic regulation, to wear white stockings. The fashion having expired, the regulation is no longer in force.

STOLKIN. In the *Elu* Degrees (*elu*, the French word meaning *elected* or *chosen* has an especial and familiar connection with certain of the first grades of the Ancient and Accepted Scottish Rite) this is the name of one of those appointed to search for the criminals commemorated in the legend of the Third Degree. It is impossible to trace its derivation to any Hebrew root. It may be an anagram of a name, perhaps that of one of the friends of the house of Stuart.

STONE. The stone, on account of its hardness, has been from the most ancient times a symbol of strength, fortitude, and a firm foundation. The Hebrew word אבן *Eben*, which signifies a stone, is derived, by Gesenius, from an obsolete root, *Aban*, to build, whence *aban*, an architect; and he refers it to *Amanah*, which means a column, a covenant, and truth. The stone, therefore, says Portal (*Egyptian Symbols*), may be considered as the symbol of faith and truth: hence Christ taught the very principle of symbology, when he called Peter, who represented *faith*, the rock or stone on which he would build his Church. But in Hebrew as well as in Egyptian symbology the stone was also sometimes the symbol of *falsehood*. Thus the name of Typhon, the principle of evil in the Egyptian theogony, was always written in the hieroglyphic characters with the determinative sign for a stone. But the stone of Typhon was a *hewn stone*, which had the same evil signification in Hebrew. Hence Jehovah says in Exodus, "Thou shalt not build me an altar of hewn stone"; and Joshua built, in Mount Ebal, "an altar of *whole stones*, over which no man hath lift up any iron."

The *hewn stone* was therefore a symbol of evil and falsehood; the *unhewn stone* of good and truth. This must satisfy us that the Masonic symbolism of the stone, which is the converse of this, has not been derived from either the Hebrew or the Egyptian symbology, but sprang from the architectural ideas of the Operative Masons; for in Freemasonry the *rough ashlar*, or *unhewn stone*, is the symbol of man's evil and corrupt condition; while the *perfect ashlar*, or the *hewn stone*, is the symbol of his improved and perfected nature.

STONE, CORNER. See *Corner-Stone*.

STONE, CUBICAL. See *Cubical Stone*.

STONE MANUSCRIPT. This manuscript is no longer in existence, having been one of those which was destroyed, in 1720, by some too scrupulous Brethren. Brother Preston (1792 edition, page 167), describes it as "an old manuscript, which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones." Preston gives, however, an extract from it, which details the affection borne by Saint Alban for the Freemasons, the wages he gave them, and the Charter which he obtained from the King to

hold a General Assembly (see *Saint Alban*). Anderson (*Constitutions*, 1738, page 99), who calls Stone the Warden of Inigo Jones, intimates that he wrote the manuscript, and gives it as authority for a statement that in 1607 Jones held the Quarterly Communications. The extract made by Preston, and the brief reference by Anderson, are all that is left of the *Stone Manuscript*.

STONE-MASONS OF THE MIDDLE AGES. The history of the origin and progress of the Brotherhood of Stone-Masons in Europe, during the Middle Ages, is of great importance, as a study, to the Masonic scholar, because of the intimate connection that existed between that Brotherhood and the Fraternity of Freemasons. Indeed, the history of the one is but the introduction to the history of the other. In an historical excursus, we are compelled to take up the speculative science where we find it left by the operative art. Hence, whoever shall undertake to write a history of Freemasonry, must give, for the completion of his labor, a very full consideration to the Brotherhood of Stone-Masons.

In the year 1820, there issued from the press of Leipsic, in Germany, a work, by Doctor Christian Ludwig Steiglitz, under the title of *Von Altdeutscher Baukunst*, that is, *An Essay on the Old German Architecture*, published in 1820. In this work the author traces, with great exactness, the rise and the progress of the fraternities of Stone-Masons from the earliest times, through the Middle Ages, until their final absorption into the associations of Freemasons. From the labors of Doctor Steiglitz, collated with some other authorities in respect to matters upon which he is either silent or erroneous, Doctor Mackey compiled the following sketch:

It is universally admitted that, in the early ages of Christianity, the clergy were the most important patrons of the arts and sciences. This was because all learning was then almost exclusively confined to ecclesiastics. Very few of the laity could read or write, and even kings affixed the sign of the cross, in the place of their signatures, to the Charters and other documents which they issued, because, as they frankly confessed, of their inability to write their names; and hence comes the modern expression of *signing* a paper, as equivalent so subscribing the name.

From the time of Charlemagne, in the eighth century, to the middle of the twelfth, all knowledge and practise of architecture, painting, and sculpture were exclusively confined to the monks; and bishops personally superintended the erection of the churches and cathedrals in their dioceses, because not only the principles, but the practise of the art of building were secrets scrupulously maintained within the walls of cloisters, and utterly unknown to laymen. Brother Cawthorne dissents at this point and says this view was long held, but is by no means correct, for we now know that there were many scholarly architects during this period of supposed darkness.

Many of the founders of the Monastic Orders, continues Doctor Mackey, and especially among these Saint Benedict, made it a peculiar duty for the Brethren to devote themselves to architecture and church building. The English monk Winfrid, better known in ecclesiastical history as Saint Boniface, and who, for his labors in Christianizing that country, has been styled the Apostle of Germany, followed the example of his predecessors in the erection of German monasteries. In the eighth century he organized an especial class of monks for the practise of building, under the name of *Operarii*, or *Craftsmen*, and *Magistri Operum*, or *Masters of the Works*. The labors and duties of these monks were divided. Some of them designed the plan of the building; others were painters and sculptors; others were occupied in working in gold and silver and embroidery; and others again, who were called *Caementarii*, or *Stone-Masons*, undertook the practical labors of construction. Sometimes, especially in extensive buildings, where many workmen were required, laymen were also employed, under the direction of the monks. So extensive did these labors become, that bishops and abbots often derived a large portion of their revenues from the earnings of the workmen in the monasteries.

Among the laymen who were employed in the monasteries as assistants and laborers, many were, of course, possessed of superior intelligence. The constant and intimate association of these with the monks in the prosecution of the same design led to this result, that in process of time, gradually and almost unconsciously, the monks imparted to them their art secrets and the esoteric principles of architecture. Then, by degrees, the knowledge of the arts and sciences went from these monkish builders out into the world, and the laymen architects, withdrawing from the ecclesiastical fraternities, organized brotherhoods of their own.

Such was the beginning of the Stone-Masons in Germany, and the same thing occurred in other countries. These Brotherhoods of Masons now began to be called upon, as the monks formerly had been, when an important building, and especially a church or a cathedral, was to be erected. Eventually they entirely superseded their monkish teachers in the prosecution of the art of building about the beginning of the twelfth century. To their knowledge of architecture they added that of the other sciences, which they had learned from the monks. Like these, too, they devoted themselves to the higher principles of the art, and employed other laymen to assist their labors as stone-masons. And thus the union of these architects and stone-masons presented, in the midst of an uneducated people, a more elevated and intelligent class, engaged as an exclusive association in building important and especially religious edifices.

But now a new classification took place. As formerly, the monks, who were the sole depositaries of the secrets of high art, separated themselves from the laymen, who were entrusted with only the manual labor of building; so now the more intelligent of the laymen, who had received these secrets from monks, were in turn distinguished as architects from the ordinary laborers, or common masons. The latter knew only the use of the trowel and mortar, while the former were occupied in devising plans for building and the construction of ornaments by sculpture and skilful stone-cutting.

[The Reviser of this work may perhaps to advantage inject a few lines here upon an assumption made

by Doctor Mackey and many other writers. This belief is well illustrated by the above paragraph. While the conclusion is a debatable one yet there are those who hesitate in crediting to the religion of the Middle Ages all that is valuable in medieval art. Beautiful penmanship is exhibited by manuscripts of that time written and illuminated by skilled monks. But that they "were the sole depositaries of the secrets of high art" is quite another and a large conviction questioned by some such critical scholars as Dr. G. G. Coulton in the Lowell Lectures at Boston, Massachusetts in the spring of 1923 (see *Art and the Reformation*, 1928, published by Basil Blackwell, Oxford, England). If the student reads the preceding and the following paragraphs with the reservation in his mind that the laymen then were likely enough as expert Craftsmen hired by the monks because they and not their religious superiors had the technical knowledge and the artistic wisdom to contrive and supervise as well as to do manual labor upon the finest of architectural structures. These laymen were themselves fully competent artists according to the latest records and any assertion suggesting the contrary conviction based upon any lingering and quite common conclusion that they lacked these artistic qualifications and that the monks exclusively possessed them, should be carefully checked with all the ascertained facts which to say the least do not conclusively establish claims of that sort. Doctor Mackey alludes rightly to the superior intelligence of the laymen builders, but this complimentary reference can truthfully be much enlarged; they were the cathedral architects of their times. As Doctor Coulton said (page 69) of a great era of church-building, "Even at this time of exceptional fervor and prosperity, there is no real evidence that any but a very small minority of the monks worked themselves, either as designers or as Craftsmen."]

These brotherhoods of high artists soon won great esteem, and many privileges and franchises were conceded to them by the municipal authorities among whom they practised their profession. Their places of assembly were called *Hutten*, *Logen*, or *Lodges*, and the members took the name of *Steinmetzen*. Their patron saint was Saint John the Baptist, who was honored by them as the mediator between the Old and the New Covenants, and the first martyr of the Christian religion. To what condition of art these Freemasons of the Middle Ages had attained, we may judge from what Henry Hallam says of the edifices they erected—that they "united sublimity in general composition with the beauties of variety and form, skilful or at least fortunate effects of shadow and light, and in some instances extraordinary mechanical science" (*Europe in the Middle Ages* iv, page 280). And he subsequently adds (page 284), as an involuntary confirmation of the truth of the sketch of their origin just given, that the mechanical execution of the buildings was "so far beyond the apparent intellectual powers of those times, that some have ascribed the principal ecclesiastical structures to the Fraternity of Freemasons, depositaries of a concealed and traditionary science. There is probably some ground for this opinion, and the earlier archives of that mysterious association, if they existed, might illustrate the progress of Gothic architecture, and perhaps reveal its origin." These archives do exist, or many of them; and although unknown to Hallam because they were out of the course of his usual reading, they have been thoroughly sifted by recent Masonic scholars, especially by our German and English Brethren; and that which the historian of the Middle Ages had only assumed as a plausible conjecture has, by their researches, been proved to be a fact.

The prevalence of Gnostic symbols—such as lions, serpents, and the like—in the decorations of churches of the Middle Ages, have led some writers to conclude that the Knights Templar exercised an influence over the architects, and that by them the Gnostic and Ophite symbols were introduced into Europe. But Doctor Steiglitz denies the correctness of this conclusion. He ascribes the existence of Gnostic symbols in the church architecture to the fact that, at an early period in ecclesiastical history, many of the Gnostic dogmas passed over into Christendom with the Oriental and Platonic philosophy, and he attributes their adoption in architecture to the natural compliance of the Architects or Masons with the predominant taste in the earlier periods of the Middle Ages for mysticism, and the favor given to grotesque decorations, which were admired without any knowledge of their actual import.

Steiglitz also denies any deduction of the Builders' Fraternities, or Masonic Lodges, of the Middle Ages from the Mysteries of the old Indians, Egyptians, and Greeks; although he acknowledges that there is a resemblance between the organizations. This, however, he attributes to the fact that the Indians and Egyptians preserved all the sciences, as well as the principles of architecture, among their secrets, and because, among the Greeks, the artists were initiated into their Mysteries, so that, in the old as well as in the new brotherhoods, there was a purer knowledge of religious truth, which elevated them as distinct associations above the people. In like manner, he denies the descent of the Masonic Fraternities from the sect of Pythagoreans, which they resembled only in this: that the Samian sage established schools which were secret, and were based upon the principles of geometry.

But Steiglitz thinks that those are not mistaken who trace the Associations of Masons of the Middle Ages to the Roman Colleges, the *Collegia Caementariorum*, because these colleges appear in every country that was conquered and established as a province or a colony by the Romans, where they erected temples and other public buildings, and promoted the civilization of the inhabitants. They continued until a late period. But when Rome began to be convulsed by the wars of its decline, and by the incursions of hordes of barbarians, they found a welcome reception at Byzantium, or Constantinople, whence they subsequently spread into the west of Europe, and were everywhere held in great estimation for their skill in the construction of buildings.

In Italy the Associations of Architects never entirely ceased, as we may conclude from the many buildings erected there during the domination of the Ostrogoths and the Longobards. Subsequently, when civil order was restored, the Masons of Italy

were encouraged and supported by popes, princes, and nobles. And Muratori tells us, in his *Historia d'Italia*, that under the Lombard Kings the inhabitants of Como were so superior as masons and bricklayers, that the appellation of *Magistri Comacini*, or *Masters from Como*, became generic to all those of the profession (see *Comacine Masters*).

In England, when the Romans took possession of it, the Corporations, or Colleges of Builders, also appeared, who were subsequently continued in the Fraternity of Freemasons, probably established, as Steiglitz thinks, about the middle of the fifth century, after the Romans had left the island. The English Masons were subjected to many adverse difficulties, from the repeated incursions of Scots, Picts, Danes, and Saxons, which impeded their active labors; yet were they enabled to maintain their existence, until, in the year 926, they held that General Assembly at the City of York which framed the Constitutions that governed the English Craft for eight hundred years, and which is claimed to be the oldest Masonic record now extant. It is but fair to say that the recent researches of Brother Hughan and other English writers have thrown a doubt upon the authenticity of these Constitutions, and that the very existence of this York Assembly has been denied and practically confirmed.

In France, as in Germany, the Fraternities of Architects originally sprang out of the connection of lay builders with the monks in the era of Charlemagne. The French Masons continued their Fraternities throughout the Middle Ages, and erected many cathedrals and public buildings.

We have now arrived at the middle of the eleventh century, tracing the progress of the Fraternities of Stone-Masons from the time of Charlemagne to that period. At that time all the architecture of Europe was in their hands. Under the distinctive name of *Traveling Freemasons* they passed from nation to nation, constructing churches and cathedrals wherever they were needed. Of their organization and customs, Sir Christopher Wren, in his *Parentalia*, gives the following account: "Their government was regular, and where they fixed near the building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a *Warden*, and overlooked each nine."

Thomas Hope, who, from his peculiar course of studies, was better acquainted than Henry Hallam with the history of these Traveling Freemasons, thus speaks, in his *Essay on Architecture*, of their organization at this time, by which they effected an identity of architectural science throughout all Europe: "The architects of all the sacred edifices of the Latin Church, wherever such arose—North, South, East, or West—thus derived their science from the same central school; obeyed in their designs the dictates of the same hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body, and a new conquest of the art."

Working in this way, the Stone-Masons as corporations of builders, daily increased in numbers and in power. In the thirteenth century they assumed a new organization, which allied them more closely than ever with that Brotherhood of Speculative Freemasons into which they were finally merged in the eighteenth century, in England, but not in Germany, France, or Italy. These Fraternities or Associations became at once very popular. Many of the potentates of Europe, and among them the Emperor Rudolph I, conceded to them considerable powers of jurisdiction, such as would enable them to preserve the most rigid system in matters pertaining to building, and would facilitate them in bringing master builders and stone-masons together at any required point.

Pope Nicholas III granted the Brotherhood, in 1278, Letters of Indulgence, which were renewed by his successors, and finally, in the next century, by Pope Benedict XII.

The Steinmetzen, as a Fraternity of Operative Masons, distinguished from the ordinary masons and laborers of the craft, acquired at this time great prominence, and were firmly established as an association. In 1452 a General Assembly was convened at Strasburg, and a new Constitution framed, which embraced many improvements and modifications of the former one. But seven years afterward, in 1459, Jost Dotzinger, then holding the position of architect of the Cathedral of Strasburg, and, by virtue of his office, presiding over the Craft of Germany, convened a General Assembly of the Masters of all the Lodges at the City of Ratisbon. There the code of laws which had been adopted at Strasburg in 1452, under the title of *Statutes and Regulations of the Fraternity of Stone-Masons of Strasburg* was fully discussed and sanctioned. It was then also resolved that there should be established four Grand Lodges—at Strasburg, at Vienna, at Cologne, and at Zurich; and they also determined that the Master Workman, for the time being, of the Cathedral of Strasburg should be the Grand Master of the Masons of Germany. These Constitutions of Statutes are still extant, and are older than any other existing Masonic record of undoubted authenticity, except the manuscript of Halliwell. They were "kindly and affably agreed upon," according to their preamble, "for the benefit and requirements of the Masters and Fellows of the whole Craft of Masonry and Masons in Germany."

Besides the Strasburg Constitution of 1459 there are two other very important documents of the Steinmetzen of Germany: The Torgau Ordinances of 1462 and the Brothers' Book of 1563.

General Assemblies, at which important business was transacted, were held in 1464 at Ratisbon, and in 1469 at Spire, while provincial assemblies in each of the Grand Lodge Jurisdictions were annually convened.

In consequence of a deficiency of employment, from political disturbances and other causes, the Fraternity now for a brief period declined in its activity. But it was speedily revived when, in October, 1498, the Emperor Maximilian I confirmed its Statutes, as they had been adopted at Strasburg, and recognized its former rights and privileges. This Act of Confirmation was renewed by the succeeding Emperors, Charles V and Ferdinand I. In 1563 a

General Assembly of the Masons of Germany and Switzerland was convened at the City of Basle by the Grand Lodge of Strasburg. The Strasburg Constitutions were again renewed with amendments, and what was called the *Stone-Masons' Law, das Steinwerkrecht*, was established.

The Grand Lodge of Strasburg continued to be recognized as possessing supreme appellate jurisdiction in all matters relating to the Craft. Even the Senate of that city had acknowledged its prerogatives, and had conceded to it the privilege of settling all controversies in relation to matters connected with building; a concession which was, however, revoked in 1620, on the charge that the privilege had been misused.

Thus the operative Freemasons of Germany continued to work and to cultivate the high principles of a religious architectural art. But on March 16, 1707, up to which time the Fraternity had uninterruptedly existed, a Decree of the Imperial Diet at Ratisbon dissolved the connection of the Lodges of Germany with the Grand Lodge of Strasburg, because that city had passed into the power of the French. The head being now lost, the subordinate Bodies began rapidly to decline. In several of the German cities the Lodges undertook to assume the name and exercise the functions of Grand Lodges; but these were all abolished by an Imperial Edict in 1731, which at the same time forbade the administration of any oath of secrecy, and transferred to the government alone the adjudication of all disputes among the Craft.

From this time we lose sight of any national organization of the Freemasons in Germany until the restoration of the Order, in the eighteenth century, through the English Fraternity. Thus we see, as Brother Cawthorne here observes, that the great Order of the Steinmetzen of Germany took no part in the formation of the Speculative Freemasons. But in many cities—as in Basle, Zurich, Hamburg, Dantzic, and Strasburg—they preserved an independent existence under the Statutes of 1559, although they lost much of the profound symbolical knowledge of architecture which had been possessed by their predecessors.

Before leaving these German Stone-Masons, it is worth while to say something of the symbolism which they preserved in their secret teachings. They made much use, in their architectural plans, of mystical numbers, and among these five, seven, and nine were especially prominent. Among colors, gold and blue and white possessed symbolic meanings.

The foot rule, the compasses, the square, and the gavel, with some other implements of their art, were consecrated with a spiritual signification. The East was considered as a sacred point; and many allusions were made to Solomon's Temple, especially to the pillars of the porch, representations of which are to be found in several of the cathedrals.

In France the history of the Free Stone-Masons was similar to that of their German Brethren. Originating, like them, from the cloisters, and from the employment of laymen by the monkish architects, they associated themselves together as a Brotherhood superior to the ordinary stone-masons. The connection between the Masons of France and the Roman Colleges of Builders was more intimate and direct than that of the Germans, because of the early and very general occupation of Gaul by the Roman legions: but the French organization did not materially differ from the German. Protected by popes and princes, the Masons were engaged, under ecclesiastical patronage, in the construction of religious edifices. In France there was also a peculiar association, the *Pontifices*, or *Bridge Builders*, closely connected in design and character with the Masonic Fraternity, and the memory of which is still preserved in the name of one of the Degrees of the Scottish Rite, that of *Grand Pontiff*. The principal seat of the French Stone-Masonry was in Lombardy, whence the Lodges were disseminated over the kingdom, a fact which is thus accounted for by Thomas Hope: "Among the arts exercised and improved in Lombardy," he says, "that of building held a pre-eminent rank, and was the more important because the want of those ancient edifices to which they might recur for materials already wrought, and which Rome afforded in such abundance, made the architects of these more remote regions dependent on their own skill and free to follow their own conceptions."

But in the beginning of the sixteenth century, the necessity for their employment in the further construction of religious edifices having ceased, the Fraternity began to decline, and the Masonic Corporations were all finally dissolved, with those of other workmen, by Francis I, in 1539. Then originated that system which the French call *Compagnonage*, a system of independent Gilds or brotherhoods, retaining a principle of community as to the art which they practised, and with, to some extent, a secret bond, but without elevated notions or general systematic organizations. The societies of *Compagnons* were, indeed, but the *débris* of the Building Masons. Masonry ceased to exist in France as a recognized system until its revival in the eighteenth century.

We see, then, in conclusion, that the Stone-Masons —coming partly from the Roman Colleges of Architects, as in England, in Italy, and in France, but principally, as in Germany, from the cloistered brotherhoods of monks—devoted themselves to the construction of religious edifices. They consisted mainly of architects and skilful operatives; but—as they were controlled by the highest principles of their art, were in possession of important professional secrets, were actuated by deep sentiments of religious devotion, and had united with themselves in their labors, men of learning, wealth, and influence—to serve as a proud distinction between themselves and the ordinary laborers and uneducated workmen, many of whom were of servile condition.

Subsequently, in the beginning of the eighteenth century, they threw off the operative element of their institution, and, adopting an entirely speculative character, they became the Freemasons of the present day, and established on an imperishable foundation that sublime Institution which presents over all the habitable earth the most wonderful system of religious and moral symbolism that the world ever saw.

STONE, NICHOLAS. See *Stone Manuscript*.

STONE OF FOUNDATION. The *Stone of Foundation* constitutes one of the most important and abstruse of all the symbols of Freemasonry. It is referred to in numerous legends and traditions not only of the Freemasons, but also of the Jewish Rabbis, the Talmudic writers, and even the Mussulman doctors. Many of these, it must be confessed, are apparently puerile and absurd; but most of them, and especially the Masonic ones, are deeply interesting in their allegorical signification.

The Stone of Foundation is, properly speaking, a symbol of the higher Degrees. It makes its first appearance in the Royal Arch, and forms indeed the most important symbol of that Degree. But it is so intimately connected, in its legendary history, with the construction of the Solomonic Temple, that it must be considered as a part of Ancient Craft Masonry, although he who confines the range of his investigations to the first three Degrees will have no means, within that narrow limit, of properly appreciating the symbolism of the Stone of Foundation.

As preliminary to the inquiry, it is necessary to distinguish the Stone of Foundation, both in its symbolism and its legendary history, from other stones which play an important part in the Masonic Ritual, but which are entirely distinct from it. Such is the *corner-stone*, which was always placed in the northeast corner of the building about to be erected, and to which such a beautiful reference is made in the ceremonies of the First Degree; or the *keystone*, which constitutes an interesting part of the Mark Master's Degree; or, lastly, the *capstone*, upon which all the ritual of the Most Excellent Master's Degree is founded. They are all, in their proper places, highly interesting and instructive symbols, but have no connection whatever with the Stone of Foundation, whose symbolism it is our present object to discuss. Nor, although the Stone of Foundation is said, for peculiar reasons, to have been of a cubical form, must it be confounded with that stone called by the Continental Freemasons the *cubical stone*—the *pierre cubique* of the French and the *cubik stein* of the German Freemasons but which in the English system is known as the *perfect ashlar*.

The Stone of Foundation has a legendary history and a symbolic signification which are peculiar to itself, and which differ from the history and meaning which belong to these other stones. We propose first to define this Masonic Stone of Foundation, then to collate the legends which refer to it, and afterward to investigate its significance as a symbol. To the Freemason who takes a pleasure in the study of the mysteries of his Institution, the investigation cannot fail to be interesting, if it is conducted with any ability. But in the very beginning, as a necessary preliminary to any investigation of this kind, it must be distinctly understood that all that is said of this Stone of Foundation in Freemasonry is to be strictly taken in a mythical or allegorical sense. Doctor Oliver, while undoubtedly himself knowing that it was simply a symbol, has written loosely of it as though it were a substantial reality; and hence, if the passages in his *Historical Landmarks*, and in his other works which refer to this celebrated stone, are accepted by his readers in a literal sense, they will present absurdities and puerilities which would not occur if the Stone of Foundation was received, as it really is, as a myth conveying a most profound and beautiful symbolism. It is such that it is to be treated here; and, therefore, if a legend is recited or a tradition related, the reader is requested on every occasion to suppose that such legend or tradition is not intended as the recital or relation of what is deemed a fact in Masonic history, but to wait with patience for the development of the symbolism which it conveys. Read in this spirit, as all the legends of Freemasonry should be read, the legend of the Stone of Foundation becomes one of the most important and interesting of all the Masonic symbols.

The Stone of Foundation is supposed, by the theory which establishes it, to have been a stone placed at one time within the foundations of the Temple of Solomon, and afterward, during the building of the second Temple, transported to the Holy of Holies. It was in form a perfect cube, and had inscribed upon its upper face, within a delta or triangle, the sacred Tetragrammaton, or Ineffable Name of God. Doctor Oliver, speaking with the solemnity of a historian, says that Solomon thought that he had rendered the house of God worthy, so far as human adornment could effect, for the dwelling of God, "when he had placed the celebrated Stone of Foundation, on which the sacred name was mystically engraven, with solemn ceremonies, in that sacred depository on Mount Moriah, along with the foundations of Dan and Asher, the centre of the Most Holy Place, where the Ark was overshadowed by the Shekinah of God." The Hebrew Talmudists, who thought as much of this stone, and had as many legends concerning it, as the Masonic Talmudists, called it *eben shatijah*, or *Stone of Foundation*, because as they said, it had been laid by Jehovah as the foundation of the world, and hence the apocryphal Book of Enoch speaks of the "stone which supports the corners of the earth."

This idea of a foundation-stone of the world was most probably derived from that magnificent passage of the Book of Job (xxxviii, 4–7) in which the Almighty demands of Job,

> Where wast thou, when I laid the foundation of the earth?
> Declare, since thou hast such knowledge!
> Who fixed its dimensions, since thou knowest!
> Or who stretched out the line upon it?
> Upon what were its foundations fixed?
> And who laid its corner-stone,
> When the morning stars sang together,
> And all the sons of God shouted for joy?

Noyes, whose translation we have adopted as not materially differing from the common version, but more poetical and more in the strain of the original, thus explains the allusions to the foundation-stone: "It was the custom to celebrate the laying of the corner-stone of an important building with music, songs, shouting, etc. Hence the morning stars are represented as celebrating the laying of the corner-stone of the earth."

Upon this meager statement has been accumulated more traditions than appertain to any other Masonic symbol. The Rabbis, as has already been intimated, divide the glory of these apocryphal histories with the Freemasons; indeed, there is good reason for a suspicion that nearly all the Masonic legends owe their first existence to the imaginative genius of the writers

of the Jewish Talmud. But there is this difference between the Hebrew and the Masonic traditions: that the Talmudic scholar recited them as truthful histories, and swallowed, in one gulp of faith, all their impossibilities and anachronisms; while the Masonic scholar has received them as allegories, whose value is not in the facts, but in the sentiments which they convey.

With this understanding of their meaning, let us proceed to a collation of these legends. In that blasphemous work, the *Toldoth Jeshu*, or *Life of Jesus*, written, it has been supposed, in the thirteenth or fourteenth century, we find the following account of this wonderful stone: "At that time (the time of Jesus) there was in the House of the Sanctuary (that is, the Temple) a stone of foundation, which is the very stone that our father Jacob anointed with oil, as it is described in the twenty-eighth chapter of the Book of Genesis. On that stone the letters of the Tetragrammaton were inscribed, and whosoever of the Israelites should learn that name would be able to master the world. To prevent, therefore, any one from learning these letters, two iron dogs were placed upon two columns in front of the Sanctuary. If any person, having acquired the knowledge of these letters, desired to depart from the Sanctuary, the barking of the dogs, by magical power, inspired so much fear that he suddenly forgot what he had acquired."

This passage is cited by the learned Buxtorf in his *Lexicon Talmudicum;* but in his copy of the *Toldoth Jeshu*, Doctor Mackey found another passage, which gives some additional particulars, in the following words: "At that time there was in the Temple the ineffable name of God, inscribed upon the Stone of Foundation. For when King David was digging the foundation for the Temple, he found in the depths of the excavation a certain stone on which the name of God was inscribed. This stone he removed and deposited it in the Holy of Holies." The same puerile story of the barking dogs is repeated still more at length. It is not pertinent to the present inquiry, but it may be stated, as a mere matter of curious information, that this scandalous book, which is throughout a blasphemous defamation of our Savior, proceeds to say, that he cunningly obtained a knowledge of the Tetragrammaton from the Stone of Foundation, and by its mystical influence was enabled to perform his miracles.

The Masonic legends of the Stone of Foundation, based on these and other rabbinical reveries, are of the most extraordinary character, if they are to be viewed as histories, but readily reconcilable with sound sense, if looked at only in the light of allegories. They present an uninterrupted succession of events, in which the Stone of Foundation takes a prominent part, from Adam to Solomon, and from Solomon to Zerubbabel. Thus, the first of these legends, in order of time, relates that the Stone of Foundation was possessed by Adam while in the Garden of Eden; that he used it as an altar, and so reverenced it that, on his expulsion from Paradise, he carried it with him into the world in which he and his descendants were afterward to earn their bread by the sweat of their brow.

Another legend informs us that from Adam the Stone of Foundation descended to Seth. From Seth it passed by regular succession to Noah, who took it with him into the Ark, and after the subsidence of the Deluge made on it his first thank-offering. Noah left it on Mount Ararat, where it was subsequently found by Abraham, who removed it, and constantly used it as an altar of sacrifice. His grandson Jacob took it with him when he fled to his uncle Laban in Mesopotamia, and used it as a pillow when, in the vicinity of Luz, he had his celebrated vision.

Here there is a sudden interruption in the legendary history of the stone, and we have no means of conjecturing how it passed from the possession of Jacob into that of Solomon. Moses, it is true, is said to have taken it with him out of Egypt at the time of of the exodus, and thus it may have finally reached Jerusalem. Dr. Adam Clarke repeats, what he very properly calls a *foolish tradition*, that the stone on which Jacob rested his head was afterward brought to Jerusalem, thence carried after a long lapse of time to Spain, from Spain to Ireland, and from Ireland to Scotland, where it was used as a seat on which the kings of Scotland sat to be crowned. Edward I, we know, brought a stone to which this legend is attached from Scotland to Westminster Abbey where, under the name of *Jacob's Pillow*, it still remains, and is always placed under the chair upon which the British Sovereign sits to be crowned; because there is an old distich which declares that wherever this stone is found the Scottish Kings shall reign. But this Scottish tradition would take the Stone of Foundation away from all its Masonic connections, and therefore it is rejected as a Masonic legend.

The legends just related are in many respects contradictory and unsatisfactory, and another series, equally as old, is now very generally adopted by Masonic scholars as much better suited to the symbolism by which all these legends are explained. This series of legends commences with the patriarch Enoch, who is supposed to have been the first consecrator of the Stone of Foundation. The legend of Enoch is so interesting and important in this connection as to excuse its repetition in the present work. The legend in full is as follows: Enoch, under the inspiration of the Most High, and in obedience to the instructions which he had received in a vision, built a Temple underground on Mount Moriah, and dedicated it to God. His son, Methuselah, constructed the building, although he was not acquainted with his father's motives for the erection. This temple consisted of nine vaults, situated perpendicularly beneath each other, and communicating by apertures left in each vault.

Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the plate he engraved the true name of God, or the Tetragrammaton, and placing it on a cubical stone, known thereafter as the *Stone of Foundation*, he deposited the whole within the lowest arch. When this subterranean building was completed, he made a door of stone, and attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it that the aperture could not be discovered. Enoch, himself, was permitted to enter it but once a

year; and on the deaths of Enoch, Methuselah, and Lamech, and the destruction of the world by the Deluge, all knowledge of the vault or subterranean temple and of the Stone of Foundation, with the Sacred and Ineffable Name inscribed upon it, was lost for ages to the world.

At the building of the first Temple of Jerusalem, the Stone of Foundation again makes its appearance. Reference has already been made to the Jewish tradition that David, when digging the foundations of the Temple, found in the excavation which he was making a certain stone, on which the Ineffable Name of God was inscribed, and which stone he is said to have removed and deposited in the Holy of Holies. That King David laid the foundations of the Temple upon which the superstructure was subsequently erected by Solomon, is a favorite theory of the legend-mongers of the Talmud. The Masonic tradition is substantially the same as the Jewish, but it substitutes Solomon for David, thereby giving a greater air of probability to the narrative, and it supposes that the stone thus discovered by Solomon was the identical one that had been deposited in his secret vault by Enoch. This Stone of Foundation, the tradition states, was subsequently removed by King Solomon and, for wise purposes, deposited in a secret and safer place.

In this the Masonic tradition again agrees with the Jewish, for we find in the third chapter of the *Treatise on the Temple,* the following narrative: "There was a stone in the Holy of Holies, on its west side, on which was placed the Ark of the Covenant, and before the Pot of Manna and Aaron's rod. But when Solomon had built the Temple, and foresaw that it was at some future time to be destroyed, he constructed a deep and winding vault underground, for the purpose of concealing the ark, wherein Josiah afterwards, as we learn in the Second Book of Chronicles (xxxv, 3) deposited it with the Pot of Manna, the Rod of Aaron, and the Oil of Anointing."

The Talmudical book *Yoma* gives the same tradition, and says that "the Ark of the Covenant was placed in the centre of the Holy of Holies, upon a stone rising three fingers' breadth above the floor, to be as it were a pedestal for it." This stone, says Prideaux, in his *Old and New Testament Connected* (volume i, page 148), "the Rabbins call the Stone of Foundation, and give us a great deal of trash about it."

There is much controversy as to the question of the existence of any Ark in the second Temple. Some of the Jewish writers assert that a new one was made; others that the old one was found where it had been concealed by Solomon; and others again contend that there was no Ark at all in the temple of Zerubbabel, but that its place was supplied by the Stone of Foundation on which it had originally rested.

Royal Arch Masons well know how all these traditions are sought to be reconciled by the Masonic legend, in which the Substitute Ark and the Stone of Foundation play so important a part.

In the Thirteenth Degree of the Ancient and Accepted Rite, the Stone of Foundation is conspicuous as the resting-place of the Sacred Delta.

In the Royal Arch and Select Master's Degrees of the American Rite, the Stone of Foundation constitutes the most important part of the ritual. In both of these it is the receptacle of the Ark, on which the Ineffable Name is inscribed.

Lee, in his *Temple of Solomon,* has devoted a chapter to this Stone of Foundation, and thus recapitulates the Talmudic and Rabbinical traditions on the subject: "Vain and futilous are the feverish dreams of the ancient Rabbins concerning the Foundation-Stone of the Temple. Some assert that God placed this stone in the centre of the world, for a future basis and settled consistency for the earth to rest upon. Others held this stone to be the first matter out of which all the beautiful visible beings of the world have been hewn forth and produced to light. Others relate that this was the very same stone laid by Jacob for a pillow under his head, in that night when he dreamed of an angelic vision at Bethel, and he afterwards anointed and consecrated it to God. Which when Solomon had found, no doubt by forged revelation or some tedious search like another Rabbi Selemoh, he durst not but lay it sure, as the principal Foundation-Stone of the Temple. Nay, they do say further, he caused to be engraved upon it the Tetragrammaton, or the Ineffable Name of Jehovah."

It will be seen that the Masonic traditions on the subject of the Stone of Foundation do not differ very materially from these Rabbinical ones, although they add a few additional circumstances. In the Masonic legend, the Foundation-Stone first makes its appearance, as we have already said, in the days of Enoch, who placed it in the bowels of Mount Moriah. There it was subsequently discovered by King Solomon, who deposited it in a crypt of the first Temple, where it remained concealed until the foundations of the second Temple were laid, when it was discovered and removed to the Holy of Holies. But the most important point of the legend of the Stone of Foundation is its intimate and constant connection with the Tetragrammaton or Ineffable Name. It is this name, inscribed upon it within the Sacred and Symbolic Delta, that gives to the stone all its Masonic value and significance. It is upon this fact, that it was so inscribed, that its whole symbolism depends.

Looking at these traditions in anything like the light of historical narratives, we are compelled to consider them, to use the plain language of Lee, "but as so many idle and absurd conceits." We must go behind the legend, which we acknowledge at once to be only an allegory, and study its symbolism. The following facts can, we think, be readily established from history. First, that there was a very general prevalence among the earliest nations of antiquity of the worship of stones as the representatives of Deity; secondly, that in almost every ancient temple there was a legend of a sacred or mystical stone; thirdly, that this legend is found in the Masonic system; and lastly, that the mystical stone there has received the name of the *Stone of Foundation.*

Now, as in all the other systems the stone is admitted to be symbolic, and the traditions connected with it mystical, we are compelled to assume the same predicates of the Masonic stone. It, too, is symbolic, and its legend a myth or an allegory. Of the fable, myth, or allegory, Bailly has said that, "subordinate to history and philosophy, it only deceives that it may the better instruct us. Faithful

in preserving the realities which are confided to it, it covers with its seductive envelop the lessons of the one and the truths of the other." It is from this standpoint that we are to view the allegory of the Stone of Foundation, as developed in one of the most interesting and important symbols of Freemasonry.

The fact that the mystical stone in all the ancient religions was a symbol of the Deity, leads us necessarily to the conclusion that the Stone of Foundation was also a symbol of Deity. And this symbolic idea is strengthened by the Tetragrammaton, or sacred name of God, that was inscribed upon it. This Ineffable Name sanctifies the stone upon which it is engraved as the symbol of the Grand Architect. It takes from it its heathen signification as an idol, and consecrates it to the worship of the true God. The predominant idea of the Deity, in the Masonic system, connects him with his creative and formative power. God is to the Freemason *Al Gabil*, as the Arabians called him, that is, *The Builder;* or, as expressed in his Masonic title, the *Grand Architect of the Universe*, by common consent abbreviated in the formula *G. A. O. T. U.* Now, it is evident that no symbol could so appropriately suit him in this character as the Stone of Foundation, upon which he is allegorically supposed to have erected his world. Such a symbol closely connects the creative work of God, as a pattern and exemplar, with the workman's erection of his temporal building on a similar foundation-stone.

But this Masonic idea is still further to be extended. The great object of all Masonic labor is *Divine Truth*. The search for the *Lost Word* is the search for truth. But Divine Truth is a term synonymous with God. The Ineffable Name is a symbol of truth, because God, and God alone, is truth. It is properly a Scriptural idea. The Book of Psalms abounds with this sentiment. Thus it is said that the truth of the Lord "reacheth unto the clouds," and that "his truth endureth unto all generations." If, then, God is Truth, and the Stone of Foundation is the Masonic symbol of God, it follows that it must also be the symbol of Divine Truth.

When we have arrived at this point in our speculations, we are ready to show how all the myths and legends of the Stone of Foundation may be rationally explained as parts of that beautiful "science of morality, veiled in allegory and illustrated by symbols," which is the acknowledged definition of Freemasonry. In the Masonic system there are two Temples: the First Temple, in which the Degrees of Ancient Craft Masonry are concerned, and the Second Temple, with which the higher Degrees, and especially the Royal Arch, are related. The first Temple is symbolic of the present life; the Second Temple is symbolic of the life to come. The First Temple, the present life, must be destroyed; on its foundations the Second Temple, the life eternal, must be built.

But the mystical stone was placed by King Solomon in the foundations of the first Temple. That is to say, the First Temple of our present life must be built on the sure foundation of Divine Truth, "for other foundation can no man lay." But although the present life is necessarily built upon the foundation of truth, yet we never thoroughly attain it in this sublunary sphere. The Foundation-Stone is concealed in the First Temple, and the Master Mason knows it not. He has not the true word. He receives only a substitute.

In the Second Temple of the future life, we have passed from the grave which had been the end of our labors in the First. We have removed the rubbish, and have found that Stone of Foundation which had been hitherto concealed from our eyes. We now throw aside the substitute for truth which had contented us in the former Temple, and the brilliant effulgence of the Tetragrammaton and the Stone of Foundation are discovered, and thenceforth we are the possessors of the true word—of Divine Truth. And in this way, the Stone of Foundation, or Divine Truth, concealed in the First Temple, but discovered and brought to light in the Second, will explain that passage of the Apostle: "For now we see through a glass darkly; but then, face to face: now I know in part; but then I shall know face to face."

And so the result of this inquiry is, that the Masonic Stone of Foundation is a symbol of Divine Truth, upon which all Speculative Freemasonry is built, and the legends and traditions which refer to it are intended to describe, in an allegorical way, the progress of truth in the soul, the search for which is a Freemason's labor, and the discovery of which is his reward.

STONE PAVEMENT. Doctor Oliver says that, in the English system, "the stone pavement is a figurative appendage to a Master Masons' Lodge, and, like that of the Most Holy Place in the Temple, is for the High Priest to walk on." This is not recognized in the American system, where the stone or mosaic pavement is appropriated to the Entered Apprentice's Degree.

STONE, REJECTED. Saint Matthew records (xxi, 42) that our Lord said to the Chief Priests and Elders, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" Commenting on this, Dr. Adam Clarke says: "It is an expression borrowed from masons, who, finding a stone which, being tried in a particular place, and appearing improper for it, is thrown aside and another taken; however, at last, it may happen that the *very stone* which had been before *rejected* may be found the most suitable as *the head stone of the corner*." This is precisely the symbolism of the Mark Master or Fourth Degree of the American Rite, where the *rejected stone* is suggested to the neophyte "as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects." Brother G. F. Yates says that the symbolism of the rejected stone in the present Mark Degree is not in the original Master Mark Mason's Degree, out of which Webb manufactured his ritual, but was introduced by him from some other unknown source.

STONE SQUARERS. See *Giblim*.

STONE, WHITE. Among the ancient Greeks and Romans, sentence was given in courts of judicature by white and black stones or pebbles. Those who were in favor of acquittal cast a white stone, and those who were for condemning, a black one. So, too, in popular elections a white stone was deposited by those who were favorable to the candidate, and a

lack one by those who wished to reject him. In his ancient practise we find the origin of white and lack balls in the Masonic ballot. The white stone is lso a symbol of victory. "To him that overcometh ill I give to eat of the hidden manna, and will give im a white stone, and in the stone a new name writ- en, which no man knoweth saving he that receiveth " (Revelation iii, 17). Here is a recognition of the onqueror, the stone as in the Roman *tessera gladia- oria* being the reward of the victorious in the arena, mark of distinction. There was also the *tessera ospitalis*, a token or pledge of hospitality, a stone roken in halves, each half retained by both of two riends, and they or any of their families could at a uture time assemble and unite the parts of the stone o prompt and renew the fellowship as of old. Hence, oo, the white stone has become the symbol of abso- ution in judgment, and of the conferring of honors nd rewards. The white stone with the new name, nentioned in the Mark Master's Degree, refers to the eystone.

STONE, WILLIAM LEETE. An American jour- alist and writer, who was born in the State of New ork in 1792, and died in 1844. He was the author f several literary works, generally of a biographical haracter. But his largest work was *Letters on Ma- onry and anti-Masonry, addressed to the Hon. John uincy Adams*, New York, 1832. This was one of the roductions which were indebted for their appear- nce to the anti-Masonic excitement that prevailed t that time in this country. Although free from he bitterness of tone and abusive language which haracterized most of the contemporaneous writings f the anti-Masons, it is, as an argumentative work, iscreditable to the critical acumen of the author. It bounds in statements made without authority and nsustained by proofs, while its premises being in ost instances false, its deductions are necessarily logical.

STONE-WORSHIP. This was, perhaps, the ear- est form of fetishism. Before the discovery of etals, men were accustomed to worship unhewn tones. From China, whom Sanchoniathan calls the *rst Phenician*, the Canaanites learned the practise, he influence of which we may trace in the stone pillar rected and consecrated by Jacob. The account in enesis (xxviii, 18, 22) is that "Jacob took the stone hat he had put for his pillows and set it up for a illar, and poured oil upon the top of it; and he called he name of that place Bethel, saying, This stone hich I have set for a pillar shall be God's house." he Israelites were repeatedly commanded to destroy he stone idols of the Canaanites, and Moses corrects is own people when falling into this species of idol- try.

Various theories have been suggested as to the rigin of stone-worship. Lord Kames' theory was hat stones erected as monuments of the dead became he place where posterity paid their veneration to the emory of the deceased, and that the monumental tones at length became objects of worship, the people aving lost sight of the emblematical signification, hich was not readily understood.

Others have sought to find the origin of stone-wor- hip in the stone that was set up and anointed by acob at Bethel, and the tradition of which had extended into the heathen nations and become cor- rupted. It is certain that the Phenicians worshiped sacred stones under the name of *Boetylia*, which word is evidently derived from the Hebrew *Bethel*, and this undoubtedly gives some appearance of probability to the theory.

But a third theory supposes that the worship of stones was derived from the unskilfulness of the primitive sculptors, who, unable to frame, by their meager principles of plastic art, a true image of the God whom they adored, were content to sub- stitute in its place a rude or scarcely polished stone. Hence the Greeks, according to Pausanias, originally used unhewn stones to represent their deities, thirty of which, that historian says, he saw in the City of Pharoe. These stones were of a cubical form, and, as the greater number of them were dedicated to the god Hermes, or Mercury, they received the generic name of *Hermae*. Subsequently, with the improvement of the plastic art, the head was added.

So difficult, indeed, was it, in even the most refined era of Grecian civilization, for the people to divest themselves of the influences of this superstition, that Theophrastus characterizes the superstitious man as one who could not resist the impulse to bow to those mysterious stones which served to mark the con- fluence of the highways.

One of these consecrated stones was placed before the door of almost every house in Athens. They were also placed in front of the temples, in the gymnasia or schools, in libraries, and at the corners of streets, and in the roads. When dedicated to the god Terminus, whose special province, was held to be boundaries, they were used as landmarks, and placed as such upon the concurrent lines of neighboring possessions.

The Thebans worshiped Bacchus under the form of a rude, square stone.

Arnobius says that Cybele was represented by a small stone of a black color. Eusebius cites Porphyry as saying that the ancients represented the Deity by a black stone, because His nature is obscure and in- scrutable. The reader will here be reminded of the black stone, *Hadsjar el Aswad*, placed in the south- west corner of the Kaaba at Mecca, which was wor- shiped by the ancient Arabians, and is still treated with religious veneration by the modern Moham- medans. The Mussulman priests, however, say that it was at first white, of such surprising splendor to be seen at the distance of four days journey, but that it has been blackened by the tears of pilgrims.

The Druids, it is well known, had no other images of their gods but cubical or sometimes columnar stones, of which Toland gives several instances.

The Chaldeans had a sacred stone, which they held in great veneration, under the name of *Mnizuris*, and to which they sacrificed for the purpose of evoking the Good Demon.

Stone-worship existed among the early American races. Squier quotes Skinner as asserting that the Peruvians used to set up rough stones in their fields and plantations, which were worshiped as protectors of their crops. And Gama says that in Mexico the presiding god of the spring was often represented without a human body, and in place thereof a pilaster or square column, whose pedestal was covered with various sculptures.

Indeed, so universal was this stone-worship, that Godfrey Higgins, in his *Celtic Druids*, says that "throughout the world the first object of idolatry seems to have been a plain, unwrought stone, placed in the ground, as an emblem of the generative or procreative powers of nature." And Bryant, in his *Analysis of Ancient Mythology*, asserts that "there is in every oracular temple some legend about a stone."

Without further citations of examples from the religious usages of antiquity, it will, we think, be conceded that the cubical stone formed an important part of the religious worship of primitive nations. But Cudworth, Bryant, Faber, and all other distinguished writers who have treated the subject, have long since established the theory that the Pagan religions were eminently symbolic. Thus, to use the language of Dudley, the pillar or stone was "adopted as a symbol of strength and firmness—a symbol, also, of the Divine Power, and, by a ready inference, a symbol or idol of the Deity Himself." And this symbolism is confirmed by Phurnutus, whom Toland quotes as saying that the god Hermes was represented without hands or feet, being a cubical stone, because the cubical figure betokened his solidity and stability.

The influence of this old stone-worship, but of course divested of its idolatrous spirit, and developed into the system of symbolic instruction, is to be found in Freemasonry, where the reference to sacred stones is made in the Foundation-Stone, the Cubical Stone, the Corner-Stone, and some other symbols of a similar character. Indeed, the stone supplies Masonic science with a very important and diversified symbolism.

As stone-worship was one of the oldest of the deflections from the pure religion, so it was one of the last to be abandoned. A Decree of the Council of Arles, which was held in the year 452, declares that "if, in any diocese, any infidel either lighted torches or worshipped trees, fountains, or *stones*, or neglected to destroy them, he should be found guilty of sacrilege." A similar decree was subsequently issued by the Council of Tours in 567, that of Nantes in 658, and that of Toledo in 681. Charlemagne, of France, in the eighth century, and Canute, of England, in the eleventh, found it necessary to execrate and forbid the worship of stones.

Even in the present day, the worship has not been altogether abandoned, but still exists in some remote districts of Christendom. Scheffer, in his *Description of Lapland*, cited by Tennent, in *Notes and Queries* (first series, v, 122) says that in 1673 the Laplanders worshiped an unhewn stone found upon the banks of lakes and rivers, and which they called *kied kie jubmal*, that is, the *stone god*. Martin, in his *Description of the Western Islands* (page 88) says: "There is a stone set up near a mile to the south of Saint Columbus's church, about eight feet high and two broad. It is called by the natives the *bowing stone;* for when the inhabitants had the first sight of the church, they set up this, and then bowed, and said the Lord's Prayer." He also describes several other stones in different parts of the islands which were objects of veneration. Finally, in a work published years ago by the Earl of Roden, entitled *Progress of the Reformation in Ireland*, he says (page 51), that at Inniskea, an island off the coast of Mayo, "a stone carefully wrapped up in flannels is brought out at certain periods to be adored; and when a storm arises, this god is supplicated to send a wreck on their coasts."

Tennent, to whom we are indebted for these citations, adds another from Borlase, who, in his *Antiquities of Cornwall*, says (book iii, chapter ii, page 162), that "after Christianity took place, many (in Cornwall) continued to worship these stones; coming thither with lighted torches, and praying for safety and success." It is more than probable that in many remote regions of Europe, where the sun of Christianity has only darted its dimmest rays, this old worship of sacred stones still remains.

STRAITS SETTLEMENTS. A crown colony of Great Britain, situated in the East Indies, on and off the Malay Peninsula, comprising Singapore, Labuan, Penang, the Dindings, Province Wellesley, Malacca, and a number of small islands. Neptune Lodge, No. 344, was established by the Duke of Athol on September 6, 1809, but the Lodge only existed for ten years. It was revived again by the Duke of Sussex, but its name was once more dropped from the register in 1862.

Lodges Zetland in the East, No. 748, warranted 1845; No. 1555, warranted 1875, and Saint George, No. 1152, warranted 1867, comprise the Province of the Eastern Archipelago which was established with Brother W. H. Read as Provincial Grand Master in 1858. Provinces abroad from the year 1866 have been styled *Districts* to distinguish them from *Provinces* in England.

STRASBURG, CATHEDRAL OF. This has always been considered as one of the finest Gothic buildings in Europe. The original cathedral was founded in 504, but in 1007 it was almost completely destroyed by lightning. The present edifice was begun in 1015 and completed in 1439. The Cathedral of Strasburg is very closely connected with the history of Freemasonry. The most important Association of Master Builders, says Stieglitz (*von Altdeutscher Baukunst*, or *An Essay on the Old German Architecture*) for the culture and extension of German art, was that which took place at Strasburg under Erwin von Steinbach. As soon as this architecture had undertaken the direction of the works at the Strasburg Cathedral he summoned Freemasons out of Germany and Italy, and formed with them a Brotherhood. Thence *hütten*, or *Lodges*, were scattered over Europe. In 1459, on April 25, says the Abbé Grandidier, the Masters of many of these Lodges assembled at Ratisbon and drew up an Act of Fraternity, which made the Master of the Works at Strasburg, and his successors, the Perpetual Grand Masters of the Fraternity of German Freemasons. This was confirmed by the Emperor Maximilian in 1498. By the Statutes of this Association, the *Haupt-Hütte Grand* or *Mother Lodge* of Strasburg, was invested with a judicature, without appeal, over all the Lodges of Germany. Strasburg thus takes in German Freemasonry a position equivalent to that of legendary Lodge York in the Freemasonry of England, or Kilwinning in that of Scotland. And although the Haupt-Hütte of Strasburg with all other Haupt-Hütten were abolished by an Imperial Edict on August 16, 1731, the Mother Lodge never lost its prestige. "This," says Findel (*History of Freemasonry*

age 72), "is the case even now in many places in ermany; the Saxon Stone-Masons still regarding ie Strasburg Lodge as their chief Lodge" (see *one-Masons of the Middle Ages*).

STRASBURG, CONGRESSES OF. Two impor- nt Masonic Congresses have been held at Strasburg. *First Congress of Strasburg.* This was convoked in 275 by Erwin von Steinbach. The object was the tablishment of a Brotherhood for the continuation the labors on the Cathedral. It was attended by a rge concourse of Freemasons from Germany and aly. It was at this Congress that the German ilders and architects, in imitation of their English rethren, assumed the name of *Freemasons*, and tablished a system of regulations for the government the Craft (see *Combinations of Freemasons*).

Second Congress of Strasburg. This was convoked the Grand Lodge, or Haupte-Hütte of Strasburg, 1564, as a continuation of one which had been ld in the same year at Basle. Here several statutes ere adopted, by which the *Steinwerksrecht*, or *Stone- asons' Law*, was brought into a better condition.

STRASBURG, CONSTITUTIONS OF. On April , 1459, nineteen Bauhütten, or Lodges, in Southern d Central Germany met at Ratisbon, and adopted gulations for the government of the German one-Masons. Another meeting was held shortly terward at Strasburg, where these Statutes were finitively adopted and promulgated, under the title *Ordenunge der Steinmetzen Strasburg*, or *Constitu- ns of the Stone-Masons of Strasburg.* They from time time underwent many alterations, and were con- med by Maximilian I in 1498, and subsequently by any succeeding Emperors. This old document has veral times been printed; in 1810, by Krause, in his *ei ältesten Kunsterkunden der Freimaurerbrüder- haft;* in 1819, by Heldmann, in *die drei ältesten schichtlichen Denkmale der deutschen Friemaurer- üderschaft,* in 1844, by Heideloff, in his *Bauhütte s Mittelalters in ihrer wahren Bedeutung;* Findel so, in 1866, inserted portions of it in his *Geschichte r Freimaurerei.* Findel says the Strasburg *Consti- tion* was first printed, from a well-authenticated anuscript, by Heldmann.

The invocation with which these *Constitutions* com- ence is different from that of the English *Consti- tions.* The latter begin thus: "The might of the ather of Heaven, with the wisdom of the blessed n, through the grace of God and goodness of the oly Ghost, that be three persons in one Godhead, with us," etc. The Strasburg Constitutions begin: n the name of the Father, and of the Son, and of e Holy Ghost, and of our gracious Mother Mary, d also her blessed servants, the holy four crowned artyrs of everlasting memory"; etc. The reference the Virgin Mary and to the four crowned martyrs found in none of the English Constitutions except e oldest of them, the *Halliwell* or *Regius Manu- ript* (line 498). But Kloss has compared the Stras- rg and the English statutes, and shown the great milarity in many of the regulations of both.

STRENGTH. This is said to be one of the three incipal supports of a Lodge, as the representative the whole Institution, because it is necessary that ere should be *Strength* to support and maintain ery great and important undertaking, not less than there should be *Wisdom* to contrive it, and *Beauty* to adorn it. Hence, Strength is symbolized in Freemasonry by the Doric Column, because, of all the orders of architecture, it is the most massive; by the Senior Warden, because it is his duty to strengthen and support the authority of the Master; and by Hiram of Tyre, because of the material assistance that he gave in men and materials for the construction of the Temple.

STRICT OBSERVANCE, RITE OF. The *Rite of Strict Observance* was a modification of Freemasonry, based on the Order of Knights Templar, and introduced into Germany in 1754 by its founder, the Baron von Hund. It was divided into the following seven Degrees: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Scottish Master; 5. Novice; 6. Templar; 7. Professed Knight. According to the system of the founder of this Rite, upon the death of Jacques de Molay, the Grand Master of the Templars, Pierre d'Aumont, the Provincial Grand Master of Auvergne, with two Commanders and five Knights, retired for purposes of safety into Scotland, which place they reached disguised as Operative Masons, and there finding the Grand Commander, George Harris, and several Knights, they determined to continue the Order. Aumont was nominated Grand Master, at a Chapter held on St. John's Day, 1313. To avoid persecution, the Knights became Freemasons. In 1361, the Grand Master of the Temple removed his seat to Old Aberdeen, and from that time the Order under the veil of Freemasonry, spread rapidly through France, Germany, Spain, Portugal, and elsewhere. These events constituted the principal subject of many of the Degrees of the Rite of Strict Observance. The others were connected with alchemy, magic, and other superstitious practises. The great doctrine contended for by the followers of the Rite was, "that every true Freemason is a Knight Templar." For an account of the rise, the progress, the decay, and the final extinction of this once important Rite (see *Hund, Baron von*).

STRICT TRIAL. See *Vouching.*

STRIKING OFF. Striking off a Lodge from the Registry of the Grand Lodge is a phrase of English Freemasonry, equivalent to what in the United States of America is called a *Forfeiture of Charter.* It is now more commonly called *Erasing from the List of Lodges.*

STUART MASONRY. This title is given by Masonic historians to that system of Freemasonry which is supposed to have been invented by the adherents of the exiled House of Stuart for the purpose of being used as a political means of restoring, first, James II, and afterward his son and grandson, James and Charles Edward, respectively known in history as the Chevalier Saint George and the Young Pretender. Most of the conclusions to which Masonic writers have arrived on the subject of this connection of the Stuarts with the advanced Degrees of Freemasonry are based on conjecture; but in the opinion of Doctor Mackey there is sufficient internal evidence in the character of some of these Degrees, as well as in the known history of their organization, to establish the fact that such a connection did actually exist.

The first efforts to create a Masonic influence in behalf of his family is attributed to James II, who

had abdicated the throne of England in 1688. Of him, Noorthouck says (*Constitutions*, 1784, page 192), that he was not "a Brother Mason," and sneeringly adds, in his index, that "he might have been a better King had he been a Mason." But Lenning says that after his flight to France, and during his residence at the Jesuit College of Clermont, where he remained for some time, his adherents, among whom were the Jesuits, fabricated certain Degrees with the ulterior design of carrying out their political views. At a later period these Degrees were, he says, incorporated into French Freemasonry under the name of the *Clermont System*, in reference to their original construction at that place. Gädicke had also said that many Scotchmen followed him, and thus introduced Freemasonry into France. But this opinion is only worthy of citation because it proves that such an opinion was current among the German scholars of the eighteenth century.

On his death, which took place at the Palace of St. Germain en Laye in 1701, he was succeeded in his claims to the British throne by his son, who was recognized by Louis XIV, of France, under the title of James III, but who is better known as the Chevalier Saint George, or the *Old Pretender*. The word *Pretender* here should be given the understanding of *claimant*. He also sought, says Lenning, to find in the high Degrees of Freemasonry a support for his political views, but, as he remarks, with no better results than those which had attended the attempts of his father.

His son, Prince Charles Edward, who was commonly called by the English the *Young Pretender*, took a more active part than either his father or grandfather in the pursuits of Freemasonry; and there is abundant historical evidence that he was not only a Freemason, but that he held high office in the Order, and was for a time zealously engaged in its propagation; always, however, it is supposed, with political views.

In 1745 he invaded Scotland, with a view to regain the lost throne of his ancestors, and met for some time with more than partial success. On September 24, 1745, he was admitted into the Order of Knights' Templar, and was elected Grand Master, an office which it is said that he held until his death. On his return to France after his ill-fated expedition, the Prince is said to have established at the City of Arras, on April 15, 1747, a Rose Croix Chapter under the title of *Scottish Jacobite Chapter*. In the Patent for this Chapter he styles himself "King of England, France, Scotland, and Ireland, and, as such, Substitute Grand Master of the Chapter of Herodem, known under the title of Knight of the Eagle and Pelican, and since our misfortunes and disasters under that of Rose Croix."

In 1748, the Rite of the *Veille-Bru*, or Faithful Scottish Masons, was created at Toulouse in grateful remembrance of the reception given by the Freemasons of that Orient to Sir Samuel Lockhart, the Aide-de-camp of the Pretender. Ragon says (*Orthodoxie Maçonnique*, page 122), in a note to this statement, the "favorites who accompanied this prince into France were in the habit of selling to speculators Charters for Mother Lodges, Patents for Chapters, etc. These titles were their property, and they did not fail to make use of them as a means of livelihood."

Ragon says (*Thuileur General*, page 367), that the Degrees of Irish Master, Perfect Irish Master, and Puissant Irish Master were invented in France, in 1747, by the favorites of Charles Edward Stuart, and sold to the partisans of that Prince. One Degree was openly called the *Scottish Master of the Sacred Vault of James VI*, as if to indicate its Stuart character. The Degree still exists as the Thirteenth of the Ancient and Accepted Scottish Rite, but it has been shorn of its political pretensions and its title changed.

Findell has given in his *History of Freemasonry* (English translation, page 209), a very calm and impartial account of the rise of this Stuart Freemasonry. He says: "Ever since the banishment of the Stuarts from England in 1688, secret alliances had been kept up between Rome and Scotland; for to the former place the Pretender James Stuart had retired in 1719, and his son Charles Edward was born there in 1720; and these communications became the more intimate, the higher the hopes of the Pretender rose. The Jesuits played a very important part in these conferences. Regarding the reinstatement of the Stuarts and the extension of the power of the Roman church as identical, they sought, at that time, to make the society of Freemasons subservient to their ends. But to make use of the Fraternity to restore the exiled family to the throne could not possibly have been contemplated, as Freemasonry could hardly be said to exist in Scotland then. Perhaps in 1724, when Ramsay was a year in Rome, or in 1728, when the Pretender in Parma kept up an intercourse with the restless Duke of Wharton, a Past Grand Master, this idea was first entertained; and then, when it was apparent how difficult it would be to corrupt the loyalty and fealty of Freemasonry in the Grand Lodge of Scotland, founded in 1736, this scheme was set on foot, of assembling the faithful adherents of the banished royal family in the high Degrees! The soil which was best adapted for this innovation was France, where the low ebb to which Freemasonry had sunk had paved the way for all kinds of new-fangled notions, and where the Lodges were composed of Scotch conspirators and accomplices of the Jesuits. When the path had thus been smoothed by the agency of these secret propagandists, Ramsay, at that time Grand Orator, an office unknown in England, by his speech completed the preliminaries necessary for the introduction of the high Degrees; their further development was left to the instrumentality of others, whose influence produced a result somewhat different from that originally intended. Their course we can now pursue, assisted by authentic historical information. In 1752, Scottish Masonry, as it was denominated, penetrated into Germany, Berlin, prepared from a ritual very similar to one used in Lille in 1749 and 1750. In 1743, Thory tells us, the Masons in Lyons, under the name of the *Petit Elu*, or the *Lesser Elect*, invented the Degree of Kadosh, which represents the revenge of the Templars. The Order of Knights Templar had been abolished in 1311, and to that epoch they were obliged to have recourse when, after the banishment of several Knights from Malta in 1720 because they were Freemasons, it was not longer possible to keep up a connection with the Order of Saint John or Knights of Malta, then in the plenitude

of their power under the sovereignty of the Pope. A pamphlet entitled *Freemasonry Divested of all its Secrets*, published in Strasburg in 1745, contains the first glimpse of the Strict Observance, and demonstrates how much they expected the Brotherhood to contribute towards the expedition in favor of the Pretender."

From what has been said, it is evident there was a strong belief that the exiled House of Stuart exercised an important part in the invention and extension of what has been called the *High Masonry*. The traces of the political system are seen at the present day in the internal organization of some of the advanced Degrees—especially in the derivation and meaning of certain significant words. There is, indeed, abundant reason for believing that the substitute word of the Third Degree was changed by Ramsay, or some other fabricator of Degrees, to give it a reference to James II as "the son of the widow," Queen Henrietta Maria. Further researches are needed to enable any author to satisfactorily write all the details of this interesting episode in the history of Continental Freemasonry. Documents are still wanting to elucidate certain intricate and, at present, apparently contradictory points.

In the *Jacobite Lodge at Rome*, by Brother William James Hughan, the author states (page 25): "Many statements have appeared from time to time respecting Prince Charles Edward Stuart's connection with Freemasonry, documents being submitted to prove that he even held the highest possible rank in the craft; but so far as I have been able to discover, all such claims are of an apocryphal character. Some are most absurd, while others are directly opposed to the actual facts of the case."

This may be supplemented by what Brother George W. Speth states on page 27 of the same work where he advises students, "to put no trust whatever in accounts connecting the Stuarts with Freemasonry. We have, too, in the Young Pretender's own written and verbal statements that they are absolutely baseless, pure inventions." However, as Brother Robert Freke Gould tells us, some "have affirmed, and with perhaps the greater share of reason, that the Prince was compelled by altered circumstances of his cause to repudiate any relations with Freemasonry," and, of course, that gives another view of the matter, though it is curious that all through these years the tradition should have held its own with such remarkable tenacity.

STUKELY, DOCTOR. In accordance with the Doctor's diary, he "was made a Mason, January 6, 1721, at the Salutation Tavern, Tavistock street, London, with Mr. Collins and Captain Rowe, who made the famous diving engine." The Doctor adds: "I was the first person in London made a free mason in that city for many years. We had great difficulty to find members enough to perform the ceremony. Immediately upon that it took a run, and ran itself out of breath thro the folly of its members."

The Stukely papers containing the Doctor's diary are of continuous interest; and according to Rev. W. C. Lukis, P.M., F.S.A., "Pain (or Payne) had been re-elected Grand Master in 1720, and Doctor Desaguliers was the Immediate Past Grand Master." The last mentioned Brother pronouncing the Oration on June 24, 1721, at Stationers' Hall; on the following Saint John's Day (Evangelist), December 27, 1721, "We met at the Fountain Tavern, Strand, and by consent of the Grand Mr. present, Doctor Beal constituted a new Lodge, where I was chosen Mr."

A trite remark of Doctor Stukely as to symbolism, was: "The first learning of the world consisted chiefly of symbols, the wisdom of the Chaldeans, Phenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that have come to our hand, is symbolic."

Doctor Stukely has a curious reference in his diary, noted by Dudley Wright in *England's Masonic Pioneers*, page 114, to the Order of the Book. Whatever this Order may have been was not made clear but mentioned along with the Masonic activities of Doctor Stukely there is some interest for us in the items:

> 3rd Nov. 1722. The Duke of Wharton & Ld. Dalkeith visited our Lodg. at the Fountain.
> 7th Nov. 1722. Order of the Book Instituted.
> 28th Dec. 1722. I dined with Ld. Hertford introduced by Ld. Winchelsea. I made them both members of the Order of the Book or Roman Knighthood.

SUBLIME. The word is from the Latin *Sublimis*, meaning *lofty*, an allusion properly expressive of the teaching in the final symbolic ceremony of our ancient Craft. The Third Degree is called the *Sublime Degree of a Master Mason*, in reference to the exalted lessons that it teaches of God and of a future life. The epithet is, however, comparatively modern. It is not to be found in any of the rituals of the eighteenth century. Neither Hutchinson, nor Smith, nor Preston use it; and it was not, probably, in the original Prestonian lecture. Hutchinson speaks of "the most sacred and solemn Order" and of "the Exalted," but not of "the Sublime" Degree. Webb, who based his lectures on the Prestonian system, applies no epithet to the Master's Degree. In an edition of the *Constitutions*, published at Dublin in 1769, the Master's Degree is spoken of as "the most respectable"; and forty years ago the epithet "high and honorable" was used in some of the instructions of the United States.

The first book in which we meet with the adjective *sublime* applied to the Third Degree, is the *Masonic Discourses* of Dr. T. M. Harris, published at Boston in 1801. Cole also used it in 1817, in his *Freemasons' Library;* and about the same time Jeremy Cross, the well-known lecturer, introduced it into his teachings, and used it in his *Hieroglyphic Chart*, which was, for many years, the text-book of American Lodges. The word is now, however, to be found in the modern English lectures, and is of universal use in the rituals of the United States, where the Third Degree is always called the *Sublime Degree of a Master Mason.*

The word *sublime* was the password of the Master's Degree in the Adonhiramite Rite, because it was said to have been the surname of Hiram, or Adonhiram. On this subject, Guillemain, in his *Recueil Précieux*, or *Choice Collection* (i, page 91), makes the following singular remarks: "For a long time a great number of Masons were unacquainted with this word, and they erroneously made use of another in its stead which they did not understand, and to which they gave a meaning that was doubtful and improbable. This is proved by the fact that the first knights adopted

for the Master's Password the Latin word *Sublimis*, which the French, as soon as they received Masonry, pronounced *Sublime*, which was so far very well. But some profanes, who were desirous of divulging our secrets, but who did not perfectly understand this word, wrote it *Jiblime*, which they said signified *excellence*. Others, who followed, surpassed the error of the first by printing it *Giblos*, and were bold enough to say that it was the name of the place where the body of Adonhiram was found. As in those days the number of uneducated was considerable, these ridiculous assertions were readily received, and the truth was generally forgotten."

The whole of this narrative is a mere visionary invention of the founder of the Adonhiramite system; but it is barely possible that there is some remote connection between the use of the word *sublime* in that Rite, as a significant word of the Third Degree, and its modern employment as an epithet of the same Degree. However, the ordinary signification of the word, as referring to things of an exalted character, would alone sufficiently account for the use of the expression.

SUBLIME DEGREES. The eleven Degrees of the Ancient and Accepted Scottish Rite, from the Fourth to the Fourteenth inclusive, are so called. Thus Dalcho (*Report of Committee*, 1802) says: "Although many of the *Sublime Degrees* are in fact a continuation of the Blue Degrees, yet there is no interference between the two bodies."

SUBLIME GRAND LODGE. A title formerly given in the Ancient and Accepted Scottish Rite to what is now simply called a Lodge of Perfection. Thus, in 1801, Doctor Dalcho delivered in Charleston, South Carolina, an address which bears the title of *An Oration delivered in the Sublime Grand Lodge*.

SUBLIME KNIGHT ELECTED. The French expression is *Sublime Chevalier élu*. Called also *Sublime Knight Elected of the Twelve*. The Eleventh Degree of the Ancient and Accepted Scottish Rite. Its legend is that it was instituted by King Solomon after punishment had been inflicted on certain traitors at the Temple, both as a recompense for the zeal and constancy of the Illustrious Elect of Fifteen, who had discovered them, and also to enable him to elevate other deserving Brethren from the lower Degrees to that which had been vacated by their promotion. Twelve of these fifteen he elected Sublime Knights, and made the selection by ballot, that he might give none offense, putting the names of the whole in an urn. The first twelve that were drawn he formed into a Chapter, and gave them command over the Twelve Tribes, bestowing on them a name which in Hebrew signifies a true man.

The meeting of a Body of Sublime Knights is called a Chapter.

The room is hung with black strewed with tears.

The presiding officer represents King Solomon, and in the old instructions is styled *Most Puissant*, but in recent ones *Thrice Illustrious*.

The apron is white, lined and bordered with black, with black strings; on the flap a flaming heart.

The sash is black, with a flaming heart on the breast, suspended from the right shoulder to the left hip.

The jewel is a sword of justice.

This is the last of the three Elus which are found in the Ancient and Accepted Scottish Rite. In the French Rite they have been condensed into one, and make the Fourth Degree of that ritual, but not, as Ragon admits, with the happiest effect.

All the names of the Twelve Illustrious Knights selected to preside over the Twelve Tribes, as they have been transmitted to us in the ritual of this Degree, have undoubtedly assumed a very corrupted form. The restoration of their correct orthography, and with it their true signification, is worthy the attention of the Masonic student.

SUBLIME MASONS. The initiates into the Fourteenth Degree of the Ancient and Accepted Scottish Rite are so called. Thus Dalcho in his *Oration* (page 27) says: "The Sublime Masons view the symbolic system with reverence, as forming a test of the character and capacity of the initiated."

This abbreviated form is now seldom used, the fuller one of *Grand Elect, Perfect, and Sublime Masons* being more generally employed.

SUBLIME PRINCE OF THE ROYAL SECRET. This is the Thirty-second Degree of the Ancient and Accepted Scottish Rite. There is abundant internal evidence, derived from the ritual and from some historical facts, that the Degree of Sublime Prince of the Royal Secret was instituted by the founders of the Council of Emperors of the East and West, which Body was established in the year 1758. It is certain that before that period we hear nothing of such a Degree in any of the Rites. The Rite of Heredom or of Perfection, which was that instituted by the Council of Emperors, consisted of twenty-five Degrees. Of these the Twenty-fifth, and highest, was the Prince of the Royal Secret. It was brought to America by Morin, as the summit of the High Masonry which he introduced, and for the propagation of which he had received his Patent. In the subsequent extension of the Scottish Rite about the beginning of the nineteenth century, by the addition of eight new Degrees to the original twenty-five, the Sublime Prince of the Royal Secret became the Thirty-second.

Bodies of the Thirty-second Degree are called *Consistories*, and where there is a superintending Body erected by the Supreme Council for the government of the inferior Degrees in a State or Province, it is called a *Grand Consistory*.

The clothing of a Sublime Prince consists of a collar, jewel, and apron. The collar is black edged with white.

The jewel is a Teutonic cross of gold.

The apron is white edged with black. On the flap are embroidered six flags, three on each side the staffs in saltier, and the flags blue, red, and yellow. On the center of the flap, over these, is a Teutonic cross surmounted by an All-seeing Eye, and on the cross a double-headed eagle not crowned. On the body of the apron is the tracing-board of the Degree.

The most important part of the symbolism of the Degree is the tracing-board, which is technically called the *Camp*. This is a symbol of deep import, and in its true interpretation is found that "Royal Secret" from which the Degree derives its name. This Camp constitutes an essential part of the furniture of a Consistory during an initiation, but its explanations are

altogether esoteric. It is a singular fact, that notwithstanding the changes which the Degree must have undergone in being transferred from the Twenty-fifth of one Rite to the Thirty-second of another, no alteration was ever made in the Camp, which retains at the present day the same form and signification that were originally given to it.

The motto of the Degree is *Spes mea in Deo est*, that is, *My hope is in God.*

SUBLIME SOLOMON. The French name is *Salomon Sublime.* A Degree in the manuscript collection of Peuvret.

SUBLIMES, THE. The French name is *Les Sublimes.* One of the Degrees of the Ancient Chapter of Clermont.

SUBMISSION. Submission to the mediatorial offices of his Brethren in the case of a dispute is a virtue recommended to the Freemason, but not necessarily to be enforced. In the Charges of a Freemason (*Constitutions*, 1723, page 56, vi, 6) it is said: "With respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation; which ought to be thankfully *submitted* to by the contending Brethren; and if that *submission* is impracticable, they must, however, carry on their process or lawsuit without wrath or rancor."

SUBORDINATE LODGE. So called to indicate its subordination to the Grand Lodge as a supreme, superintending power (see *Lodge*).

SUBORDINATE OFFICERS. In a Grand Lodge, all the officers below the Grand Master, and in a Lodge, all those below the Worshipful Master, are styled *Subordinate Officers.* So, too, in all the other branches of the Order, the presiding officer is supreme, the rest subordinate.

SUBORDINATION. Although it is the theory of Freemasonry that all the Brethren are on a level of equality, yet in the practical working of the Institution a subordination of rank has been always rigorously observed. So the Charges approved in 1722, which had been collected by Anderson from the *Old Constitutions*, say: "These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the Brethren, according to the Old Charges and Regulations, with all humility, reverence, love, and alacrity" (*Constitutions*, 1723, page 52).

SUBSTITUTE ARK. See *Ark, Substitute.*

SUBSTITUTE CANDIDATE. An arrangement resorted to in the Royal Arch Degree of the American system, so as to comply *pro forma*, as a matter of form, with the requisitions of the ritual. In the English, Scotch, and Irish systems, there is no regulation requiring the presence of three candidates, and, therefore, the practise of employing substitutes is unknown in those countries. In the United States the usage has prevailed from a very early period, although opposed at various times by conscientious Companions, who thought that it was an improper evasion of the law.

Finally, the question as to the employment of substitutes came before the General Grand Chapter in September, 1872, when it was decided, by a vote of ninety-one to thirty, that the use of substitutes is not in violation of the ritual of Royal Arch Masonry or the installation charges delivered to a High Priest. The use of them was therefore authorized, but the Chapters were exhorted not to have recourse to them except in cases of emergency; an unnecessary exhortation, it would seem, since it was only in such cases that they had been employed.

SUBSTITUTE GRAND MASTER. The third officer in the Grand Lodge of Scotland. He presides over the Craft in the absence of the Grand and Deputy Grand Masters. The office was created in the year 1738. He is appointed by the Grand Master annually.

SUBSTITUTE WORD. This is an expression of very significant suggestion to the thoughtful Master Mason. If the *Word* is, in Freemasonry, a symbol of

TRACING-BOARD OF THIRTY-SECOND DEGREE

Divine Truth; if the search for the Word is a symbol of the search for that Truth; if the *Lost Word* symbolizes the idea that Divine Truth has not been found, then the *Substitute Word* is a symbol of the unsuccessful search after Divine Truth and the attainment in this life, of which the first Temple is a type, of what is only an approximation to it. The idea of a substitute word and its history is to be found in the oldest rituals of the eighteenth century; but the phrase itself is of more recent date, being the result of the fuller development of Masonic science and philosophy.

The history of the Substitute Word has been an unfortunate one. Subjected from a very early period to a mutilation of form, it underwent an entire change in some Rites, after the introduction of the high Degrees; most probably through the influence of the Stuart Masons, who sought by an entirely new word to give a reference to the unfortunate representative of that house as the similitude of the stricken builder (see *Macbenac*). And so it has come to pass that there are now two substitutes in use, of entirely different form and meaning; one used on the Continent of Europe, and one in England and the United States.

It is difficult in this case, where almost all the knowledge that we can have of the subject is so scanty, to determine the exact time when or the way in which the new word was introduced. But there is, as Doctor Mackey believed, abundant internal evidence in the words themselves as to their appropriateness and the languages whence they came the one being pure Hebrew, and the other, in Brother Mackey's opinion, Gaelic, as well as from the testimony of old rituals, to show that the word in use in

the United States is the true word, and was the one in use before the Revival.

Both of these words have, however, unfortunately been translated by persons ignorant of the languages whence they are derived, so that the most incorrect and even absurd interpretations of their significations have been given. The word in universal use in the United States has been translated as *rottenness in the bone*, or *the builder is dead*, or by several other phrases equally as far from the true meaning.

The correct word has been mutilated. Properly, it consists of four syllables, for the last syllable, as it is now pronounced, should be divided into two. These four syllables compose three Hebrew words, which constitute a perfect and grammatical phrase, appropriate to the occasion of their utterance. But to understand them, the scholar must seek the meaning in each syllable, and combine the whole. In the language of Apuleius, we must forbear to enlarge upon these holy mysteries.

SUCCESSION TO THE CHAIR. The regulations adopted in 1721 by the Grand Lodge of England have been generally esteemed as setting forth the ancient landmarks of the Order. But certain regulations, which were adopted on the 25th of November, 1723, as amendments to or explanatory of these, being enacted under the same authority, and almost by the same persons, can scarcely be less binding upon the Order than the original regulations. Both these compilations of Masonic law refer expressly to the subject of the succession to the chair on the death or removal of the Master.

The old regulation of 1721, in the second of the thirty-nine articles adopted in that year, is in the following words (*Constitutions*, 1738, page 153): "In case of death or sickness, or necessary absence of the Master, the Senior Warden shall act as Master *pro tempore*, if no Brother is present who has been Master of that Lodge before. For the absent Master's authority reverts to the last Master present, *though he cannot act till the Senior Warden has congregated the Lodge.*"

The words in italics indicate that even at that time the power of calling the Brethren together and *setting them to work*, which is technically called *congregating the Lodge*, was supposed to be vested in the Senior Warden alone during the absence of the Master; although, perhaps, from a supposition that he had greater experience, the difficult duty of presiding over the Communication was entrusted to a Past Master. The regulation is, however, contradictory in its provisions. For if the *last Master present* could not act, that is, could not exercise the authority of the Master until the Senior Warden had congregated the Lodge, then it is evident that the authority of the Master did not revert to him in an unqualified sense, for that officer required no such concert nor consent on the part of the Warden, but could congregate the Lodge himself.

This evident contradiction in the language of the regulation probably caused, in a brief period, a further examination of the ancient usage, and accordingly on the 25th of November, 1723, a very little more than two years after, the following regulation (see above *Constitutions*) was adopted: "If a Master of a particular Lodge is deposed or dimits, the Senior Warden shall forthwith fill the Master's chair till the next time of choosing; and ever since, in the Master's absence, he fills the chair, even though a former Master be present."

The present Constitution of the Grand Lodge of England appears, however, to have been formed rather in reference to the regulation of 1721 than to that of 1723. It prescribes (Rule 141) that on the death, removal, or incapacity of the Master, the Senior Warden, or in his absence, the Junior Warden, or in his absence, the immediate Past Master, or in his absence, the Senior Past Master, "shall act as Master in summoning the Lodge, until the next installation of Master."

But the English Constitution goes on to direct that, "in the Master's absence, the immediate Past Master, or if he be absent, the Senior Past Master of the Lodge present shall take the chair. And if no Past Master of the Lodge be present, then the Senior Warden, or in his absence the Junior Warden, shall rule the Lodge."

Here again we find ourselves involved in the intricacies of a divided sovereignty. The Senior Warden congregates the Lodge, but a Past Master rules it. And if the Warden refuses to perform his part of the duty, then the Past Master will have no Lodge to rule. So that, after all, it appears that of the two the authority of the Senior Warden is the greater.

But in the United States the usage has always conformed to the regulation of 1723, as is apparent from a glance at the rituals and monitorial works. Webb, in his *Freemasons Monitor* (edition of 1808), lays down the rule, that "in the absence of the Master, the Senior Warden is to govern the Lodge"; and that officer receives annually, in every Lodge in the United States, on the night of his installation, a Charge to that effect. It must be remembered, too, that we are not indebted to Webb himself for this charge, but that he borrowed it, word for word, from Preston, who wrote long before, and who, in his turn, extracted it from the rituals which were in force at the time of his writing.

In the United States, accordingly, it has been held, that on the death or removal of the Master, his authority descends to the Senior Warden, who may, however, by courtesy, offer the chair to a Past Master present, after the Lodge has been congregated.

There is some confusion in relation to the question of who is to be the successor of the Master, which arises partly from the contradiction between the regulations of 1721 and 1723, and partly from the contradiction in different clauses of the regulation of 1723 itself. But whether the Senior Warden or a Past Master is to succeed, the regulation of 1721 makes no provision for an election, but implies that the vacancy shall be temporarily supplied during the official term, while that of 1723 expressly states that such temporary succession shall continue "till the next time of choosing," or, in the words of the present English Constitution, "until the next installation of Master."

But, in addition to the authority of the ancient regulation and general and uniform usage, reason and justice seem to require that the vacancy shall not be supplied permanently until the regular time of election. By holding the election at an earlier

period, the Senior Warden is deprived of his right as a member to become a candidate for the vacant office. For the Senior Warden having been regularly installed, has of course been duly obligated to serve in the office to which he had been elected during the full term. If then an election takes place before the expiration of that term, he must be excluded from the list of candidates, because, if elected, he could not vacate his present office without a violation of his obligation. The same disability would affect the Junior Warden, who by a similar obligation is bound to the faithful discharge of his duties in the South. So that by anticipating the election in the Lodge, the two most prominent officers and the two most likely to succeed the Master in due course of rotation, would be excluded from the chance of promotion. A grievous wrong would thus be done to these officers, which no Dispensation of a Grand Master should be permitted to inflict.

But even if the Wardens were not ambitious of office, or were not likely, under any circumstances, to be elected to the vacant office, another objection arises to the anticipation of an election for Master which is worthy of consideration.

The Wardens, having been installed under the solemnity of an obligation to discharge the duties of their respective offices to the best of their ability, and the Senior Warden having been expressly charged that "in the absence of the Master he is to rule the Lodge," a conscientious Senior Warden might very naturally feel that he was neglecting these duties and violating this obligation, by permitting the office which he has sworn to temporarily occupy in the absence of his Master to be permanently filled by any other person.

On the whole, then, the old regulations, as well as ancient, uninterrupted, and uniform usage and the principles of reason and justice, seem imperatively to require that, on the death or removal of the Master, the chair shall be occupied temporarily until the regular time of election. Although the law is not equally explicit in relation to the person who shall fill that temporary position, the weight of law and precedent seems to incline toward the principle that the authority of the absent Master shall be placed in the hands of the Senior Warden.

SUCCOTH. An ancient city of Palestine, about forty-five miles northeast of Jerusalem, and the site of which is now occupied by the village of Seikoot. It is the place near which Hiram Abif cast the sacred vessels for the Temple (see *Clay Ground*).

SUFFERER. In French, *Souffrant.* The Second Degree of the Order of Initiated Knights and Brothers of Asia.

SULLIVAN, JOHN. General under Washington in the Revolutionary War. Born February 18, 1740, died January 23, 1795. Lawyer by profession, delegate to Continental Congress, 1774, also in 1780; attorney general of New Hampshire, 1782; state president, 1786; United States District Judge, 1789; received thanks of Congress for military service, 1779. He was Raised in 1767, in Saint John's Lodge, Portsmouth, New Hampshire; was Master of this Lodge subsequently and elected Grand Master of Freemasons of New Hampshire in 1789, and re-elected in 1790 (see *New Age*, February, 1924; Doctor Mackey's *History of Freemasonry*, 1921, page 1587).

SULLIVAN, SIR ARTHUR SEYMOUR. An English composer and Freemason. Born May 13, 1842, in London, and died November 22, 1900, in the same city. Brother Sullivan studied in the London Royal Academy of Music and the Leipsig Conservatory; was Professor of Composition at the Academy in 1861; and Director of the National Training School for Music in London in 1876. His operas and songs brought him great and enduring fame. In 1887 Sir Arthur Sullivan served the Masonic Fraternity as Grand Organist of the Grand Lodge of England (see *Freemasons Calendar and Pocket Companion*, 1888, pages 97 and 100).

SUMMONS. A warning to appear at the meeting of a Lodge or other Masonic body. The custom of summoning the members of a Lodge to every Communication, although now often neglected, is of very ancient date, and was generally observed up to a very recent period. In the Anderson Charges of 1722 (*Constitutions*, 1723, page 51) it is said: "In ancient times, no Master or Fellow could be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure." In the Constitutions of the *Cooke Manuscript* (line 902) about 1450, we are told that the Masters and Fellows were to be *forewarned* to come to the congregations.

All the old records, and the testimony of writers since the revival, show that it was always the usage to summon the members to attend the meetings of the General Assembly or the particular Lodges. A summons of a Lodge is often improperly or illegally worded and care should be taken when issued.

SUN. Hardly any of the symbols of Freemasonry are more important in their signification or more extensive in their application than the *sun.* As the source of material light, it reminds the Freemason of that intellectual light of which he is in constant search. But it is especially as the ruler of the day, giving to it a beginning and end, and a regular course of hours, that the sun is presented as a Masonic symbol. Hence, of the three lesser lights, we are told that one represents or symbolizes the sun, one the moon, and one the Master of the Lodge, because, as the sun rules the day and the moon governs the night, so should the Worshipful Master rule and govern his Lodge with equal regularity and precision.

And this is in strict analogy with other Masonic symbolisms. For if the Lodge is a symbol of the world, which is thus governed in its changes of times and seasons by the sun, it is evident that the Master who governs the Lodge, controlling its time of opening and closing, and the work which it should do, must be symbolized by the sun. The heraldic definition of the sun as a bearing fits most appositely to the symbolism of the sovereignty of the Master. Thus Gwillim says: "The sun is the symbol of sovereignty, the hieroglyphic of royalty; it doth signify absolute authority."

This representation of the sun as a symbol of authority, while it explains the reference to the Master, enables us to amplify its meaning, and apply it to the three sources of authority in the Lodge, and accounts for the respective positions of the officers wielding this authority. The Master,

therefore, in the East is a symbol of the rising sun; the Junior Warden in the South, of the Meridian Sun; and the Senior Warden in the West, of the Setting Sun. So in the Mysteries of India, the chief officers were placed in the East, the West, and the South, respectively, and thus represent Brahma, or the rising; Vishnu, or the setting; and Siva, or the meridian sun. And in the Druidical Rites, the Arch-druid, seated in the East, was assisted by two other officers—the one in the West representing the moon, and the other in the South representing the meridian sun.

This triple division of the government of a Lodge by three officers, representatives of the sun in his three manifestations in the East, South, and West, will remind us of similar ideas in the symbolism of antiquity. In the Orphic Mysteries, it was taught that the sun generated from an egg, burst forth with power to triplicate himself by his own unassisted energy. Supreme power seems always to have been associated in the ancient mind with a three-fold division. Thus the sign of authority was indicated by the three-forked lightning of Jove, the trident of Neptune, and the three-headed Cerberus of Pluto. The government of the Universe was divided between these three sons of Saturn. The chaste goddess ruled the earth as Diana, the heavens as Luna, and the infernal regions as Hecate, whence her rites were only performed in a place where three roads met.

The sun is then presented to us in Freemasonry first as a symbol of light, but then more emphatically as a symbol of sovereign authority.

But, says Wemyss (*Symbolic Language*), speaking of Scriptural symbolism, "the sun may be considered to be an emblem of Divine Truth," because the sun or light, of which it is the source, "is not only manifest in itself, but makes other things; so one truth detects, reveals, and manifests another, as all truths are dependent on, and connected with, each other more or less." And this again is applicable to the Masonic doctrine which makes the Master the symbol of the sun; for as the sun discloses and makes manifest, by the opening of day, what had been hidden in the darkness of night, so the Master of the Lodge, as analogue of the ancient hierophant or explainer of the mysteries, makes Divine Truth manifest to the neophyte, who had been hitherto in intellectual darkness, and reveals the hidden or esoteric lessons of initiation.

SUN, KNIGHT OF THE. See *Knight of the Sun.*

SUN, MOON, AND STARS. The plates prefixed to the *Hieroglyphic Chart* of Brother Jeremy Cross contain a page on which are delineated a sun, moon, seven stars, and a comet, which has been copied into the later illustrated editions of Webb's *Monitor*, and is now to be found in all the modern Masters' Carpets. In the connection in which they are there placed they have no symbolic meaning, although many have erroneously considered that they have. The sun and moon are not symbols in the Third, but only in the First Degree; the stars are a symbol in the advanced Degrees, and the comet is no symbol at all. They are simply mnemonic, helps to the memory, in character, and intended to impress on the mind, by a pictured representation of the object, a passage in the Webb lectures taken from the Prestonian, which is in these words: "The All-seeing Eye, whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart and will reward us according to our merits." Doctor Mackey held that it would have been more creditable to the symbolic learning of Cross, if he had omitted these plates from his collection of Masonic symbols. At least the too common error of mistaking them for symbols in the Third Degree would have been avoided.

SUN OF MERCY, SOCIETY OF THE. Of this Society little is known, but Antoine Joseph Pernetty, the presumed author of the Twenty-eighth Degree, Ancient and Accepted Scottish Rite, became a devotee to it, and induced Swedenborg to become a member. Its central point appears to have been Avignon and Montpellier; and its nature Hermetic.

SUNDAY SCHOOLS. That the Masonic Fraternity was active in the introduction and support of Sunday Schools for the instruction of those unable to read the Bible is shown by the action taken by the Grand Lodge of Pennsylvania in 1815. At the adjourned Quarterly Communication on March 20 of that year, the Minutes tell us:

> The R. W. Grand Master having made an Address on the Importance of the establishment of a School for Teaching unlearned Adults to read the Holy Scriptures, It was
>
> On Motion made and Seconded,
>
> Resolved, That the Grand Officers and Four other Members of this Grand Lodge, to be appointed by the Grand Master, be a Committee, to establish in any Apartment or Apartments of the Building, Excepting the Grand Lodge room, a Sunday School for teaching unlearned Adults to read the Holy Scripture without Note or commentary, the Funds, if any should be found necessary, to be raised by Voluntary subscriptions among the Fraternity or other Benevolently disposed persons, and that said Committee immediately take the necessary steps to carry this resolution into effect.
>
> The R. W. Grand Master was pleased to Appoint the following Brethren to compose, in conjunction with the Grand Officers, the above mentioned Committee, to wit: Andrew M. Prevost, Peter A. Browne, Samuel Lippincott, T. and Thomas Entrikin.

Further action upon the Sunday School was taken at the Quarterly Communication of June 5, 1815, as follows:

> On Motion made and Seconded,
>
> Resolved, That the W. Master and the Wardens of the Lodges held in the City be a Committee to search for and Introduce Scholars into the Adult School.

The importance of the undertaking to the Brethren is seen in the resolution, providing for a numerous Committee to handle the affairs of the School for Adults, adopted at the Grand General Communication held on December 27, 1815:

> Resolved, That the Grand Officers and 17 Members of the Grand Lodge, (to be appointed by the R. W. Grand Master in the recess of the Grand Lodge,) be a Committee to Conduct the Adult School.

At the Adjourned Grand Extra Communication of January 30, 1816, we find that:

> Sundry Resolutions respecting the Adult School were offered and read, and Ordered to lay on the Table till the next night of meeting.

Accordingly, at the Communication held on February 5, 1816, we learn that:

The Resolutions Offered at the last Meeting respecting the Adult School were taken into Consideration, Amended and Adopted as follows, to wit:

Resolved, the Masonic Adult School established by the Grand Lodge is a beneficial Institution and merits the Encouragement of the Grand Lodge.

Resolved, that the School may be allowed the Use of the different Apartments of the Masonic Hall under the Authority of the Grand Lodge on the Sabbath Day, so soon as Insurance can be effected against the Risk incurred thereby, the Grand Lodge and Arch Rooms excepted. Provided that the same is maintained without any Expence or responsibility whatever, mediate or immediate to the Grand Lodge.

Resolved, that it be recommended to the Brethren in the Order of Masonry, friendly to the Adult School, to Associate themselves for the maintenance of the same by voluntary contribution.

Resolved, that a Committee of Three be appointed to carry the last Resolution into effect.

The R. W. Grand Master was pleased to Appoint Brothers Samuel F. Bradford, Josiah Randall and John W. Peter, the Committee for the above purpose.

Brother F. C. Turner (*Builder*, November, 1922, page 355) quotes a letter written in 1815 by Miss S. Whitehead, Philadelphia, to Davie Bethune, New York, saying that the Grand Lodge would conduct schools on Chestnut Street, that the Fraternity would extend the work over the entire Union, as she had been informed by one of the officers.

SUN-WORSHIP. Sir William Jones has remarked that two of the principal sources of mythology were a wild admiration of the heavenly bodies, particularly the sun, and an inordinate respect paid to the memory of powerful, wise, and virtuous ancestors, especially the founders of kingdoms, legislators, and warriors. To the latter cause we may attribute the euhemerism of the Greeks and the shintoism of the Chinese. But in the former we shall find the origin of *sun-worship* the oldest and by far the most prevalent of all the ancient religions.

Eusebius says that the Phenicians and Egyptians were the first who ascribed divinity to the sun. But long—very long—before these ancient peoples the primeval race of Aryans worshiped the solar orb in his various manifestations as the producer of light. "In the Veda," says a native commentator, "there are only three deities: Surya in heaven, Indra in the sky, and Agni on the earth." But Surya, Indra, Agni are but manifestations of God in the sun, the bright sky, and the fire derived from the solar light. In the profoundly poetic ideas of the Vedic hymns we find perpetual allusion to the sun with his life-bestowing rays. Everywhere in the East, amidst its brilliant skies, the sun claimed, as the glorious manifestation of Deity, the adoration of those primitive peoples. The Persians, the Assyrians, the Chaldeans —all worshiped the sun. The Greeks, a more intellectual people, gave a poetic form to the grosser idea, and adored Apollo or Dionysius as the sun-god.

Sun-worship was introduced into the mysteries not as a material idolatry, but as the means of expressing an idea of restoration to life from death, drawn from the daily reappearance in the east of the solar orb after its nightly disappearance in the west. To the sun, too, as the regenerator or revivifier of all things, is the Phallic Worship, which made a prominent part of the Mysteries, to be attributed. From the Mithraic initiations, in which sun-worship played so important a part, the Gnostics derived many of their symbols. These, again, exercised their influence upon the Medieval Freemasons. Thus it is that the sun has become so prominent in the Masonic system; not, of course, as an object of worship, but purely as a symbol, the interpretation of which presents itself in many different ways (see *Sun*).

SUPER-EXCELLENT MASONS. Doctor Oliver devotes the fifteenth lecture of his *Historical Landmarks* (volume i, pages 401 to 438) to an essay "On the number and classification of the Workmen at the building of King Solomon's Temple." His statement, based entirely on old lectures and legends, is that there were nine Freemasons of supereminent ability who were called Super-excellent Masons, and who presided over as many Lodges of Excellent Masons, while the nine Super-Excellent Masons formed also a Lodge over which Tito Zadok, Prince of Harodim, presided. In a note on page 423, Brother Oliver refers to these Super-Excellent Masons as being the same as the Most Excellent Masters who constitute the Sixth Degree of the American Rite. The theory advanced by Doctor Oliver is not only entirely unauthenticated by historical evidence of any kind, but also inconsistent with the ritual of that Degree. It is, in fact, merely a myth, and not a well-constructed one.

SUPER-EXCELLENT MASTER. A Degree which was originally an honorary or side Degree conferred by the Inspectors-General of the Ancient and Accepted Scottish Rite at Charleston. It has since been introduced into some of the Royal and Select Councils of the United States, and there conferred as an additional Degree. This innovation on the regular series of Cryptic Degrees, with which it actually has no historical connection, met with great opposition; so that the Convention of Royal and Select Masters which met at New York in June, 1873, resolved to place it in the category of an honorary Degree, which might or might not be conferred at the option of a Council, but not as an integral part of the Rite. Although this Body had no dogmatic authority, its decision has doubtless had some influence in settling the question. The Degree is simply an enlargement of that part of the ceremonies of the Royal Arch which refer to the Temple destruction. To that place it belongs, if it belongs anywhere, but has no more to do with the ideas inculcated in Cryptic Masonry, than have any of the Degrees lately invented for modern Secret Societies.

Whence the Degree originally sprang, it is impossible to tell. It could hardly have had its birth on the Continent of Europe; at least, it does not appear to have been known to European writers. Neither Gädicke nor Lenning mention it in their *Encyclopedias;* nor is it found in the catalogue of more than seven hundred Degrees given by Thory in his *Acta Latomorum;* nor does Ragon allude to it in his *Tuileur Général*, although he has there given a list of one hundred and fifty-three Degrees or modifications of the *Master*. Doctor Oliver, it is true, speaks of it, but he evidently derived his knowledge from an American source. It may have been manufactured in America, and possibly by some of those engaged in founding the Scottish Rite. The only Cahier that Doctor Mackey ever saw of the original ritual, which remained in his possession, is in the handwriting of Alexander McDonald, a very intelligent and enthusiastic Free-

mason, who was at one time the Grand Commander of the Supreme Council for the Southern Jurisdiction.

The Masonic legend of the Degree of Super-Excellent Master refers to circumstances which occurred on the last day of the siege of Jerusalem by Nebuzaradan, the Captain of the Chaldean Army, who had been sent by Nebuchadnezzar to destroy the city and Temple, as a just punishment for the Jewish King Zedekiah for his perfidy and rebellion. It occupies, therefore, precisely that point of time which is embraced in that part of the Royal Arch Degree which represents the destruction of the Temple, and the carrying of the Jews in captivity to Babylon. It is, in fact, an exemplification and extension of that part of the Royal Arch Degree.

As to the symbolic design of the Degree, it is very evident that its legend and ceremonies are intended to inculcate that important Masonic virtue—fidelity to vows. Zedekiah, the wicked King of Judah, is, by the modern ritualists who have symbolized the Degree, adopted very appropriately as the symbol of perfidy. The severe but well-deserved punishment which was inflicted on him by the King of Babylon is set forth in the lecture as a great moral lesson, whose object is to warn the recipient of the fatal effects that will ensue from a violation of his sacred obligations.

SUPERINTENDENT OF WORKS, GRAND. An officer of the Grand Lodge of England, who is appointed annually by the Grand Master. He should be well skilled in geometry and architecture. His duty is to advise with the Board of General Purposes on all plans of building or edifices undertaken by the Grand Lodge, and furnish plans and estimates for the same; to superintend their construction, and see that they are conformable to the plans approved by the Grand Master, the Grand Lodge, and the Board of General Purposes; to suggest improvements, and make an annual report on the condition of all Grand Lodge edifices. The office is not known in the Grand Lodges of the United States, but where there is a temple or hall belonging to a Grand Lodge, the duty of attending to it is referred to a hall committee, which, when necessary, engages the services of a professional architect.

SUPERINTENDING GRAND LODGE OF AMERICA. See *General Grand Lodge.*

SUPERIOR. The Sixth and last Degree of the German Union of the Twenty-two.

SUPERIORS, UNKNOWN. See *Unknown Superiors.*

SUPER-MASONIC. Ragon (*Orthodoxie Maçonnique*, page 73) calls the advanced Degrees, as being beyond Ancient Craft Masonry, *Grades Super Maçonniques.*

SUPPLANTING. All the *Old Constitutions*, without exception, contain a charge against one Fellow supplanting another in his work. Thus, for instance, the third Charge in the *Harleian Manuscript*, number 2054, says: "Alsoe that noe maister nor fellowe shall subplant others of their worke, that is to say, if they haue taken a worke or stand maister of a Lord's worke, y^{u} shall not put him out of it if he be able of cunning to end the worke." From this we derive the modern doctrine that one Lodge cannot interfere with the work of another, and that a candidate beginning his initiation in a Lodge must finish it in the same Lodge.

SUPPORTS OF THE LODGE. The symbolism connected with the supports of the Lodge is one of the earliest and most extensively prevalent in the Order. The oldest Catechism of the eighteenth century gives it in these words:

What supports your Lodge?
Three great Pillars.
What are their names?
Wisdom, Strength, and Beauty.
Who doth the Pillar of Wisdom represent?
The Master in the East.
Who doth the Pillar of Strength represent?
The Senior Warden in the West.
Who doth the Pillar of Beauty represent?
The Junior Warden in the South.
Why should the Master represent the Pillar of Wisdom?
Because he gives instructions to the Crafts to carry on their work in a proper manner, with good harmony.
Why should the Senior Warden represent the Pillar of Strength?
As the Sun sets to finish the day, so the Senior Warden stands in the West to pay the hirelings their wages, which is the strength and support of all business.
Why should the Junior Warden represent the Pillar of Beauty?
Because he stands in the South at high twelve at noon, which is the beauty of the day, to call the men off from work to refreshment, and to see that they come on again in due time, that the Master may have pleasure and profit therein.
Why is it said that your Lodge is supported by these three great Pillars—Wisdom, Strength, and Beauty?
Because Wisdom, Strength, and Beauty is the finisher of all works, and nothing can be carried on without them.
Why so, Brother?
Because there is Wisdom to contrive, Strength to support, and Beauty to adorn.

Preston, repeats substantially, but, of course, with an improvement of the language, this lecture; and he adds to it the symbolism of the three orders of architecture of which these pillars are said to be composed. These, he says, are the Tuscan, Doric, and Corinthian. The mistake of enumerating the Tuscan among the ancient orders was corrected by subsequent ritualists. Preston also referred the supports symbolically to the three Ancient Grand Masters. This symbolism was afterward transferred by Webb from the First to the Third Degree.

Webb, in modifying the lecture of Preston, attributed the supports not to the Lodge, but to the Institution; an unnecessary alteration, since the Lodge is but the type of the Institution. His language is: "Our Institution is said to be supported by Wisdom, Strength, and Beauty; because it is necessary that there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings." He follows the ancient reference of the pillars to the three officers, and adopts Preston's symbolism of the three Orders of Architecture, but he very wisely substitutes the Ionic for the Tuscan.

Hemming, in his lectures adopted by the Grand Lodge of England in 1813, retained the symbolism of the pillars, but gave a change in the language. He said: "A Mason's Lodge is supported by three grand pillars. They are called Wisdom, Strength, and Beauty. Wisdom to contrive, Strength to support, and Beauty to adorn. Wisdom to direct us in all our undertakings, Strength to support us in all our difficulties, and Beauty to adorn the inward man."

The French Freemasons preserve the same symbolism. Bazot (*Manuel*, page 225) says: "Three great pillars sustain the Lodge. The first, the emblem of Wisdom, is represented by the Master who sits in the East, whence light and his commands emanate. The second, the emblem of Strength, is represented by the Senior Warden, who sits in the West, where the workmen are paid, whose strength and existence are preserved by the wages which they receive. The third and last pillar is the emblem of Beauty; it is represented by the Junior Warden, who sits in the South, because that position typifies the middle of the day, whose beauty is perfect; at this time the workmen repose from work; and it is thence that the Junior Warden sees them return to the Lodge and resume their labors."

German Freemasons also use them in lectures. Schröder, the author of the most philosophical ritual, says: "The universal Lodge, as well as every particular one, is supported by three great invisible columns—Wisdom, Strength, and Beauty; for as every building is planned and fashioned by Wisdom, owes its durability and solidity to Strength, and is made symmetrical and harmonious by Beauty, so ought our spiritual building to be designed by Wisdom, which gives it the firm foundation of Truth, on which the Strength of conviction may build, and self-knowledge complete the structure, and give it permanence and continuance by means of right, justice, and resolute perseverance; and Beauty will finally adorn the edifice with all the social virtues, with brotherly love and union, with benevolence, kindness, and a comprehensive philanthropy."

Stieglitz, in his work *On the Old German Architecture* (i, page 239), after complaining that the building principles of the old German artists were lost to us, because, considering them as secrets of the Brotherhood, they deemed it unlawful to commit them to writing, yet thinks that enough may be found in the old documents of the Fraternity to sustain the conjecture that these three supports were familiar to the Operative Masons. He says: "Wisdom, Strength, and Beauty were honored by them as supporting pillars for the perfect accomplishment of the works; and thence they considered them symbolically as essential pillars for the support of the Lodge. Wisdom, which, established on science, gives invention to the artist, and the right arrangement and appropriate disposition of the whole and of all its parts; Strength, which, proceeding from the harmonious balance of all the forces, promotes the secure erection of the building; and Beauty, which, manifested in God's creation of the world, adorns the work and makes it perfect."

We can hardly doubt, from the early appearances of this symbol of the three supports, and from its unchanged form in all countries, that it dates its origin from a period earlier than the Revival in 1717, and that it may be traced to the Operative Masons of the Middle Ages, where Stieglitz says it existed. One thing is clear, that the symbol is not found among those of the Gnostics, and was not familiar to the Rosicrucians; and, therefore, out of the three sources of our symbolism—Gnosticism, Rosicrucianism, and Operative Masonry—it is most probable that it has been derived from the last.

When the advanced Degrees were fabricated, and Christianity began to furnish its symbols and doctrine to the new Freemasonry, the old Temple of Solomon was by some of them abandoned, and that other Temple adopted to which Christ had referred when he said, "Destroy this temple, and in three days I will raise it up." The old supports of Wisdom, Strength, and Beauty, which had sufficed for the Gothic builders, and which they, borrowing them from the results of their labors on the Cathedrals, had applied symbolically to their Lodges, were discarded, and more spiritual supports for a more spiritual temple were to be selected. There had been a new Dispensation, and there was to be a new Temple. The great doctrine of that new Dispensation was to furnish the supporting pillars for the new Temple. In these high Christianized Degrees we therefore no longer find the columns of Wisdom, Strength, and Beauty, but the spiritual ones of Faith, Hope, and Charity.

But the form of the symbolism is unchanged. The East, the West, and the South are still the spots where we find the new, as we did the old, pillars. Thus the triangle is preserved; for the triangle is the Masonic symbol of God, who is, after all, the true support of the Lodge.

SUPREME AUTHORITY. The supreme authority in Freemasonry is that dogmatic power from whose decisions there is no appeal. At the head of every Rite there is a supreme authority which controls and directs the acts of all subordinate Bodies of the Rite. In the United States, and in the American Rite which is there practised, it would, at the first glance, appear that the supreme authority is divided. That of Symbolic Lodges is vested in Grand Lodges, of Royal Arch Chapters in Grand Chapters, of Royal and Select Councils in Grand Councils, and of Commanderies of Knights Templar in the Grand Encampment. And so far as ritualistic questions and matters of internal arrangement are concerned, the supreme authority is so divided. But the supreme authority of Freemasonry in each State is actually vested in the Grand Lodge of that State. It is universally recognized as Masonic Law that a Freemason expelled or suspended by the Grand Lodge, or by a subordinate Lodge with the approval and confirmation of the Grand Lodge, thereby stands expelled or suspended from Royal Arch, from Cryptic, and from Templar Masonry. The same rules apply to the Ancient and Accepted Scottish Rite. Nor can he be permitted to visit any of the Bodies in either of these divisions of the Rite so long as he remains under the ban of expulsion of the Grand Lodge. So the status or condition of every Freemason in the jurisdiction is controlled by the Grand Lodge, from whose action on that subject there is no appeal. The Masonic life and death of every member of the Craft, in every class of the Order, is in its hands, and thus the Grand Lodge becomes the real supreme authority of the jurisdiction.

SUPREME COMMANDER OF THE STARS. The title in French is *Suprême Commandeur des Astres*. A Degree said to have been invented at Geneva in 1779, and found in the collection of M. A. Viany.

SUPREME CONSISTORY. In French, the title is *Suprême Consistoire*. The title of some of the

highest Bodies in the Rite of Mizraim. In the original construction of the Rite at Naples the members of the Ninetieth Degree met in a Supreme Consistory. When the Bederides took charge of the Rite they changed the title of the governing Body to *Supreme Council.*

SUPREME COUNCIL. The Supreme Masonic authority of the Ancient and Accepted Scottish Rite is called a *Supreme Council.* A Supreme Council claims to derive the authority for its existence from the Constitutions of 1786. We have no intention here of entering into the question of the authenticity of that document. The question is open to the historian, and has been amply discussed, with the natural result of contradictory conclusions. But he who accepts the Ancient and Accepted Scottish Rite as genuine Freemasonry, and owes his obedience as a Freemason to its constituted authorities, is compelled to recognize those Constitutions wherever or whenever they may have been enacted as the fundamental law—the constitutional rule of his Rite. To their authority all the Supreme Councils owe their legitimate existence.

Dr. Frederick Dalcho, who, in the opinion of Doctor Mackey, may very properly be considered as the founder in the United States, and therefore in the world, of the Ancient and Accepted Scottish Rite in its latest form as the legitimate successor of the Rite of Perfection or of Herodem, has given in the *Circular* written by him, and published December 4, 1802, by the Supreme Council at Charleston, the following account of the establishment of Supreme Councils: "On the 1st of May, 1786, the Grand Constitution of the Thirty-third Degree, called the *Supreme Council of Sovereign Grand Inspectors General,* was finally ratified by his Majesty the King of Prussia, who, as Grand Commander of the Order of Prince of the Royal Secret, possessed the Sovereign Masonic power over all the Craft. In the new Constitution, this high power was conferred on a Supreme Council of nine Brethren in each nation, who possess all the Masonic prerogatives, in their own district, that his Majesty individually possessed, and are *Sovereigns of Masonry.*"

The basic law for the establishment of a Supreme Council is found in these words in the Latin Constitutions of 1786: "The First Degree will be subordinated to the Second, that to the Third, and so in order to the Sublime, Thirty-third, and last, which will watch over all the others, will correct their errors and will govern them, and whose Congregation or Convention will be a dogmatic *Supreme Grand Council,* the Defender and Conservator of the Order, which it will govern and administer according to the present Constitutions and those which may hereafter be enacted."

But the Supreme Council at Charleston derived its authority and its information from what are called the French Constitutions; and it is in them that we find the statement that Frederick invested the Supreme Council with the same prerogatives that he himself possessed, a provision not contained in the Latin Constitutions. The twelfth article says: "The Supreme Council will exercise all the Masonic sovereign powers of which his Majesty Frederick II, King of Prussia, was possessed."

These Constitutions further declare (Article 5) that "every Supreme Council is composed of nine Inspectors-General, five of whom should profess the Christian religion." In the same article it is provided that "there shall be only one Council of this degree in each nation or kingdom in Europe, two in the United States of America as far removed as possible the one from the other, one in the English islands of America, and one likewise in the French islands." It was in compliance with these Constitutions that the Supreme Council at Charleston, South Carolina, was instituted. In the *Circular,* already cited, Dalcho gives this account of its establishment: "On the 31st of May, 1801, the Supreme Council of the Thirty-third Degree for the United States of America was opened, with the high honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors-General; and in the course of the present year (1802) the whole number of Grand Inspectors-General was completed, agreeably to the Grand Constitutions."

This was the first Supreme Council of the Ancient and Accepted Scottish Rite ever formed. From it has emanated either directly or indirectly all the other Councils which have been since established in America or Europe. Although it now exercises jurisdiction only over a part of the United States under the title of the Supreme Council for the Southern Jurisdiction of the United States, it claims to be and is recognized as "the Mother Council of the World." Under its authority a Supreme Council, the second in date, was established by Count de Grasse in the French West Indies, in 1802; a third in France, by the same authority, in 1804; and a fourth in Italy in 1805. In 1813 the Masonic Jurisdiction of the United States was divided; the Mother Council establishing at the City of New York a Supreme Council for the Northern Jurisdiction, and over the States north of the Ohio and east of the Mississippi, reserving to itself all the remainder of the territory of the United States. The seat of the Northern Council is now at Boston, Massachusetts; and although the offices of the Grand Commander and Secretary-General of the Southern Council have been in the City of Washington, whence its documents emanate, its seat has continued constructively at Charleston, South Carolina.

On their first organization, the Supreme Councils were limited to nine members in each. That rule continued to be enforced in the Mother Council until the year 1859, when the number was increased to thirty-three. Similar enlargements have been made in all the other Supreme Councils except that of Scotland, which still retains the original number. The several officers of the original Supreme Council at Charleston were designated: a Most Puissant Sovereign Grand Commander, Most Illustrious Lieutenant Grand Commander, Illustrious Treasurer-General of the Holy Empire, Illustrious Secretary-General of the Holy Empire, Illustrious Grand Master of Ceremonies, and Illustrious Captain of the Guards.

In 1859, with the change of numbers in the membership, there was also made a change in the number and titles of the officers. These now in the Mother Council, according to its present Constitution, are:

1. Sovereign Grand Commander.

2. Lieutenant Grand Commander.
3. Secretary-General of the Holy Empire.
4. Grand Prior.
5. Grand Chancellor.
6. Grand Minister of State.
7. Treasurer-General of the Holy Empire.
8. Grand Auditor.
9. Grand Almoner.
10. Grand Constable.
11. Grand Chamberlain.
12. First Grand Equerry.
13. Second Grand Equerry.
14. Grand Standard-Bearer.
15. Grand Sword-Bearer.
16. Grand Herald.

The Secretary-General is properly the seventh officer, but by a decree of the Supreme Council he was made the third officer in rank "while the office continues to be filled by Brother Albert G. Mackey, the present incumbent, who is the Dean of the Supreme Council." Doctor Mackey held this position until his death. The officers somewhat vary in other Supreme Councils, but the presiding and recording officers are everywhere a Sovereign Grand Commander and a Secretary-General of the Holy Empire.

SUPREME COUNCILS, ANCIENT AND ACCEPTED SCOTTISH RITE. These Councils are organized in almost every country of the world, a number being under royal patronage, and in some nations are the governing power over all existing Freemasonry. A synoptical history of all the Supreme Councils that have ever existed, with the manner of their formation in chronological order, is published in the *Proceedings*, Supreme Council, Northern Masonic Jurisdiction, 1908. A genealogical tree of these Councils appears in the *New Age*, January, 1907. A list of the Supreme Councils of the world with complete account of the whole organization is given in Doctor Mackey's revised *History of Freemasonry*.

On September 22, 1875, a Congress of the various Supreme Councils was convened at Lausanne, Switzerland, to consider such matters as might then and there be submitted for consideration and united action, and be deemed for the general benefit of the Rite. Much speculation and lack of confidence was the result among many of the invited participants lest they might be committed by uniting in the Conference. The Congress, however, was held, and a Declaration of Principles set forth. There was also stipulated and agreed upon a Treaty, involving highly important measures, embraced within twenty-three articles, which was concluded September 22, 1875.

"The intimate alliance and confederation of the contracting Masonic powers extended and extends under their auspices to all the subordinates and to all true and faithful Freemasons of their respective jurisdictions.

"Whoever may have illegitimately and irregularly received any Degree of the Ancient and Accepted Scottish Rite can nowhere enjoy the prerogatives of a Freemason until he has been lawfully healed by the regular Supreme Council of his own country."

The Confederated Powers again recognized and proclaimed as Grand Constitutions of the Ancient and Accepted Scottish Rite, the Constitutions and Statutes adopted May 1, 1876, with the modifications and *Tiler* adopted by the Congress of Lausanne, the 22d of September, 1875.

The Declaration and articles were signed by representatives of eighteen Supreme Councils, who recognized the territorial Jurisdictions of the following Supreme Councils:

Northern, United States,	Southern United States,
Central America,	England,
Belgium,	Canada,
Chile,	Colon,
Scotland,	Colombia,
France,	Greece,
Hungary,	Ireland,
Italy,	Mexico,
Peru,	Portugal,
Argentine Republic,	Switzerland,
Uruguay,	Venezuela.

The same delegates, by virtue of the plenary powers they held, and by which they were justified, promised, for their principals, to maintain and defend with all their power, to preserve, and cause to be observed and respected, not only the territorial Jurisdiction of the Confederated Supreme Councils represented in the said Congress at Lausanne, and the parties therein contracting, but also the territorial Jurisdiction of the other Supreme Councils named. It is not possible to give statistics as to the number of the Ancient and Accepted Scottish Rite Masons in the world, but calculating those, of whatever Degree, who are governed by Supreme Councils in the different nations, it is but reasonable to presume one-half of the entire Fraternity is of that Rite, and as a matter of extensiveness, it is *par excellence* the Universal Rite. In many nations there is no other Rite known, and therein it confers all the Degrees of its system, including the first three. Among the English-speaking Freemasons, it builds its structure upon the York or the American system of three Degrees.

In the United States its organizations are to be found in every prominent city and many towns, and in numerous instances possessing and occupying temples built specially to accommodate its own peculiar forms, elegant of structure and in appointments, and of great financial value. The progress of this Rite in the nineteenth century has been most remarkable, and its future appears without a cloud.

The Supreme Councils organized since 1801 have not all continued to exist. At an International Congress at Washington, October 7, 1912, of the Supreme Councils of the Ancient and Accepted Scottish Rite, twenty-nine Councils were recognized in the proceedings as regular and twenty-six of them were represented. The Councils then listed as regular were as follows:

Argentine Republic	Italy
Belgium	Mexico
Brazil	Northern United States
Canada	Paraguay
Central America	Peru
Chile	Portugal
Colon (for Cuba)	Scotland
Colombia, United States of	Serbia
Dominican Republic	Southern United States
Ecuador	Spain
Egypt	Switzerland
England	Turkey
France	Uruguay
Greece	Venezuela
Ireland	

In that year, 1912, two Supreme Councils were organized, the Netherlands and Servia, and from that time to 1928 these Supreme Councils: Austria, Czecho-Slovakia, Denmark, Netherlands, Panama, Poland, and Roumania.

A complete list of all those organized up to 1880 is as follows:

Southern United States	1801	Ecuador	1857
Port-au-Prince	1802	Argentine	1858
France	1804	Colon	1859
Italy-Milan	1805	Mexico	1860
Naples	1809	Palermo	1861
Spain	1811	Turkey	1861
Northern United States	1813	Dominican Republic	1861
Jamaica	1815	Turin	1862
Belgium	1817	Florence	1864
Ireland	1824	Venezuela	1865
Brazil	1829	Chile	1870
Peru	1830	Paraguay	1870
New Grenada (U. S. Colombia)	1833	Hungary	1871
Hayti	1836	Central America	1871
Portugal	1842	Greece	1872
England and Wales	1845	Switzerland	1873
Scotland	1846	Canada	1874
Uruguay	1856	Rome	1875
		Egypt	1878
		Tunis	1880

SUPREME GRAND LODGE OF THE UNITED STATES. See *General Grand Lodge.*

SURINAM OR DUTCH GUIANA. A country in South America. In 1767 or 1769 there was a Lodge La Vertueuse at Batavia where also was instituted La Fidèle Sincérité in 1771. La Vertueuse flourished long as No. 8, De Ster in het Oosten, in the records of the Grand Lodge of the Netherlands, which also has at Paramaribo, Concordia Lodge, dating from 1773.

SUSPENSION. This is a Masonic punishment, which consists of a temporary deprivation of all the rights and privileges of Freemasonry. There are two kinds, *definite* and *indefinite;* but the effect of the penalty, for the time that it lasts, is the same in both kinds. The mode in which restoration is effected differs in each.

1. *Definite Suspension.*—By definite suspension is meant a deprivation of the rights and privileges of Freemasonry for a fixed period of time, which period is always named in the sentence. By the operation of this penalty, a Freemason is for the time prohibited from the exercise of all his Masonic privileges. His rights are placed in abeyance, and he can neither visit Lodges, hold Masonic communication, nor receive Masonic relief, during the period for which he has been suspended. Yet his Masonic citizenship is not lost. In this respect suspension may be compared to the Roman punishment of *relegatio,* or banishment, which Ovid, who had endured it, describes in *Tristia* (v, 11) with technical correctness, a a penalty which "takes away neither life nor property nor rights of citizens, but only drives away from the country."

So by suspension the rights and duties of the Freemason are not obliterated, but their exercise only interdicted for the period limited by the sentence, and as soon as this has terminated he at once resumes his former position in the Order, and is reinvested with all his Masonic rights, whether those rights be of a private or of an official nature. Thus, if an officer of a Lodge has been suspended for three months from all the rights and privileges of Freemasonry, a suspension of his official functions also takes place. But a suspension from the discharge of the functions of an office is not a deprivation of the office; and therefore, as soon as the three months to which the suspension had been limited have expired, the Brother resumes all his rights in the Order and the Lodge, and with them, of course, the office which he had held at the time that the sentence of suspension had been inflicted.

2. *Indefinite Suspension.*—This is a suspension for a period not determined and fixed by the sentence, but to continue during the pleasure of the Lodge. In this respect only does it differ from the preceding punishment. The position of a Freemason, under definite or indefinite suspension, is precisely the same as to the exercise of all his rights and privileges, which in both cases remain in abeyance. Restoration in each brings with it a resumption of all the rights and functions, the exercise of which had been interrupted by the sentence of suspension.

Neither definite nor indefinite suspension can be inflicted except after due notification and trial, and then only by a vote of two-thirds of the members present.

Restoration to Masonic rights differs, as we have said, in these two kinds. Restoration from definite suspension may take place either by a vote of the Lodge abridging the time, when two-thirds of all the members must concur, or it will terminate by natural expiration of the period fixed by the sentence, and that without any vote of the Lodge. Thus, if a member is suspended for three months, at the end of the third month his suspension terminates, and he is *ipso facto* (by that fact) restored to all his rights and privileges.

In the case of indefinite suspension, the only method of restoration is by a vote of the Lodge at a regular meeting, two-thirds of those present concurring.

Lastly, it may be observed that, as the suspension of a member suspends his prerogatives, it should also suspend his dues. He cannot be expected, in justice, to pay for that which he does not receive, and Lodge dues are simply a compensation made by a member for the enjoyment of the privileges of membership.

Of course the number concurring may vary from that mentioned above, as in this and other similar instances such rules are subject to alteration by the governing Body (see Doctor Mackey's revised *Jurisprudence of Freemasonry*).

SUSSEX, DUKE OF. The Duke of Sussex is entitled to a place in Masonic biography, not only because, of all the Grand Masters on record, he held the office the longest—the Duke of Leinster, of Ireland, alone excepted—but also because of his devotion to the Institution, and the zeal with which he cultivated and protected its interests. Augustus Frederick, ninth child and sixth son of George III, King of England, was born January 27, 1773. He was initiated in 1798 at a Lodge in Berlin. In 1805, the honorary rank of a Past Grand Master was conferred on him by the Grand Lodge of England. May 13, 1812, he was appointed Deputy Grand Master; and April 13, 1813, the Prince Regent, afterward George IV, having declined a re-election as Grand Master, the Duke of Sussex was unanimously elected;

and in the same year the two rival Grand Lodges of England were united. The Duke was Most Excellent Zerubbabel of the Grand Chapter, and Grand Superintendent of the Grand Conclave of Knights Templar. He never, however, took any interest in the Orders of Knighthood, to which, indeed, he appears to have had some antipathy. During his long career the Grand Conclave met but once. By annual elections, he retained the office of Grand Master until his death, which took place April 21, 1843, in the seventy-first year of his age, having completed a Masonic administration as head of the English Craft of upward of thirty years.

During that long period, it was impossible that some errors should not have been committed. The Grand Master's conduct in reference to two distinguished Freemasons, Doctors Crucefix and Oliver, was by no means creditable to his reputation for justice or forbearance. But the general tenor of his life as an upright man and Freemason, and his great attachment to the Order, tended to compensate for the few mistakes of his administration. One who had been most bitterly opposed to his course in reference to Brothers Crucefix and Oliver, and had not been sparing of his condemnation, paid, after his death, this tribute to his Masonic virtues and abilites: "As a Freemason," said the *Freemasons Quarterly Review* (1843, page 120), "the Duke of Sussex was the most accomplished Craftsman of his day. His knowledge of the mysteries was, as it were, intuitive; his reading on the subject was extensive; his correspondence equally so; and his desire to be introduced to any Brother from whose experience he could derive any information had in it a craving that marked his great devotion to the Order."

On the occasion of the presentation of an offering by the Fraternity in 1838, the Duke gave the following account of his Masonic life, which embodies sentiments that are highly honorable to him:

> My duty as your Grand Master is to take care that no political or religious question intrudes itself; and had I thought that, in presenting this tribute, any political feeling had influenced the Brethren, I can only say that then the Grand Master would not have been gratified. Our object is unanimity, and we can find a centre of unanimity unknown elsewhere. I recollect twenty-five years ago, at a meeting in many respects similar to the present, a magnificent jewel, by voluntary vote, was presented to the Earl Moira previous to his journey to India. I had the honor to preside, and I remember the powerful and beautiful appeal which that excellent Brother made on the occasion.
>
> I am now sixty-six years of age—I say this without regret—the true Mason ought to think that the first day of his birth is but a step on his way to the final close of life. When I tell you that I have completed forty years of a Masonic life—there may be older Masons—but that is a pretty good specimen of my attachment to the Order. In 1798, I entered Masonry in a Lodge at Berlin, and there I served several offices, and as Warden was a representative of the Lodge in the Grand Lodge of England. I afterwards was acknowledged and received with the usual compliment paid to a member of the Royal Family, by being appointed a Past Grand Warden. I again went abroad for three years, and on my return joined various Lodges, and upon the retirement of the Prince Regent, who became Patron of the Order, I was elected Grand Master.
>
> An epoch of considerable interest intervened, and I became charged, in 1813–4, with a most important mission—the union of the two London societies. My most excellent Brother, the Duke of Kent, accepted the title of Grand Master of the Atholl Masons, as they were denominated; I was the Grand Master of those called the Prince of Wales's. In three months we carried the union of the two societies, and I had the happiness of presiding over the united Fraternity. This I consider to have been the happiest event of my life. It brought all Masons upon the Level and the Square, and showed the world at large that the differences of common life did not exist in Masonry, and it showed to Masons that by a long pull, a strong pull, and a pull all together, what great good might be effected.

SWEDEN. Freemasonry was first introduced to Sweden in the year 1735, when Count Axel Eric Wrede Sparre, who had been initiated in Paris, established a Lodge at Stockholm. Of this Lodge scarcely anything is known, and it probably soon fell into decay. King Frederick I promulgated a Decree in 1738 which interdicted all Masonic meetings under the penalty of death. At the end of seven years the Edict was removed, and Freemasonry became popular. Saint John Auxiliary Lodge, however, was working when the Decree was withdrawn. Lodges were again publicly recognized, and in 1746 the Freemasons of Stockholm struck a medal on the occasion of the birth of the Prince Royal, afterward Gustavus III. In 1753, the Swedish Freemasons laid the foundation of an orphan asylum at Stockholm which was built by the voluntary contributions of the Fraternity, without any assistance from the State.

In 1762, King Adolphus Frederick, in a letter to the Grand Master, declared himself the Protector of the Swedish Lodges, and expressed his readiness to become the Chief of Freemasonry in his dominions, and to assist in defraying the expenses of the Order. On April 10, 1765, Lord Blayney, Grand Master of England, granted a Deputation to Charles Fullmann, Secretary of the British Embassy at Stockholm, as Provincial Grand Master, with the authority under the "Moderns" Grand Lodge of England to constitute Lodges in Sweden. At the same time, Schubarb, a member of the Rite of Strict Observance, appeared at Stockholm, and endeavored to establish that Rite. He had but little success, as the advanced Degrees had been previously introduced from France.

But this admixture of English, French, and German Freemasonry occasioned great dissatisfaction, and gave rise, about this time, to the establishment of an independent system known as the Swedish Rite. In 1770, the Illuminated Grand Chapter was established, and the Duke of Sudermania appointed the Vicarius Salomonis. In 1780, the Grand Lodge of Sweden, which for some years had been in abeyance, was revived, and the same Prince elected Grand Master. This act gave an independent and responsible position to Swedish Freemasonry, and the progress of the Institution in that kingdom has been ever since regular and uninterrupted. On March 22, 1793, Gustavus IV, the King of Sweden, was initiated into Freemasonry in a Lodge at Stockholm, the Duke of Sudermania, then acting as Regent of the Kingdom, presiding as the Grand Master of the Order. In 1796 a Royal Decree enacted that in future all Swedish Princes were by right of birth Freemasons and a Decree against secret societies in 1803 made a special exception of the Craft. The whole Swedish system has, indeed, been to a large extent under the control of the Royal Family. On the application of the Duke of Sudermania, in 1799, a fraternal alliance

was consummated between the Grand Lodges of England and Sweden, and mutual representatives appointed.

The Duke of Sudermania ascended the throne in 1809 under the title of Charles XIII. He continued his attachment to the Order, and retained the Grand Mastership. As a singular mark of his esteem for Freemasonry, the King instituted, May 27, 1811, a new Order of Knighthood, known as the Order of Charles XIII, the members of which were to be selected from Freemasons only. In the Patent of Institution the King declared that, in founding the Order, his intention "was not only to excite his subjects to the practice of charity, and to perpetuate the memory of the devotion of the Masonic Order to his person while it was under his protection, but also to give further proofs of his royal benevolence to those whom he had so long embraced and cherished under the name of Freemasons." The Order, besides the Princes of the Royal Family, was to consist of twenty-seven lay, and three ecclesiastical knights, all of whom were to hold equal rank.

The Grand Lodge of Sweden practises the Swedish Rite, and exercises its jurisdiction under the title of the National Grand Lodge of Sweden (see *Swedish Rite*).

SWEDENBORG. Emanuel Swedenborg, a distinguished theologian of his age, and the founder of a sect which still exists, has been always mythically connected with Freemasonry. The eagerness is indeed extraordinary with which all Masonic writers, German, French, English, and American, have sought to connect the name and labors of the Swedish sage with the Masonic institution, and that, too, without the slightest foundation for such a theory either in his writings, or in any credible memorials of his life.

Findel (*History of Freemasonry*, page 329), speaking of the reforms in Swedish Freemasonry, says: "Most likely Swedenborg, the mystic and visionary, used his influence in bringing about the new system; at all events, he smoothed the way for it." Lenning speaks of the influence of his teachings upon the Swedish system of Freemasonry, although he does not absolutely claim him as a Freemason.

Reghellini, in his *Esprit du Dogme de la Franche-Maçonnerie*, or *Genius of the Tenets of Freemasonry*, writes thus: "Swedenborg made many very learned researches on the subject of the Masonic mysteries. He thought that their doctrines were of the highest antiquity, having emanated from the Egyptians, the Persians, the Magi, the Jews, and the Greeks. He also became the head of a new religion in his effort to reform that of Rome. For this purpose he wrote his *Celestial Jerusalem*, or his *Spiritual World:* he mingled with his reform, ideas which were purely Masonic. In this celestial Jerusalem the Word formerly communicated by God to Moses is found; this word is *Jehovah*, lost on earth, but which he invites us to find in Great Tartary, a country still governed, even in our days, by the patriarchs, by which he means allegorically to say that this people most nearly approach to the primitive condition of the perfection of innocence." But there is no work written by Swedenborg which bears either of those titles, *Celestial Jerusalem* or *Spiritual World*. It is possible that Reghellini alludes either to the *Arcana Celestia*, published in 1749–53, or to the *De Nova Hierosolyma*, published in 1758.

The same writer, in his *Maçonnerie considérée comme le résultat des religions Egyptienne, Juive et Chrétienne*, or *Masonry considered as the result of Egyptian, Jewish, and Christian Religions* (ii, page 454), repeatedly speaks of Swedenborg as a Masonic reformer, and sometimes as a Masonic impostor. Ragon also cites Reghellini in his *Orthodoxie Maçonnique* (page 255), and recognizes Swedenborg as the founder of a Masonic system. Thory, in his *Acta Latomorum*, cites "the system of Swedenborg"; and in fact all the French writers on Masonic ritualism appear to have borrowed their idea of the Swedish theosophist from the statement of Reghellini, and have not hesitated to rank him among the principal Masonic teachers of his time.

Doctor Oliver is the earliest of the English Masonic writers of eminence who has referred to Swedenborg. He, too often careless of the weight of his expressions and facile in the acceptance of authority, speaks of the Degrees, the system, as well as the Freemasonry of Swedenborg just in the same tone as he would of those of Cagliostro, of Hund, or of Tschoudy.

Lastly, and in the United States of America, we had a more recent writer, Brother Samuel Beswick, who was evidently a man of ability and of considerable research. He has culminated to the zenith in his claims of the Masonic character of Swedenborg. He published at New York, in 1870, a volume entitled, *The Swedenborg Rite and the Great Masonic Leaders of the Eighteenth Century*. In this work, which, outside of its Swedenborgian fancies, contains much interesting matter; he traces the Masonic life of Swedenborg from his initiation, the time and place of which he makes in 1706, in a Scottish Lodge in the town of Lund, in Sweden, which is a fair specimen of the value of his historical statements. But after treating the great Swede as a Masonic reformer, as the founder of a Rite, and as evincing during his whole life a deep interest in Freemasonry, he appears to us to surrender the whole question in the following closing words of his work:

> From the very moment of his initiation, Swedenborg appears to have resolved never to allude to his membership or to his knowledge of Freemasonry, either publicly or privately. He appears to have made up his mind to keep it a profound secret, and to regard it as something which had no relation to his public life. We have searched his *Itinerary*, which contains brief references to everything, he saw, heard, and read during his travels, for something having relation to his Masonic knowledge, intercourse, correspondence, visits to Lodges, places, or persons; but there is a studied silence, a systematic avoidance of all allusion to it. In his theological works, his *Memorable Relations* speak of almost every sect in Christendom, and of all sorts of organizations, or of individuals belonging thereto. But Freemasonry is an exception: there is a systematic silence in relation to it.

It is true that he finds in this reticence of Swedenborg the evidence that he was a Freemason and interested in Freemasonry, but others will most probably form a different conclusion. The fact is that Swedenborg never was a Freemason. The reputation of being one, that has been so continuously attributed to him by Masonic writers, is based first upon the assumptions of Reghellini, whose statements in his *Esprit du Dogme* were never questioned

nor their truth investigated, as they should have been, but were blindly followed by succeeding writers. Neither Wilkinson, nor Burk, nor White, who wrote his biography—the last the most exhaustively—nor anything in his own voluminous writings, lead us to any such conclusion.

But the second and more important basis on which the theory of a Swedenborgian Freemasonry has been built is the conduct of some of his own disciples, who, imbued with his religious views, being Freemasons, carried the spirit of the New Jerusalem doctrines into their Masonic speculations. There was, it is true, a Masonic Rite or System of Swedenborg, but its true history is this:

About that period we find Pernetty working out his schemes of Masonic reform. Pernetty was a theosophist, a Hermetic philosopher, a disciple, to some extent, of Jacob Böhme, that prince of mystics. To such a man, the reveries, the visions, and the spiritual speculations of Swedenborg were peculiarly attractive. He accepted them as an addition to the theosophic views which he already had received. About the year 1760 he established at Avignon his Rite of the Illuminati, in which the reveries of both Böheme and Swedenborg were introduced. In 1783 this system was reformed by the Marquis de Thomé, another Swedenborgian, and out of that reform arose what was called the *Rite of Swedenborg*, not because Swedenborg had established it, or had anything directly to do with its establishment, but because it was based on his peculiar theological views, and because its symbolism was borrowed from the ideas he had advanced in the highly symbolical works that he had written. A portion of these Degrees, or other Degrees much like them, have been called *apocalyptic;* not because Saint John had, any more than Swedenborg, a connection with them, but because their system of initiation is based on the mystical teachings of the Apocalypse; a work which, not less than the theories of the Swede, furnishes abundant food for a system of Masonico-religious symbolism.

Benedict Chastanier, was also another disciple of Swedenborg, and who was one of the founders of the Avignon Society, carried these views into England, and founded at London a similar Rite, which afterward was changed into a purely religious association, "The Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem."

In one of his visions, Swedenborg thus describes a palace in the spiritual world which he had visited. From passages such as these which abound in his various treatises, the theosophic Freemasons concocted those Degrees which have been called the *Freemasonry of Swedenborg.* To no reader of the passage annexed can its appropriateness as the basis of a system of symbolism fail to be apparent.

I accordingly entered the temple, which was magnificent, and in the midst of which a woman was represented clothed in purple, holding in her right hand a golden crown piece, and in her left a chain of pearls. The statue and the representation were only *fantastic representations;* for these *infernal spirits*, by closing the interior Degree and opening the exterior only, are able at the pleasure of their imagination to represent magnificent objects. Perceiving that they were illusions, I prayed to the Lord. Immediately the interior of my spirit was opened, and I saw, instead of the superb Temple, a Tottering house, open to the weather from the top to the bottom. In the place of the woman-statue, an image was suspended, having the head of a dragon, the body of a leopard, the feet of a bear, and the mouth of a lion: in short, it was the beast rising out of the sea, as described in the Apocalypse (xiii, 2). In the place of a park, *there was a marsh full of frogs*, and I was informed that under this marsh there was a great hewn stone, beneath which the *Word* was entirely hidden. Afterwards I said to the Prelate, *who was the fabricator of these illusions*, "Is that your temple?" "Yes," replied he, "it is." Immediately his interior sight was opened like mine, and he saw what I did. "How now, what do I see?" cried he. I told him that it was the effect of the *celestial light, which discovers the interior quality of everything*, and which taught him at that very moment what faith separated from good works was. While I was speaking, a wind blowing from the *east* destroyed the Temple and the image, dried up the marsh, and *discovered the stone under which the Sacred Word was concealed.* A genial warmth, like that of the spring, descended from heaven; and in the place of that Temple we saw a tent, the exterior of which was very plain. I looked into the interior of it, and there I saw *the foundation-stone beneath which the Sacred Word was concealed*, ornamented with precious stones, the splendor of which, diffusing itself over the walls of the Temple, diversified the colors of the paintings, which represented cherubims. The angels, perceiving me to be filled with admiration, told me that I should see still greater wonders than these. They were then permitted to *open* the *third heaven*, inhabited by the celestial angels, who dwelt in *love.* All of a sudden the splendor of a *light of fire* caused the Temple to disappear, and left nothing to be seen but the Lord himself, standing upon the *foundation-stone*—the Lord, who was the Word, such as he showed Himself (Apocalypse i, 13 to 16). Holiness immediately filled all the interior of the spirit of the angels, upon which they *made an effort* to prostrate themselves, but the Lord *shut the passage to the light* from the *third* heaven, *opening* the passage to the light of the *second*, which caused the Temple to reappear, with the tent in the midst.

Such passages as these might lead one to suppose that Swedenborg was familiar with the system of Masonic ritualism. His complete reticence upon the subject, however, and the whole tenor of his life, his studies, and his habits, assure us that such was not the case; and that if there was really a borrowing of one from the other, and not an accidental coincidence, it was the Freemasons of the advanced Degrees who borrowed from Swedenborg, and not Swedenborg from them. If so, we cannot deny that he has unwittingly exercised a powerful influence on Freemasonry.

SWEDENBORG, RITE OF. The so-called *Rite of Swedenborg*, the history of whose foundation has been given in the preceding article, consists of six Degrees: 1. Apprentice. 2. Fellow Craft. 3. Master Neophyte. 4. Illuminated Theosophite. 5. Blue Brother. 6. Red Brother. It is said to be still practised by some of the Swedish Lodges, but is elsewhere extinct. Reghellini, in his *Esprit du Dogme*, gives it as consisting of eight Degrees; but he has evidently confounded it with the Rite of Martinism, also a theosophic Rite, and the ritualism of which also partakes of a Swedenborgian character.

SWEDISH RITE. The *Swedish Rite* was established about the year 1777, and is indebted for its existence to the exertions and influence of King Gustavus III. It is a mixture of the pure Rite of York, the high Degrees of the French, the Templarism of the former Strict Observance, and the system of Rosicrucianism. Zinnendorf also had something to do with the formation of the Rite, although his authority was subsequently repudiated by the

Swedish Freemasons. It is a Rite that was really established as a reform or compromise to reconcile the conflicting elements of English, German, and French Freemasonry that about the middle of the eighteenth century convulsed the Masonic atmosphere of Sweden. It consists of twelve Degrees, as follows:

1, 2, 3. Three Symbolic Degrees, constituting the Saint John's Lodge.
4, 5. Scottish Fellow Craft and the Scottish Master of Saint Andrew. These constitute the Scottish Lodge. The Fifth Degree entitles its members to civil rank in the kingdom.
6. Knight of the East. In this Degree which is apocalyptic, the New Jerusalem and its twelve gates are represented.
7. Knight of the West, or True Templar, Master of the Key. The jewel of this Degree, which is a triangle with five red rosettes, refers to the five wounds of the Savior.
8. Knight of the South, or Favorite Brother of Saint John. This is a Rosicrucian Degree, the ceremony of initiation being derived from that of the Medieval Alchemists.
9. Favorite Brother of Saint Andrew. This Degree is evidently derived from the Freemasonry of the Ancient and Accepted Scottish Rite.
10. Member of the Chapter.
11. Dignitary of the Chapter.
12. Vicar of Solomon.

The first nine Degrees are under the obedience of the National Grand Lodge of Sweden and Norway, and essentially compose the Rite. The members of the last three are called *Brethren of the Red Cross*, and constitute another Masonic authority, styled the *Illuminated Chapter*. The Twelfth Degree is simply one of office, and is only held by the King, who is perpetual Grand Master of the Order. No one is admitted to the Eleventh Degree unless he can show four quarterings of nobility.

The Swedish Rite was introduced among Lodges in Norway, Denmark, Germany and Russia, and is described by Brother Oliver Day Street, Past Grand Master of Alabama, in the words, "Its teachings are said to be a mixture of the Freemasonry of England, of the 'Scots' degrees, of Templarism, Rosicrucianism and the mystic doctrines of Emanuel Swedenborg."

SWITZERLAND. In 1737 Lord Darnley, Grand Master of England, granted a Deputation for Geneva, in Switzerland, to George Hamilton, who, in the same year, established a Provincial Grand Lodge at Geneva. Warrants were granted by this Body to several Lodges in and around the City of Geneva. Two years afterward, a Lodge, composed principally of Englishmen, was established at Lausanne, under the name of *L'Union Parfaite des Etrangers*.

Findel, on the authority of Mossdorf's edition of Lenning, says that the Warrant for this Lodge was granted by the Duke of Montagu; a statement also made by Thory. This is an error. The Duke of Montagu was Grand Master of the Grand Lodge of England in 1721, and could not, therefore, have granted a Warrant in 1739. The Warrant must have been issued by the Marquis of Carnarvon, who was Grand Master from April, 1738 to May, 1739.

In an old list of the Regular Lodges on the Registry of England, this Lodge is thus described: "Private Room, Lausanne, in the Canton of Bern, Switzerland, February 2, 1739." Soon after, this Lodge assumed a superintending authority with the title of *Helvetic Roman Directory*, and instituted many other Lodges in the Pays de Vaud.

But in Switzerland, as elsewhere, Freemasonry was at an early period exposed to persecution. In 1738, almost immediately after their institution, the Lodges at Geneva were suppressed by the magistrates. In 1740, so many calumnies had been circulated in the Swiss Cantons against the Order, that the Freemasons published an *Apology for the Order* in *Der Brachmann*, a Zurich journal. It had, however, but little effect, for in 1743 the magistrates of Bern ordered the closing of all the Lodges. This Edict was not obeyed; and therefore, on March 3, 1745, another, still more severe, was issued, by which a penalty of one hundred thalers, and forfeiture of his situation, was to be inflicted on every officer of the government who should continue his connection with the Freemasons. To this the Freemasons replied in a pamphlet entitled *Le Franc-Maçon dans la République*, published simultaneously, in 1746, at Frankfort and Leipsic. In this work they ably defended themselves from all the unjust charges that had been made against them. Notwithstanding that the result of this defense was that the magistrates pushed their opposition no farther, the Lodges in the Pays de Vaud remained suspended for nineteen years. But in 1764 the primitive Lodge at Lausanne was revived, and the revival was gradually followed by the other Lodges. This resumption of labor was, however, but of brief duration. In 1770 the magistrates again interdicted the meetings. During all this period the Freemasons of Geneva, under a more liberal government, were uninterrupted in their labors, and extended their operations into German Switzerland.

June 1, 1769, nine Lodges assembled and formed on June 24 the Independent Grand Lodge of Geneva. Soon afterwards, however, the Craft came into disfavor in the country. In 1771 Lodges had been erected in Vevay and Zurich, which, working at first according to the French system, soon afterward adopted the German ritual. In 1775 the Lodges of the Pays de Vaud were permitted to resume their labors. Formerly, they had worked according to the system of the Grand Lodge of England, whence they had originally derived their Freemasonry; but this they now abandoned, and adopted the Rite of Strict Observance. In the same year the advanced Degrees of France were introduced into the Lodge at Basle. Both it and the Lodge at Lausanne now assumed higher rank, and took the title of *Scottish Directories*.

A Congress was held at Basle in 1777, in which there were representatives from the Strict Observance Lodges of the Pays de Vaud and the English Lodge of Zurich. It was then determined that the Freemasonry of Switzerland should be divided under two distinct authorities: the one to be called the *German Helvetic Directory*, with its seat at Zurich; and the other to be called the *Scottish Helvetic Roman Directory*, whose seat was at Lausanne. This word *Roman*, or more properly *Romansh*, is the name of one of the four languages spoken in Switzerland. It is a corruption of the Latin, and supposed to have been the colloquial dialect of a large part of the Grisons. Still there were great dissensions in the Freemasonry of Switzerland. A clandestine Lodge had been established in 1777, at Lausanne, by one

Sidrac, whose influence it was found difficult to check. The Helvetic Roman Directory found it necessary, for this purpose, to enter, in 1779, into a Treaty of Alliance with the Grand Lodge at Geneva, and the Lodge of Sidrac was then at length dissolved and its members dispersed.

The Helvetic Roman Directory published its Constitutions in 1778. The Rite it practised was purely philosophical, every Hermetic element having been eliminated. The appointment of the Masters of Lodges, who held office for three years, was vested in the Directory, and, in consequence, men of ability and learning were chosen, and the Craft were skilfully governed. November, 1782, the Council of Bern interdicted the meetings of the Lodges and the exercise of Freemasonry. The Helvetic Roman Directory, to give an example of obedience to law, however unjust and oppressive, dissolved its Lodges and discontinued its own meetings. But it provided for a maintenance of its foreign relations, by the appointment of a committee invested with the power of conducting its correspondence and of controlling the foreign Lodges under its obedience. There was a conference of the Swiss Lodges at Zurich in 1785 to take into consideration certain propositions which had been made by the Congress of Paris, held by the Philalethes; but the desire that a similar Congress should be convened at Lausanne met with no favor from the Directorial Committee. The Grand Orient of France began to exert an influence, and many Lodges of Switzerland, among others ten in Geneva, gave their adhesion to that Body. The seven other Genevan Lodges which were faithful to the English system organized a Grand Orient of Geneva, and in 1789 formed an alliance with the Grand Lodge of England. About the same time, the Lodges of the Pays de Vaud, which had been suppressed in 1782 by the government of Bern, resumed their vitality.

But the political disturbances consequent on the French Revolution began to exercise their influences in the Cantons. In 1792, the Helvetic Roman Directory suspended work; and its example was followed in 1793 by the Scottish Directory. From 1793 to 1803, Freemasonry was almost dead in Switzerland, although a few Lodges in Geneva and a German one in Nuremberg continued a sickly existence.

The Grand Orient of France chartered on September 14, 1802, Hope, or *L'Espérance*, Lodge at Bern, which, in 1818, became an English Provincial Grand Lodge and on June 24, 1822, formed with several others the National Grand Lodge of Switzerland. In 1813 Hope Lodge had initiated Prince Leopold of Saxe Coburg Gotha, afterwards the first King of the Belgians.

With the cession of the Republic of Geneva to France, the Grand Lodge ceased to exist, and all the Lodges were united with the Grand Orient of France. Several Lodges, however, in the Pays de Vaud, whose Constitution had been irregular, united together to form an independent Body under the title of the *Grand National Helvetic Orient*. Peter Maurice Glaire introduced his modified Scottish Rite of seven Degrees, and was at the age of eighty-seven elected its Grand Master for life. Glaire was possessed of great abilities, and had been the friend of Stanislaus, King of Poland, in whose interests he had performed several important missions to Russia, Prussia, Austria, and France. He was much attached to Freemasonry, and while in Poland had elaborated on the Scottish system the Rite which he subsequently bestowed upon the Helvetic Orient. In 1820 there were nineteen Lodges, which worked under four different Obediences, the Scottish Directory, the Grand Helvetic Roman Orient, the English Provincial Grand Lodge, and the Grand Orient of France. Besides, there were two Lodges of the Rite of Mizraim, which had been introduced by the Brothers Bedarride.

The Freemasons of Switzerland, weary of these divisions, had been long anxious to build a firm foundation of Masonic unity, and to obliterate forever this state of isolation, where Lodges were proximate in locality but widely asunder in their Masonic relations.

Many attempts were made, but the rivalries of petty authorities and the intolerance of opinion caused them always to be failures. At length a movement, which was finally crowned with success, was inaugurated by the Lodge *Modestia cum Libertate, Moderation with Freedom*, of Zurich. Being about to celebrate the twenty-fifth anniversary of its existence in 1836, it invited the Swiss Lodges of all Rites to be present at the festival. There a proposition for a National Masonic Union was made, which met with a favorable response from all who were present. The reunion at this festival had given so much satisfaction that similar meetings were held in 1838 at Bern, in 1840 at Basle, and in 1842 at Locle. The preliminary means for establishing a Confederacy were discussed at these various biennial conventions, and progress slowly but steadily was made toward the accomplishment of that object. In 1842 the task of preparing a draft of a Constitution for a United Grand Lodge was entrusted to Brother Gysi-Schinz, of Zurich, who so successfully completed it that it gave almost universal satisfaction.

The Grand Lodge Alpina of Switzerland was created in July, 1844, from a fusion of the National Grand Lodge with the Grand Directory of Lodges working the Scottish Rectified Rite, the latter following a Templar Ritual, and dating its activities from 1779. This as a Grand Priory became later in active friendly association with the Supreme Council. Brother J. J. Hottinger was the first Grand Master.

Here we may observe that in some countries there has been a tendency to a greater freedom with these time-honored words indicating the Deity, even to substitute something else not so rigid in its definite meaning. As for example, at the seventy-fifth Assembly of the Grand Lodge Alpina, held at Zurich, Switzerland, on Saturday, May 21, 1927, under the presidency of the Grand Master, Dr. Fritz Brandenberg, a motion was made to substitute the word "Divinity" for "God" in the first article of the Constitution, which reads: "The Freemason reveres God under the name of T. G. A. O. T. U." The motion was lost by a majority of 69 votes, 23 voting in favour and 92 against (see *Freemason*, London, June 11, 1927).

SWORD. The *sword* is in chivalry the ensign or symbol of knighthood. Thus Monstrelet says: "The sons of the Kings of France are knights at the font of baptism, being regarded as the chiefs of knighthood,

and they receive, from the cradle the sword which is the sign thereof." Saint Palaye calls the sword "the most honorable badge of chivalry, and a symbol of the labor the knight was to encounter."

No man was considered a knight until the ceremony of presenting him the sword had been performed; and when this weapon was presented, it was accompanied with the declaration that the person receiving it was thereby made a knight. "The lord or knight," says Saint Palaye, "on the girding on of the sword, pronounced these or similar words: In the name of God, Saint Michael, and Saint George, I make thee a knight."

So important an ensign of knighthood as the sword must have been accompanied with some symbolic meaning, for in the Middle Ages symbolism was referred to on all occasions. Francisco Redi, an Italian poet of the seventeenth century, gives, in his *Bacco in Toscano*, an account, from a Latin manuscript, of an investiture with knighthood in the year 1260, which describes the symbolic meaning of all the insignia used on that occasion. Of the sword it says: "Let him be girded with the sword as a sign of security against the devil; and the two edges of the blade signify right and law, that the poor are to be defended from the rich and the weak from the strong."

But there is a still better definition of the symbolism of the sword of knighthood in an old manuscript in the library of the London College of Arms to the following effect: "Unto a knight, which is the most honorable office above all other, is given a sword, which is made like unto a crosse for the redemption of mankynde in signifying that like as our Lord God died uppon the crosse for the redemption of mankynde, even so a knight ought to defend the crosse and to overcome and destroie the enemies of the same; and it hath two edges in tokening that with the sword he ought to mayntayne knighthood and justice." Hence in Masonic Templarism we find that this symbolism has been preserved, and that the sword with which the modern knight is created is said to be endowed with the qualities of justice, fortitude, and mercy.

The charge to a Knights Templar, that he should never draw his sword unless convinced of the justice of the cause in which he is engaged, nor to sheathe it until his enemies were subdued, finds also its origin in the custom of the Middle Ages. Swords were generally manufactured with a legend on the blade. Among the most common of these legends was that used on swords made in Spain, many examples of which are still to be found in modern collections. That legend is: *No me saques sin rason. No me embaines sin honor;* that is, *Do not draw me without justice. Do not sheathe me without honor.* So highly was the sword esteemed in the Middle Ages as a part of a knight's equipment that special names were given to those of the most celebrated heroes, which have been transmitted to us in the ballads and romances of that period. Thus we have among the warriors of Scandinavia, the following swords and their owners: Foot-breaath, of Thoralf Skolinson; Quern-biter, of King Hako; Balmung, of Siegfried, and Angurvardal, of Frithiof.

To the first two, Longfellow alludes in the following lines:

> Quern-biter of Hakom the Good,
> Wherewith at a stroke he hewed
> The millstone through and through,
> And Foot-breaath of Thoralf the Strong,
> Were neither so broad nor so long
> Nor so true.

And among the Knights of Chivalry we have also known the following swords by their names and their owners: Durandal, of Orlando; Balisardo, of Ruggiero; Colado, of the Cid; Aroun-dight, of Lancelot du Sac; Joyeuse, of Charlemagne, and Excalibur, of King Arthur.

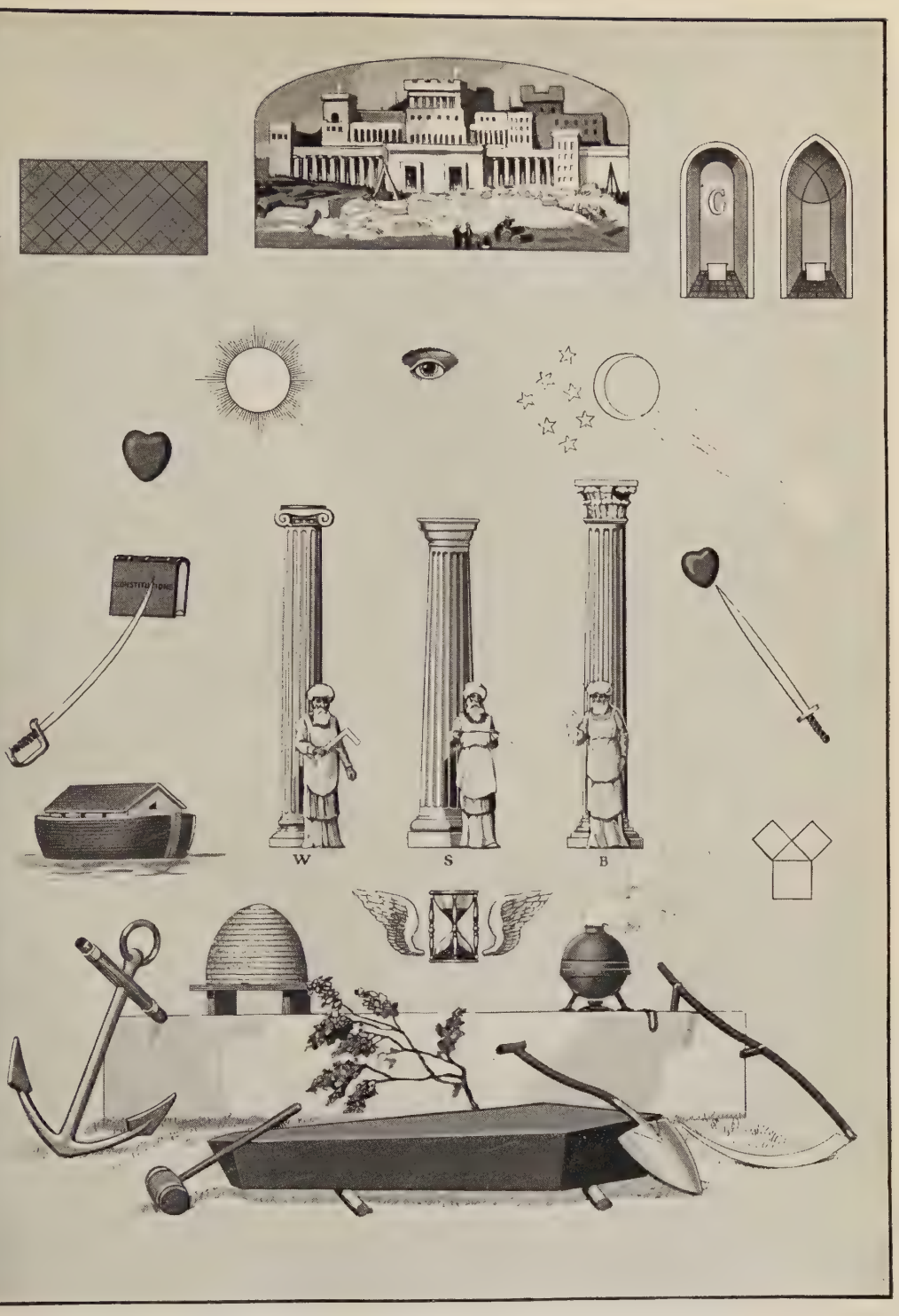
Of the last of these, the well-known legend is, that it was found embedded in a stone as its sheath, on which was an inscription that it could be drawn only by him who was the rightful heir to the throne of Britain. After two hundred and one of the strongest knights had essayed in vain, it was at once drawn forth by Arthur, who was then proclaimed King by acclamation. On his deathbed, he ordered it to be thrown into a neighboring lake; but as it fell, an arm issued from the waters, and, seizing it by the hilt, waved it thrice, and then it sank never again to appear. There are many other famous swords in these old romances, for the knight invariably gave to his sword, as he did to his horse, a name expressive of its qualities or of the deeds which he expected to accomplish with it.

In Freemasonry, the use of the sword as a part of the Masonic clothing is confined to the advanced Degrees and the Degrees of chivalry, when, of course, it is worn as a part of the insignia of knighthood. In the symbolic Degrees its appearance in the Lodge, except as a symbol, is strictly prohibited. The Masonic prints engraved in the eighteenth century, when the sword, at least as late as 1780, constituted a part of the dress of every gentleman, show that it was discarded by the members when they entered the Lodge. The official swords of the Tiler and the Pursuivant or Sword-Bearer are the only exceptions. This rule is carried so far, that military men, when visiting a Lodge, are required to divest themselves of their swords, which are to be left in the Tiler's room.

SWORD AND TROWEL. See *Trowel and Sword.*

SWORD-BEARER. An officer in a Commandery of Knights Templar. His station is in the West, on the right of the Standard-Bearer, and when the knights are in line, on the right of the second division. His duty is to receive all orders and signals from the Eminent Commander, and see them promptly obeyed. He is, also, to assist in the protection of the banners of the order. His jewel is a triangle and cross swords.

SWORD-BEARER, GRAND. Subordinate officer, who is found in many Grand Lodges. Doctor Anderson says, in the second edition of the *Constitutions* (page 127), that in 1731 the Duke of Norfolk, being then Grand Master, presented to the Grand Lodge of England "the old trusty sword of Gustavus Adolphus, King of Sweden, that was wore next by his successor in war the brave Bernard, Duke of Sax-Weimar, with both their names on the blade; which the Grand Master had ordered Brother George Moody, the King's Sword Cutler, to adorn richly with the arms of Norfolk in silver on the scabbard, in order to be the Grand Master's Sword of State in future." At the following Feast, Brother Moody was appointed Sword-Bearer; and the office has ever since existed, and is to be found in almost all the Grand Lodges of



Masonic Symbolism, the Private Language of the Craft

Master Mason Lecture 2

this country. Anderson further says that, previous to this donation, the Grand Lodge had no Sword of State, but used one belonging to a private Lodge. It was borne before the Grand Master by the Master of the Lodge to which it belonged, as appears from the account of the procession in 1730. The Grand Sword-Bearer should be appointed by the Grand Master, and it is his duty to carry the Sword of State immediately in front of that officer in all processions of the Grand Lodge. In Grand Lodges which have not provided for a Grand Sword-Bearer, the duties of the office are usually performed by the Grand Pursuivant.

SWORD OF STATE. Among the ancient Romans, on all public occasions, a Lictor, one of the guards or officers attending the chief Roman Magistrates, carried a bundle of rods, sometimes with an ax inserted among them, before the Consul or other magistrate as a token of his authority and his power to punish criminals. Hence, most probably, arose the custom in the Middle Ages of carrying a naked sword before Kings or Chief Magistrates. Thus at the election of the Emperor of Germany, the Elector of Saxony, as Arch-Marshal of the Empire, carried a naked sword before the newly elected Emperor. We find the same practise prevailing in England as early certainly as the reign of Henry III, at whose coronation, in 1236, a sword was carried by the Earl of Chester. It was named *Curtana*, and, being without a point, was said to be emblematic of the spirit of mercy that should actuate a sovereign. This sword is known as the *Sword of State*, and the practise prevailing to the present day, it has always been borne in England in public processions before all Chief Magistrates, from the Monarch of the Realm to the Mayor of the city. The custom was adopted by the Freemasons; and we learn from Dr. James Anderson that, from the time of the Revival, a Sword of State, the property of a private Lodge, was borne by the Master of that Lodge before the Grand Master, until the Grand Lodge acquired one by the liberality of the Duke of Norfolk, which has ever since been borne by the Grand Sword-Bearer.

SWORD POINTING TO THE NAKED HEART. Thomas Smith Webb says that "the *sword pointing to the naked heart* demonstrates that justice will, sooner or later, overtake us." The symbol is a modern one; but its adoption was probably suggested by the old ceremony, both in English and in Continental Lodges, and which is still preserved in some places, in which the candidate found himself surrounded by swords pointing at his heart, to indicate that punishment would duly follow his violation of his obligations.

SWORD, REVOLVING. With the Cherubim, Yahveh stationed at the gate of Eden, "to keep the way of the tree of Life," the *lahat ha'hereb hammithhappeketh*, meaning *the revolving phenomenon of the curved sword*, or the *flaming blade of the sword which turns*. There were two Cherubim, one at each side of the gate. These angels, or winged bulls, did not hold the weapon in their hands, but it was apart, separate from them. The *lahat ha'hereb* was endowed with proper motion, or turned upon itself. There was but one, and presumably it was between the Cherubim suspended at a certain height in the air. Professor Lenormant, in speaking of this terrible weapon, states, that "the circumference, which was turned fully upon the spectator, could have been full of eyes all around, and that when the prophet says 'that they had a circumference and a height that were dreadful,' the second dimension refers to the breadth of their rims," and when advancing with the Cherubim against the irreverent intruder at the forbidden gate, it would strike and cut him in pieces as soon as it should graze him. The symbolism of this instrument has been fixed by Obry as the Tchakra of India, which is a disk with sharp edges, hollow at the center, which is flung horizontally, after having been whirled around the fingers. "A weapon for slinging, shaped like a disk, moving horizontally with a gyratory motion, like that of a waterspout, having a hollow centre, that the tips of the fingers can pass through, whence seven divergent rays issue toward a circumference, about which are studded fifty sharp points" (see *Cherubim*).

SWORD, TEMPLAR'S. According to the regulations of the Grand Encampment of the United States, the sword to be worn by the Knight Templar must have a helmet head or pommel, a cross handle, and a metal scabbard. The length from the top of the hilt to the end of the scabbard must be from thirty-four to forty inches.

SWORD, TILER'S. In modern times the implement used by the Tiler is a sword of the ordinary form. This is incorrect. Formerly, and indeed up to a comparatively recent period, the *Tiler's sword* was wavy in shape, and so made in allusion to the "flaming sword which was placed at the east of the garden of Eden, which turned every way to keep the way of the tree of life." It was, of course, without a scabbard, because the Tiler's sword should ever be drawn and ready for the defense of his post.

WAVY OR FLAMING SWORD OF THE TILER

The Taunton Lodge in 1850 buried Brother Davey, their Tiler, and at the conclusion of the Church burial service, the Provincial Grand Secretary broke his wand and the Worshipful Master broke the sword of the deceased Tiler, casting the same into the grave with the customary exclamation on such occasions, "Alas, our Brother." This is the editorial answer to a question in the *Freemasons Magazine and Masonic Mirror* (August 20, 1863, page 1).

SWORN BROTHERS. In Latin, *Fratres jurati*. It was the custom in the Middle Ages for soldiers, and especially knights, when going into battle, to engage each other by reciprocal oaths to share the rewards of victory and to defend each other in the fight. Thus Kennet tells us (*Parochial Antiquities*) that in the commencement of the expedition of William of Normandy into England, Robert de Oiley and Roger de Iverio, *Fratres jurati, et per fidem et sacramentum confederati, venerunt ad conquestum Angliae*, that is, *they came to the conquest of England, as sworn brothers, bound by their faith and an oath.* Con-

sequently, when William allotted them an estate as the reward of their military service, they divided it into equal portions, each taking one.

SYLLABLE. To pronounce the syllables, or only one of the syllables, of a Sacred Word, such as a name of God, was among the Orientalists considered far more reverent than to give to it in all its syllables a full and continuous utterance. Thus the Hebrews reduced the holy name *Jehovah* to the syllable *Jah;* and the Brahmans, taking the initial letters of the three words which expressed the three attributes of the Supreme Brahma, as Creator, Preserver, and Destroyer, made of it the syllable *Aum,* which, on account of its awful and sacred meaning, they hesitated to pronounce aloud. To divide a word into syllables, and thus to interrupt the sound, either by pausing or by the alternate pronunciation by two persons, was deemed a mark of reverence.

SYMBOL. A *symbol* is defined to be a visible sign with which a spiritual feeling, emotion, or idea is connected. It was in this sense that the early Christians gave the name of symbols to all rites, ceremonies, and outward forms which bore a religious meaning; such, for instance, as the cross, and other pictures and images, and even the sacraments and the sacramental elements. At a still earlier period, the Egyptians communicated the knowledge of their esoteric philosophy in mystic symbols. In fact, man's earliest instruction was by means of symbols. "The first learning of the world," says Doctor Stukely, "consisted chiefly of symbols. The wisdom of the Chaldeans, Phenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic." And the learned Faber remarks that "allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration."

The word *symbol* is derived from a Greek verb which signifies to compare one thing with another; and hence a symbol or emblem, for the two words are often used synonymously in Freemasonry, is the expression of an idea derived from the comparison or contrast of some visible object with a moral conception or attribute. Thus the Plumb is a symbol of rectitude; the Level, of equality; the Beehive, of industry. The physical qualities of the Plumb are compared or contrasted with the moral conception of virtue or rectitude of conduct. The Plumb becomes to the Freemason, after he has once been taught its symbolic meaning, forever afterward the visible expression of the idea of rectitude, or uprightness of conduct. To study and compare these visible objects —to elicit from them the moral ideas which they are intended to express—is to make one's self acquainted with the symbolism of Freemasonry.

The objective character of a symbol, which presents something material to the sight and touch, as explanatory of an internal idea, is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered *nationally* or *individually.* Hence, in the first ages of the world, in its infancy, all propositions, theological, political, or scientific, were expressed in the form of symbols. Thus the first religions were eminently symbolical, because, as that great philosophical historian, Grote, has remarked, "At a time when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers."

To the man of mature intellect, each letter of the alphabet is the symbol of a certain sound. When we instruct the child in the form and value of these letters, we make the picture of some familiar object the representation of the letter which aids the infantile memory. Thus, when the teacher says, "A was an Archer," the *Archer* becomes a symbol of the letter *A,* just as in after-life the letter becomes the symbol of a sound.

Doctor Barlow (*Essays on Symbolism* i, page 1) says:

> Symbolical representations of things sacred, were coeval with religion itself as a system of doctrine appealing to sense, and have accompanied its transmission to ourselves from the earliest known period of monumental history. Egyptian tombs and stiles exhibit religious symbols still in use among Christians. Similar forms, with corresponding meanings, though under different names, are found among the Indians, and are seen on the monuments of the Assyrians, the Etruscans, and the Greeks. The Hebrews borrowed much of their early religious symbolism from the Egyptians, their later from the Babylonians, and through them this symbolical imagery, both verbal and objective, has descended to ourselves. The Egyptian Priests were great proficients in symbolism, and so were the Chaldeans, and so were Moses and the Prophets, and the Jewish doctors generally—and so were many of the early fathers of the Church, especially the Greek fathers.
>
> Philo of Alexandria was very learned in symbolism, and the Evangelist Saint John has made much use of it. The early Christian architects, sculptors, and painters drank deep of symbolical lore, and reproduced it in their works.

Squier gives in his *Serpent Symbolism in America* (page 19) a similar view of the antiquity and the subsequent growth of the use of symbols:

> In the absence of a written language or forms of expression capable of conveying abstract ideas, we can readily comprehend the necessity, among a primitive people, of a symbolic system. That symbolism in a great degree resulted from this necessity is very obvious; and that, associated with man's primitive religious systems it was afterwards continued, when in the advanced stage of the human mind the previous necessity no longer existed, is equally undoubted. It thus came to constitute a kind of sacred language, and became invested with an esoteric significance understood only by the few.

In Freemasonry, all the instructions in its mysteries are communicated in the form of symbols. Founded, as a speculative science, on an operative art, it has taken the working-tools of the profession which it spiritualizes, the terms of architecture, the Temple of Solomon, and everything that is connected with its traditional history, and adopting them as symbols, it teaches its great moral and philosophical lessons by this system of symbolism. But its symbols are not confined to material objects as were the hieroglyphics of the Egyptians. Its myths and legends are also, for the most part, symbolic. Often a legend, unauthenticated by history, distorted by anachronisms, and possibly absurd in its pretensions if viewed historically or as a narrative of actual occurrences, when interpreted as a symbol, is found to impress the mind with some great spiritual and philosophical truth. The legends of Freemasonry are parables, and a parable is only a spoken symbol. By its utterance,

says Adam Clarke, "spiritual things are better understood, and make a deeper impression on the attentive mind." (For a thorough discussion of the subject in connection with the Craft, see Doctor Mackey's *Symbolism of Freemasonry*, revised edition.)

SYMBOL, COMPOUND. In Doctor Mackey's work on the *Symbolism of Freemasonry*, he has given this name to a species of symbol that is not unusual in Freemasonry, where the symbol is to be taken in a double sense, meaning in its general application one thing, and then in a special application another. An example of this is seen in the symbolism of Solomon's Temple, where, in a general sense, the Temple is viewed as a symbol of that spiritual temple formed by the aggregation of the whole Order, and in which each Freemason is considered as a stone; and, in an individual or special sense, the same Temple is considered as a type of that spiritual temple which each Freemason is directed to erect in his heart.

SYMBOL OF GLORY. In the old lectures of the eighteenth century, the Blazing Star was called "the glory in the centre"; because it was placed in the centre of the Floor-Cloth or Tracing-Board, and represented hieroglyphically the glorious name of God. Hence Doctor Oliver has given to one of his most interesting works, which treats of the symbolism of the Blazing Star, the title of the *Symbol of Glory*.

SYMBOLIC DEGREES. The first three Degrees of Freemasonry, namely, those of Entered Apprentice, Fellow Craft, and Master Mason, are known, by way of distinction, as the *Symbolic Degrees*. This term is never applied to the Degrees of Mark, Past, and Most Excellent Master, and the Royal Arch, which, as being conferred in a Body called a *Chapter*, are generally designated as *Capitular Degrees;* nor to those of Royal and Select Master, which, conferred in a Council, are, by an excellent modern usage, styled *Cryptic Degrees*, from the crypt or vault which plays so important a part in their ritual. But the term *symbolic* is exclusively confined to the Degrees conferred in a Lodge of the three primitive Degrees, which Lodge, therefore, whether opened on the First, the Second or the Third Degree, is always referred to as a *Symbolic Lodge*. As this distinctive term is of constant and universal use, it may be not altogether profitless to inquire into its origin and signification.

The germ and nucleus of all Freemasonry is to be found in the three primitive Degrees—The Apprentice, the Fellow Craft, and the Master Mason. They were at one time, under a modification, however, which included the Royal Arch, the only Degrees known to or practised by the Craft, and hence they are often called *Ancient Craft Masonry*, to distinguish them from those comparatively modern additions which constitute what are designated as the *high degrees*, or, by the French, *les hautes grades*.

The striking peculiarity of these primitive Degrees is that their prominent mode of instruction is by symbols. Not that they are without legends. On the contrary, they have each an abundance of legends; such, for instance, as the details of the building of the Temple; of the payment of wages in the Middle Chamber, or of the construction of the pillars of the Porch. But these legends do not perform any very important part in the constitution of the Degree.

The lessons which are communicated to the candidate in these primitive Degrees are conveyed, principally, through the medium of symbols, while there is, at least in the working of the Degrees, but little tradition or legendary teaching, with the exception of the great legend of Freemasonry, the *Golden Legend* of the Order, to be found in the Master's Degree, and which is, itself, a symbol of the most abstruse and solemn signification. But even in this instance, interesting as are the details of the legend, they are only subordinate to the symbol. Hiram the Builder is the profound symbol of manhood laboring for immortality, and all the different points of the legend are simply clustered around it, only to throw out the symbol in bolder relief. The legend is of itself inert—it is the symbol of the Master Workman that gives it life and true meaning.

Symbolism is, therefore, the prevailing characteristic of these primitive Degrees; and it is because all the science and philosophy and religion of Ancient Craft Masonry is thus concealed from the profane but unfolded to the initiates in symbols, that the first three Degrees which comprise it are said to be symbolic. Now, nothing of this kind is to be found in the Degrees above and beyond the third, if we except the Royal Arch, which, however, as we have already intimated, was, quite likely, originally a part of Ancient Craft Masonry, and was unnaturally torn from the Master's Degree, of which it, as every Masonic student knows, constituted the complement and consummation. Take, for example, the intermediate Degrees of the American Chapter, such, for instance, as the Mark and Most Excellent Master. Here we find the symbolic feature ceasing to predominate, and the traditional or legendary taking its place. It is true that in these capitular Degrees the use of symbols is not altogether abandoned. This could not well be, for the symbol constitutes the very essence of Freemasonry. The symbolic element is still to be discovered in these Degrees, but only in a position subordinate to legendary instruction.

As an illustration, let us consider the Keystone in the Mark Master's Degree. Now, no one will deny that this is, strictly speaking, a symbol, and a very important and beautiful one, too. It is a symbol of a fraternal covenant between those who are engaged in the common search after Divine Truth. But, in the *rôle* or part which it plays in the ritual of this Degree, the symbol, however beautiful and appropriate it may be, is in a manner lost sight of, and the keystone derives almost all its importance and interest from the traditional history of its construction, its architectural design, and its fate. It is as the subject of a legend, and not as a symbol, that it attracts attention.

Now, in the Third or Master's Degree we find the Trowel, which is a symbol of almost precisely the same import as the Keystone. They both refer to a Masonic Covenant. But no legend, no tradition, no history, is connected with the Trowel. It presents itself simply and exclusively as a symbol.

Hence we learn that symbols do not in the capitular, as in the primitive, Degrees of Freemasonry strike the eye, and inform the mind, and teach the heart, in every part of the Lodge, and in every part of the ceremonial initiation. On the contrary, the capitular

Degrees are almost altogether founded on and composed of a series of events in Masonic history. Each of them has attached to it some tradition or legend which it is the design of the Degree to illustrate, and the memory of which is preserved in its ceremonies and instructions. That most of these legends are themselves of symbolic signification is not denied. But this is their interior sense. In their outward and ostensible meaning, they appear before us simply as legends. To retain these legends in the memory of Freemasons appears to have been the primary design of the establishment of the higher Degrees, and as the information intended to be communicated in these Degrees is of a historical character, there can of course be but little room for symbols or for symbolic instruction, the profuse use of which would rather tend to an injury than to a benefit, by complicating the purposes of the ritual and confusing the mind of the aspirant.

The celebrated French writer Ragon, objects to this exclusive application of the term *symbolic* to the first three Degrees as a sort of unfavorable criticism on the higher Degrees, and as if implying that the latter are entirely devoid of the element of symbolism. But he has mistaken the true import and meaning of the application. It is not because the higher or capitular and cryptic Degrees are altogether without symbols—for such is not the case—that the term symbolic is withheld from them, but because symbolic instruction does not constitute their predominating characteristic, as it does of the first three Degrees. Hence the Freemasonry taught in these three primitive Degrees is very properly called *Symbolic Freemasonry*, and the Lodge in which this Freemasonry is taught is known as a *Symbolic Lodge*.

SYMBOLIC FREEMASONRY. The Freemasonry that is concerned with the first three Degrees in all the Rites. This is the technical meaning. But in a more general sense, Symbolic Freemasonry is that Masonry, wherever it may be found, whether in the primary or in the high Degrees, in which the lessons are communicated by symbols (see *Symbolic Degrees*).

SYMBOLIC LECTURES. The lectures appropriated to the First, Second, and Third Degrees are sometimes called *Symbolic Lectures;* but the term is more properly applied to any lecture which treats of the meaning of Masonic symbols, in contradistinction to one which discusses only the history of the Order, and which would, therefore, be called a *Historical Lecture*. But the English Freemasons have a lecture called the *Symbolical Lecture*, in which is explained the forms, symbols, and ornaments of Royal Arch Masonry, as well as its rites and ceremonies.

SYMBOLIC LODGE. A Lodge of Master Masons, with the Fellow Craft and Apprentice Lodge worked under its Constitution, is called a *Symbolic Lodge*, because in it the Symbolic Degrees are conferred (see *Symbolic Degrees*).

SYMBOLIC MACHINERY. Machinery is a term employed in epic and dramatic poetry to denote some agency introduced by the poet to serve some purpose or accomplish some event. Faber, in treating of the Apocalypse, speaks of "a patriarchal scheme of symbolical machinery derived most plainly from the events of the Deluge, and borrowed, with the usual perverse misapplication, by the contrivers of paganism, but which has since been reclaimed by Christianity to its proper use." Doctor Oliver thinks that this "scheme of symbolical machinery" was "the primitive Freemasonry, veiled in allegory and illustrated by symbols." But, without adopting this questionable hypothesis, it must be admitted that Freemasonry, in scenic representations sometimes used in its initiations, has, like the epic poets, and dramatists, and the old hierophants, availed itself of the use of symbolic machinery.

SYMBOLISM, SCIENCE OF. The science which is engaged in the investigation of the meaning of symbols, and the application of their interpretation to moral, religious, and philosophical instruction. In this sense, Freemasonry is essentially a *Science of Symbolism*. The English lectures define Freemasonry to be "a peculiar system of morality veiled in allegory and illustrated by symbols." The definition would be more correct were it in these words: *Freemasonry is a system of morality developed and inculcated by the science of symbolism*. It is this peculiar character as a symbolic institution, this entire adoption of the method of instruction by symbolism, which gives its whole identity to Freemasonry and has caused it to differ from every other association that the ingenuity of man has devised. It is this that has bestowed upon it that attractive form which has always secured the attachment of its disciples and its own perpetuity.

The Roman Catholic Church is, perhaps, the only contemporaneous institution which continues to cultivate, in any degree, the beautiful system of symbolism. But that which, in the Roman Catholic Church, is, in a great measure, incidental, and the fruit of development, is, in Freemasonry, the very life-blood and soul of the Institution, born with it at its birth, or, rather, the germ from which the tree has sprung, and still giving it support, nourishment, and even existence. Withdraw from Freemasonry its Symbolism, and you take from the body its soul, leaving behind nothing but a lifeless mass of effete matter, fitted only for a rapid decay. Since, then, the science of symbolism forms so important a part of the system of Freemasonry, it will be well to commence any discussion of that subject by an investigation of the nature of symbols in general.

There is no science so ancient as that of symbolism, and no mode of instruction has ever been so general as was the symbolic in former ages. "The first learning in the world," says the great antiquary, Doctor Stukely, "consisted chiefly of symbols. The wisdom of the Chaldeans, Phenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic." The learned Faber remarks, that "allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration." In fact, man's earliest instruction was by symbols. The objective character of a symbol is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered *nationally* or *individually*. Hence, in the first ages of the world in its infancy, all propositions, theological, political, or scientific, were expressed in the form of symbols. Thus the first religions were eminently symbolical, because, as that

great philosophical historian, Grote, has remarked, "At a time when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers."

Even in the very formation of language, the medium of communication between man and man, and which must hence have been an elementary step in the progress of human improvement, it was found necessary to have recourse to symbols, for words are only and truly certain arbitrary symbols by which and through which we give an utterance to our ideas. The construction of language was, therefore, one of the first products of the science of symbolism. We must constantly bear in mind this fact of the primary existence and predominance of symbolism in the earliest times, when we are investigating the nature of the ancient religions, with which the history of Freemasonry is so intimately connected. The older the religion, the more the symbolism abounds. Modern religions may convey their dogmas in abstract propositions; ancient religions always conveyed them in symbols. Thus there is more symbolism in the Egyptian religion than in the Jewish, more in the Jewish than in the Christian, more in the Christian than in the Mohammedan, and, lastly, more in the Roman than in the Protestant.

But symbolism is not only the most ancient and general, but it is also the most practically useful, of sciences. We have already seen how actively it operates in the early stages of life and of society. We have seen how the first ideas of men and of nations are impressed upon their minds by means of symbols. It was thus that the ancient peoples were almost wholly educated. "In the simpler stages of society," says one writer on this subject, "mankind can be instructed in the abstract knowledge of truths only by symbols and parables. Hence we find most heathen religions becoming mythic, or explaining their mysteries by allegories, or instructive incidents. Nay, God Himself, knowing the nature of the creatures formed by him, has condescended, in the earlier revelations that He made of Himself, to teach by symbols; and the greatest of all Teachers instructed the multitudes by parables. The great exemplar of the ancient philosophy and the grand archetype of modern philosophy were alike distinguished by their possessing this faculty in a high degree, and have told us that man was best instructed by similitudes."

Such is the system adopted in Freemasonry for the development and inculcation of the great religious and philosophical truths, of which it was, for so many years, the sole conservator. And it is for this reason that we have already remarked, that any inquiry into the symbolic character of Freemasonry, must be preceded by an investigation of the nature of symbolism in general, if we would properly appreciate its particular use in the organization of the Masonic Institution.

SYNDICATION OF LODGES. A term used in France, in 1773, by the Schismatic Grand Orient during its contests with the Grand Lodge, to denote the fusion of several Lodges into one. The word was never introduced into English Freemasonry, and has become obsolete in France.

SYNOD OF SCOTLAND. In 1757, the Associate Synod of Seceders of Scotland adopted an Act, concerning what they called the *Mason Oath*, in which it is declared, that all persons who shall refuse to make such revelations as the Kirk Sessions may require, and to promise to abstain from all future connection with the Order, "shall be reputed under scandal, and incapable of admission to sealing ordinances." In consequence of this Act, passed so long ago, the sect of Seceders, of which there are a few in the United States of America, continue to be at the present day inveterate enemies of the Masonic Institution.

SYRIA. A country of Asia Minor lying on the western shores of the Mediterranean. To the Freemason, it is associated with the legendary history of his Order in several interesting points, especially in reference to Mount Lebanon, from whose forests was derived the timber for the construction of the Temple. The modern Templar will view it as the scene of the contests waged during the Crusades by the Christian knights with their Saracen adversaries. In modern Syria, Freemasonry has been slow to find a home. Lodges in the country have long survived at the City of Beyrout, which has had two—Palestine Lodge, No. 415, which was instituted by the Grand Lodge of Scotland, May 6, 1861, and the Lodge Le Liban, by the Grand Orient of France, January 4, 1869. Morris says (*Freemasonry in the Holy Land*, page 216) that "the Order of Freemasonry is not in a condition satisfactory to the members thereof, nor creditable to the great cause in which the Fraternity are engaged."

SYRIAN RITE. A religious sect which had its origin in Syria, and which was anciently comprehended in the Patriarchates of Antioch and of Jerusalem. It was an exceedingly flourishing system. Before the end of the fourth century it numbered one hundred and nineteen distinct Sees, with a population of several millions. The liturgy is known as the *Liturgy of Saint James.*

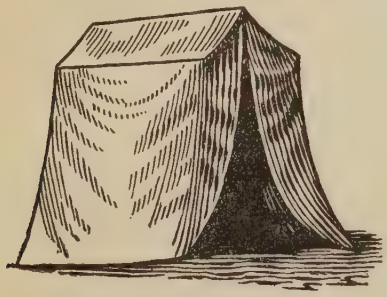
SYSTEM. Lenning defines a system of Freemasonry to be the doctrine of Freemasonry as exhibited in the Lodge government and Lodge work or ritual. The definition is not, perhaps, satisfactory. In Freemasonry, a system is a plan or scheme of doctrines intended to develop a particular view as to the origin, the design, and the character of the Institution. The word is often used as synonymous with Rite, but the two words do not always express the same meaning. A system is not always developed into a Rite, or the same system may give birth to two or more different Rites. Doctor Oliver established a system founded on the literal acceptance of almost all the legendary traditions, but he never invented a Rite. Ramsay and Hund both held the same system as to the Templar origin of Freemasonry; but the Rite of Ramsay and the Rite of Strict Observance are very different. The system of Schröder and that of the Grand Lodge of England do not essentially vary, but there is no similarity between the York Rite and the Rite of Schröder. Whoever in Freemasonry sets forth a connected series of doctrines peculiar to himself invents a system. He may or he may not afterward fabricate a Rite. But the Rite would be only a consequence, and not a necessary one, of the system.

SYSTYLE. An arrangement of columns in which the intercolumniation or separation is equal to the diameter of the column.

T. The twentieth letter of the English alphabet, and the twenty-second and last of the Hebrew. As a symbol, it is conspicuous in Freemasonry. Its numerical value as ט, *Teth*, is 9, but as ת, *Thau*, it is 400 (see *Tau*).

TABAOR, TOFFET, EDOM. Three obsolete names which are sometimes given to the three Elect in the Eleventh Degree in the Ancient and Accepted Scottish Rite.

TABERNACLE. Many Masonic students have greatly erred in the way in which they have referred to the Sinaitic Tabernacle, as if it were represented by the Tabernacle said in the legends to have been erected by Zerubbabel at Jerusalem at the time of the building of the second Temple. The belief that the Tabernacle of Zerubbabel was an exact representation of that erected by Moses, arose from the numerous allusions to it in the writings of Doctor Oliver, but in



PRIMITIVE TABERNACLE

this country principally from the teachings of Thomas Smith Webb and Jeremy L. Cross. It is, however, true, that although the symbols of the Ark, the Golden Candlestick, the Altar of Incense, and some others were taken, not from the Tabernacle, but from the Temple, the symbolism of the veils was derived from the latter, but in a form by no means similar to the original disposition. It is therefore necessary that some notice should be taken of the real Tabernacle, that we may be enabled to know how far the Masonic is connected with the Sinaitic edifice.

The word *tabernacle* means a *tent*. It is the diminutive of the Latin word *taberna*, and was used by the Romans to denote a soldier's tent. It was constructed of planks and covered with skins, and its outward appearance presented the precise form of the Jewish *Tabernacle*.

The Jews called it sometimes *mishcan*, which, like the Latin *taberna*, meant a *dwelling-place*, but more commonly *ohel*, which meant, like *tabernaculum*, a *tent*. In shape it resembled a tent, and is supposed to have derived its form from the tents used by the Patriarchs during their nomadic life.

There are three Tabernacles mentioned in Scripture history—the Anti-Sinaitic, the Sinaitic, and the Davidic.

1. The Anti-Sinaitic Tabernacle was the tent used, perhaps from the beginning of the Exodus, for the transaction of business, and was situated at some distance from the camp. It was used only provisionally, and was superseded by the Tabernacle proper.

2. The Sinaitic Tabernacle. This was constructed by Aholiab and Bezaleel under the immediate direction of Moses. The costliness and splendor of this edifice exceeded, says Kitto, in proportion to the means of the people who constructed it, the magnificence of any Cathedral of the present day. It was situated in the very center of the camp, with its door or entrance facing the East, and was placed toward the western part of an enclosure or outward court, which was one hundred and fifty feet long and fifty feet wide, and surrounded by canvas screens seven and a half feet high, so as to prevent any one on the outside from overlooking the Court.

The Tabernacle itself was, according to Josephus, forty-five feet long by fifteen wide; its greater length being from East to West. The sides were fifteen feet high, and there was a sloping roof. There was no aperture or place of entrance except at the eastern end, which was covered by curtains. Internally, the Tabernacle was divided into two apartments by a richly decorated curtain. The one at the western end was fifteen feet long, making, therefore, a perfect cube. This was the Holy of Holies, into which no one entered, not even the High Priest, except on extraordinary occasions. In it was placed the Ark of the Covenant, against the western wall. The Holy of Holies was separated from the Sanctuary by a curtain embroidered with figures of Cherubim, and supported by four golden pillars. The Sanctuary, or eastern apartment, was in the form of a double cube, being fifteen feet high, fifteen feet wide, and thirty feet long. In it were placed the Table of Shewbread on the northern side, the Golden Candlestick on the southern, and the Altar of Incense between them. The Tabernacle thus constructed was decorated with rich curtains. These were of four colors—white or fine-twined linen, blue, purple, and red. They were so suspended as to cover the sides and top of the tabernacle, not being distributed as veils separating it into apartments, as in the Masonic Tabernacle. Josephus, in describing the symbolic signification of the Tabernacle, says that it was an imitation of the system of the world; the Holy of Holies, into which not even the Priests were admitted, was as it were a heaven peculiar to God; but the Sanctuary, where the people were allowed to assemble for worship, represented the sea and land on which men live. But the symbolism of the Tabernacle was far more complex than anything that Josephus has said upon the subject would lead us to suppose. Its connection would, however, lead us to an inquiry into the religious life of the ancient Hebrews, and into an investigation of the question how much Moses was, in the appointment

of ceremonies, influenced by his previous Egyptian life; topics whose consideration would throw no light on the Masonic symbolism of the Tabernacle.

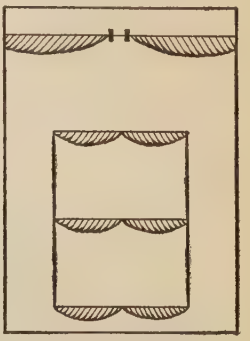
3. The Davidic Tabernacle in time took the place of that which had been constructed by Moses. The old or Sinaitic Tabernacle accompanied the Israelites in all their wanderings, and was their old Temple until David obtained possession of Jerusalem. From that time it remained at Gibeon, and we have no account of its removal thence. But when David removed the Ark to Jerusalem, he erected a Tabernacle for its reception. Here the Priests performed their daily service, until Solomon erected the Temple, when the ark was deposited in the Holy of Holies, and the Davidic Tabernacle put away as a relic. At the subsequent destruction of the Temple it was most probably burned. From the time of Solomon we altogether lose sight of the Sinaitic Tabernacle, which perhaps became a victim to carelessness and the corroding influence of time.

The three Tabernacles just described are the only ones mentioned in Scripture or in Josephus. Masonic tradition, however, enumerates a fourth—the Tabernacle erected by Zerubbabel on his arrival at Jerusalem with his countrymen, who had been restored from captivity by Cyrus for the purpose of rebuilding the Temple. Ezra tells us that on their arrival they built the Altar of Burnt-Offerings and offered sacrifice. This would not, however, necessitate the building of a house, because the Altar of Sacrifices had always been erected in the open court, both of the old Tabernacle and Temple. Yet as the Priests and Levites were there, and it is said that the religious ordinances of Moses were observed, it is not unlikely that some sort of temporary shelter was erected for the performance of divine worship. But of the form and character of such a building we have no account.

Nevertheless, a Masonic legend has, for symbolical purposes, supplied that deficiency. This legend is, however, peculiar to the American modification of the Royal Arch Degree. In the English system a Royal Arch Chapter represents the "ancient Sanhedrim," where Zerubbabel, Haggai, and Joshua administer the law. In the American system a Chapter is said to represent "the Tabernacle erected by our ancient Brethren near the ruins of King Solomon's Temple."

Of the erection of this tabernacle, we have said that there is no historical evidence. It is simply a myth, but a myth constructed, of course, for a symbolical purpose. In its legendary description, it bears no resemblance whatsoever, except in the colors of its curtains or veils, to the Sinaitic Tabernacle. In the latter the Holy of Holies was in the western extremity, in the former it was in the eastern; in that was contained the Ark of the Covenant with the overshadowing Cherubim and the Shekinah; in this there are no such articles; in that the most holy was inaccessible to all purposes, even to the priests; in this it is the seat of the three presiding officers, and is readily accessible by proper means. In that the curtains were attached to the sides of the tent; in this they are suspended across, dividing it into four apartments.

The Masonic Tabernacle used in the American Royal Arch Degree is not, therefore, a representation of the ancient Tabernacle erected by Moses in the wilderness, but must be supposed to be simply a temporary construction for purposes of shelter, of consultation, and of worship. It was, in the strictest sense of the word, a Tabernacle, a tent. As a myth, with no historical foundation, it would be valueless, were it not that it is used, and was undoubtedly fabricated, for the purpose of developing a symbolism. And this symbolism is found in its veils. There is no harm in calling it a Tabernacle any more than there is in calling it a Sanhedrim, provided we do not fall into the error of supposing that either was actually its character. As a myth, and only as a myth, must it be viewed, and there its symbolic meaning presents, as in all other Masonic myths, a fund of useful instruction (for an interpretation of that symbolism, see *Veils, Symbolism of the*).



CURTAINED TABERNACLE

In some Chapters a part of the furniture is called the Tabernacle; in other words, a piece of framework is erected inside of the room, and is called the Tabernacle. This is incorrect. According to the ritual the whole Chapter room represents the Tabernacle, and the veils should be suspended from wall to wall. Indeed, we have reasons for believing that this interior Tabernacle is an innovation of little more than comparatively a few years standing. The oldest Chapter rooms that Doctor Mackey had seen were constructed on the correct principle.

No one who studies the construction of the Tabernacle as described in the Bible but will be somewhat perplexed by the several difficulties pertaining to the structure as well as its equipment. There will be suggested the unexpected wealth of material and the artistic skill necessary for its construction and A. R. S. Kennedy in writing upon this subject for Hasting's *Dictionary of the Bible* says (page 888), "Modern students of the Pentateuch find the picture of the desert sanctuary and its worship irreconcilable with the historical development of religion and the cultus in Israel. In Exodus 25 and following chapters we are dealing not with historical fact, but with the product of religious idealism; and surely these devout idealists of the Exile should command our admiration as they deserve our gratitude. If the Tabernacle is an ideal, it is truly an ideal worthy of Him for whose worship it seeks to provide. Nor must it be forgotten, that in reproducing in portable form, as they unquestionably do, the several parts and appointments of the Temple of Solomon, including even its brazen altar, the author or authors of the Tabernacle believed, in all good faith, that they were reproducing the essential features of the Mosaic sanctuary, of which the Temple was supposed to be the replica and the legitimate successor."

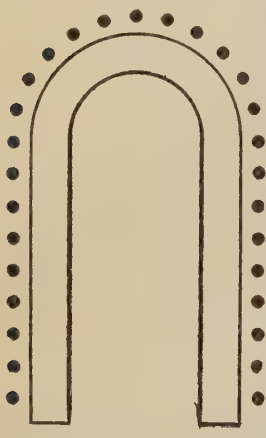
TABERNACLE, CHIEF OF THE. See *Chief of the Tabernacle.*

TABERNACLE, HOLY KNIGHT OF THE. Called *Aaronic Priest*, a grade said to have come into England (York) from Ireland about 1780.

TABERNACLE, PRINCE OF THE. See *Prince of the Tabernacle.*

TABLEAUX. French Masonic name for roster of members and also applied to the trestle-board or tracing-board.

TABLE LODGE. After the labors of the Lodge have been completed, Freemasons frequently meet at tables to enjoy a repast in common. In England and America, this repast is generally called a *banquet*, and the Lodge is said to be, during its continuance, *at refreshment.* The Master, of course, presides, assisted by the Wardens, and it is considered most proper that no profanes should be present. But with these exceptions, there are no rules specially laid down for the government of Masonic banquets. It will be seen, by an inspection of the article *Refreshment* in this work, that during the eighteenth century, and even at the commencement of the nineteenth, refreshments in English Lodges were taken during the sessions of the Lodge and in the Lodge-room, and then, of course, rigid rules were in existence for the government of the Fraternity, and for the regulation of the forms in which the refreshments should be partaken. But this system has long grown obsolete, and the Masonic banquets of the present day differ very little from those of other societies, except, perhaps, in a more strict observance of the rules of order, and in the exclusion of all non-Masonic visitors.



ARRANGEMENT OF TABLE LODGE

But French Freemasons have prescribed a very formal system of rules for what they call a *Loge de Table*, or *Table Lodge.* The room in which the banquet takes place is as much protected by its isolation from observation as the Lodge-room itself. Table Lodges are always held in the Apprentice's Degree, and none but Freemasons are permitted to be present. Even the attendants are taken from the class known as *Serving Brethren*, that is to say, waiters who have received the First Degree for the special purpose of entitling them to be present on such occasions.

The table is in the form of a horseshoe or elongated semicircle. The Master sits at the head, the Senior Warden at the northwest extremity, and the Junior Warden at the southwest. The Deacons or equivalent officers sit between the two Wardens. The Brethren are placed around the exterior margin of the table, facing each other; and the void space between the sides is occupied by the serving Brethren or attendants. It is probable that the form of the table was really adopted at first from motives of convenience. But M. Hermitte (*Bulletin*, Grand Orient, 1869, page 83) assigns for it a symbolism. He says that as the entire circle represents the year, or the complete revolution of the earth around the sun, the semicircle represents the half of that revolution, or a period of six months, and therefore refers to each the two solstitial points of summer and winter, or the two great festivals of the Order in June and December, when the most important Table Lodges are held.

The Table Lodge is formally opened with an invocation to the Grand Architect. During the banquet seven toasts are given. These are called *Santes d'Obligation*, or *obligatory toasts.* They are drunk with certain ceremonies which are prescribed by the ritual, and from which no departure is permitted. These toasts are:

1. The health of the Sovereign or Chief Magistrate of the State.
2. Grand Master and the Supreme power of the Order, that is, the Grand Orient or the Grand Lodge.
3. Master of the Lodge; this is offered by the Senior Warden.
4. The two Wardens.
5. Visiting Brethren.
6. The other officers of the Lodge, and the new initiates or affiliates if there be any.
7. All Freemasons wheresoever spread over the face of the globe (see *Toasts*).

Ragon (*Tuileur Général*, page 17) refers these seven toasts of obligation to the seven libations made by the ancients in their banquets in honor of the seven planets, the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, and the seven days of the week which are named after them; and he assigns some striking reasons for the reference. But this symbolism, although very beautiful, is evidently very modern.

The Table Lodge is then closed with the fraternal kiss, which is passed from the Master around the table, and with the usual forms.

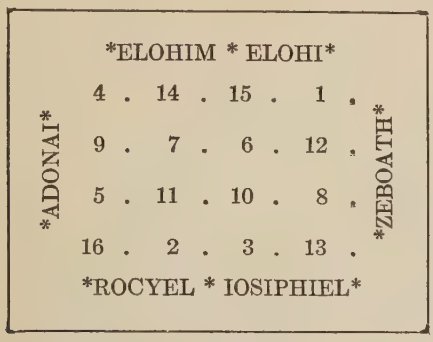
One of the most curious things about these Table Lodges is the vocabulary used. The instant that the Lodge is opened, a change takes place in the names of things, and no person is permitted to call a plate a *plate*, or a knife a *knife*, or anything else by the appellation by which it is known in ordinary conversation. Such a custom formerly prevailed in England, if we may judge from a passage in Doctor Oliver's *Revelations of a Square* (page 215), where an instance is given of its use in 1780, when the French vocabulary was employed. It would seem, from the same authority, that the custom was introduced into England from France by Captain George Smith, the author of the *Use and Abuse of Freemasonry*, who was initiated in a Continental Lodge.

The vocabulary of the Table Lodge as used at French Masonic banquets is as follows, the various references being followed in each case by the Masonic names applied to them by the Brethren:

Table-cloth, Standard.
Napkins, Flags.
Table, Tracing-Board.
Dishes, Great Plates.
Plates, Tiles.
Spoons, Trowels.
Knives, Swords.
Forks, Pickaxes.
Bottles, Casks.
Glasses, Cannons.
Lights, Stars.
Snuffers, Pincers.
Chairs, Stalls.
Meals, Materials.
Bread, Rough Ashlar.
Red Wine, Strong Red Powder.
White Wine, Strong White Powder.
Water, Weak Powder.
Beer, Yellow Powder.
Brandy, or Liqueurs, Fulminating Powder.
Coffee, Black Powder.
Salt, White Sand.
Pepper, Cement.
To Eat, To masticate.
To drink, To fire.
To carve, To hew.

TABLETS, ENGRAVED. A designation frequently used in the Ancient and Accepted Scottish Rite for the book of minutes or record; as in the Rose Croix Chapter is used the term *engraved columns*.

TABLETS OF HIRAM ABIFF. Among the traditions of the Order there is a legend referring to the tablets used by Hiram Abiff as a Trestle-Board on



GNOSTIC TALISMAN

which to lay down his designs. This legend, of course, can lay no claim to authenticity, but is intended simply as a symbol inculcating the duty of every man to work in the daily labor of life after a design that will construct in his body a spiritual temple (see *Hiram Abiff*).

TABLIER. French for *Apron*.

TACITURNITY. In the earliest catechisms of the eighteenth century it is said that "the three particular points that pertain to a Mason are Fraternity, Fidelity, and Taciturnity," and that they "represent Love, Relief, and Truth among all Right Masons." The symbol became obsolete.

TACTICS. The importance that has for many years been given to the military element in the Order of Masonic Knights Templar in America has made it necessary that special manuals should be prepared for the instruction of Knights in the elementary principles of military movements. Popular works of this kind have been: 1. *Knights Templar Tactics and Drill for the use of Commanderies, and the Burial Service of the Orders of Masonic Knighthood*, prepared by Sir Orrin Welsh, Past Grand Commander, State of New York. 2. *Knights Templar, Tactics and Drill, with the Working, Text, and Burial Service of the Orders of Knighthood, as adopted by the Grand Commandery of the State of Michigan* by Ellery Irving Garfield, E. G. C. G. Grand Commandery of Michigan. 3. *Tactics for Knights Templar, and Appendant Orders*, prepared by E. Sir Knight George Wingate Chase, of Massachusetts. 4. *Knights Templar Tactics*, by Henry B. Grant, Grand Secretary, Kentucky. These works contain the necessary instructions in the *School of the Knight*, or the proper method of marching, halting, saluting, handling the sword, etc., and the *School of the Commandery*, or directions for properly performing the evolutions on a public parade. Books of this kind have now become as necessary and as common to the Knights Templar as *Monitors* are to the Master Mason.

TALISMAN. From the Hebrew *tselem* and the Chaldaic *tsalma*, meaning an *image* or *idol*. A *talisman* signifies an implement or instrument, either of wood, or metal, or some precious stone, or even parchment, of various forms, such as a triangle, a cross, a circle, and sometimes a human head or human figure, generally inscribed with characters and constructed with mystical rites and ceremonies. The talisman thus constructed was supposed by the ancients, and even in the Middle Ages, to be invested with supernatural powers and a capacity for protecting its wearer or possessor from evil influences, and for securing to him good fortune and success in his undertakings.

The word *amulet*, from the Latin *amuletum*, which comes from the Arabic *hamalet*, anything worn, though sometimes confounded with the talisman, has a less general signification. For while the talisman served both to procure good and to avert evil, the

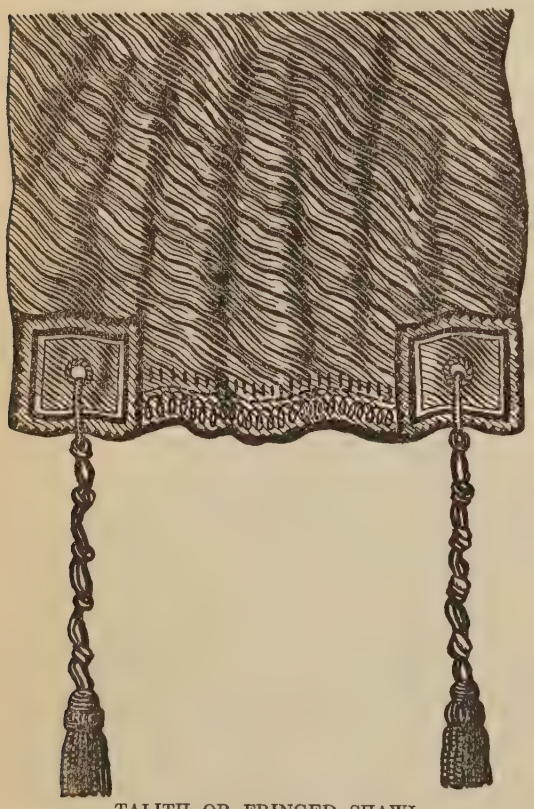
BASIL VALENTINE'S HERMETIC TALISMAN

powers of the amulet were entirely of a protective nature. Frequently, however, the two words are indifferently used.

The use of talismans was introduced in the Middle Ages from the Gnostics. Of the Gnostic talismans none were more frequent than those which were inscribed with divine names. Of these the most common were *Iao* and *Sabao*, although we find also the Tetragrammaton, and *Elohim*, *Elohi*, *Adonai*, and other Hebrew appellations of the Deity. Sometimes the talisman contained, not one of the names of God, but that of some mystical person, or the expression of some mystical idea. Thus, on some of the Gnostic talismanic gems, we find the names of the three mythical kings of Cologne, or the sacred *Abraxas*. The orthodox Christians of the early days of the church were necessarily influenced, by the popular belief in talismans, to adopt many of them; although,

of course, they sought to divest them of their magical signification, and to use them simply as symbols. Hence we find among these Christians the Constantinian monogram, composed of the letters *X* and *P*, or the *Vesica Piscis*, as a symbol of Christ, and the image of a little fish as a token of Christian recognition, and the anchor as a mark of Christian hope.

Many of the symbols and symbolic expressions which were in use by the alchemists, the astrologers, and by the Rosicrucians, are to be traced to the Gnostic talismans. The talisman was, it is true, converted from an instrument of incantation into a



TALITH OR FRINGED SHAWL

symbol; but the symbol was accompanied with a mystical signification which gave it a sacred character.

It has been said that in the Gnostic talismans the most important element was some one or more of the sacred names of God, derived either from the Hebrews, the Arabians, or from their own abstruse philosophy; sometimes even in the same talisman from all these sources combined. Thus there is a Gnostic talisman, said by G. W. King to be still current in Germany as an amulet against plague. It consists of a silver plate, on which are inscribed various names of God surrounding a magic square, whose figures computed every way make the number thirty-four. In this Gnostic talisman, we will observe the presence not only of sacred names, but also of mystical. And it is to the influence of these talismanic forms, developed in the symbols of the Secret societies of the Middle Ages, and even in the architectural decorations of the builders of the same period, such as the Triangle, the Pentalpha, the Double Triangle, etc., that we are to attribute the prevalence of sacred names and sacred numbers in the symbolic system of Freemasonry.

We do not need a better instance of this transmutation of Gnostic talismans into Masonic symbols, by a gradual transmission through alchemy, Rosicrucianism, and Medieval architecture, than a plate to be found in the *Azoth Philosophorum* of Basil Valentine, the Hermetic philosopher, who flourished in the seventeenth century. This plate, which is Hermetic in its design, but is full of Masonic symbolism, represents a winged globe inscribed with a triangle within a square, and on it reposes a dragon. On the latter stands a human figure with two hands and two heads, surrounded by the sun, the moon, and five stars representing the seven planets. One of the heads is that of a male, the other of a female. That hand attached to the male part of the figure holds the Compasses, that to the female, a Square. The Square and Compasses thus distributed seem to indicate that originally a phallic meaning was attached to these symbols as there was to the Point within the Circle, which in this plate also appears in the center of the globe. The Compasses held by the male figure would represent the male generative principle, and the Square held by the female, the female productive principle. The subsequent interpretation given to the combined Square and Compasses was the transmutation from the Hermetic talisman to the Masonic symbol.

TALITH. An oblong shawl worn over the head or shoulders, named, from its having four corners, the *Arba Canphoth*. It is also called *Tsitsith*, from the fringes on which its holiness depends. The *talith* is made of wool or camel's hair. The wool fringe is carefully shorn and specially spun. Four threads, one of which must be blue, are passed through eyelet holes made in the four corners. The threads being double make eight. Seven are of equal length; the eighth must twist five times round the rest and be tied into five knots, and yet remain equal in length to the other seven. The five knots and eight threads make thirteen, which, with the value of the Hebrew word *tsitsith*, 600, accomplishes 613, the number of precepts of the moral law, and which is the number of letters in Hebrew composing the Decalogue. 613 represents 248 positive precepts, or members of the human body, and 365 negative precepts, or number of human veins. Jesus of Nazareth wore the *tsitsith:* "And behold a woman . . . came behind him and touched the *hem* of his garment" (Matthew ix, 20); and he rebuked the Pharisees for their ostentation in enlarging the *borders*, the Greek κράσπεδα, meaning *fringes* of their garments (Matthew xxiii, 5).

TALJAHAD. Rendered in Hebrew thus טל ויחר, meaning *Angel of Water*, and found in the Twenty-ninth Degree of the Ancient and Accepted Scottish Rite ritual.

TALMUD. The Hebrew word תלמוד, signifying *doctrine*. The Jews say that Moses received on Mount Sinai not only the written law which is contained in the Pentateuch but an oral law, which was first communicated by him to Aaron, then by them to the seventy elders, and finally by these to the people, and thus transmitted, by memory, from generation to

generation. This oral law was never committed to writing until about the beginning of the third century, when Rabbi Jehuda the Holy, finding that there was a possibility of its being lost, from the decrease of students of the law, collected all the traditionary laws into one book, which is called the *Mishna*, a word signifying *repetition*, because it is, as it were, a repetition of the written law. The Mishna was at once received with great veneration and many wise men among the Jews devoted themselves to its study.

Toward the end of the fourth century, these opinions were collected into a book of commentaries, called the *Gemara*, by the school at Tiberias. This work has been falsely attributed to Rabbi Jochanan; but he died in 279, a hundred years before its composition. The Mishna and its Commentary, the Gemara, are, in their collected form, called the *Talmud*. The Jews in Chaldea, not being satisfied with the interpretations in this work, composed others, which were collected together by Rabbi Ashe into another Gemara. The former work has since been known as the *Jerusalem Talmud*, and that of Rabbi Ashe as the *Babylonian Talmud*, from the places in which they were respectively compiled. In both works the Mishna or law is the same; it is only the Gemara or Commentary that is different.

The Jewish scholars place so high a value on the Talmud as to compare the Bible to water, the Mishna to wine, and the Gemara to spiced wine; or the first to salt, the second to pepper, and the third to spices. For a long time after its composition it seemed to absorb all the powers of the Jewish intellect, and the labors of Hebrew writers were confined to treatises and speculations on Talmudical opinions.

The Mishna is divided into six divisions called *Sederim*, whose subjects are: 1. The productions of the earth; 2. Festivals; 3. The rights and duties of women; 4. Damages and injuries; 5. Sacrifices; 6. Purifications. Each of these *Sederim* is again divided into *Massicoth*, or treatises, of which there are altogether sixty-three.

The *Gemara*, which differs in the Jerusalem and Babylonian redactions, consists of commentaries on these *Massicoth*, or treatises.

Of the Talmud, Lightfoot has said that the matters it contains "do everywhere abound with trifles in that manner, as though they had no mind to be read; with obscurities and difficulties, as though they had no mind to be understood; so that the reader has need of patience all along to enable him to bear both trifling in sense and roughness in expression." Stehelin concurs in a similar opinion; but Steinschneider, as learned a Hebraist as either, has expressed a more favorable judgment.

Although the Talmud does indeed contain many passages whose peculiarities found little favor with Doctor Mackey, he deemed it, nevertheless, extremely serviceable as an elaborate compendium of Jewish customs, and it has therefore been much used in the criticism of the Old and New Testaments. It furnishes also many curious illustrations of the Masonic system; and several of the traditions and legends, especially of the higher Degrees, are either found in or corroborated by the Talmud. The treatise entitled *Middoth*, for instance, gives us the best description extant of the Temple of Solomon.

TAMARISK. The sacred tree of the Osirian Mysteries, classically called the *Erica*, which see.

TAMMUZ. The Hebrew word תמז. The tenth month of the Hebrew civil year, and corresponding to the months June and July, beginning with the new moon of the former.

TANGA TANGO. A Peruvian triune symbol, signifying *one in three and three in one.*

TANNEHILL, WILKINS. Born in Tennessee, in 1787. He was one of the founders, in 1813, of the Grand Lodge of Tennessee, and was for seven years Grand Master of that Body. He was also a contributor to the literature of Freemasonry, having published in 1845 a *Master Mason's Manual;* which was, however, little more than a compilation from the preceding labors of Preston and Webb. In 1847, he commenced the publication of a Masonic periodical under the title of the *Portfolio*. This was a work of considerable merit, but he was compelled to discontinue it in 1850, in consequence of an attack of amaurosis, loss of sight. One who knew him well, has paid this just tribute to his character: "Simple in feeling as a child, with a heart warm and tender to the infirmities of his Brethren, generous even to a fault, he passed through the temptations and trying scenes of an eventful life without a soil upon the purity of his garments." He died June 2, 1858, aged seventy-one years.

TAPIS. The name given in German Lodges to the Carpet or Floor-Cloth on which formerly the emblems of Freemasonry were drawn in chalk. It is also sometimes called the *Teppich*.

TAROT. A playing card, seventy-eight to the pack; fifty-six are called the *Lesser Arcana* and are divided into four suits; the wands or clubs, the cups or hearts, the swords or spades, and the pentacles or diamonds. Each suit contains four court cards, the King, Queen, Knight and Page, with ten spot cards, numbered from ace to ten. The spots are usually presented in geometrical designs and sometimes combined with pictures illustrating the inner meaning of the cards. The rest of the cards, known as the *Greater Arcana*, comprises a series of symbolic pictures. Each of the cards has a special title and a number. The doctrine behind these symbols has many forms and meanings; veiled as it is by symbols, it speaks many languages, and its emblems convey a message to students of alchemy and astrology. As one writer upon the subject says "it is full of meaning no matter by what path the student may have approached the truth which is at the head of the ancient mysteries, and though its symbolism expresses universal ideas it also represents a particular version of sacred science, being a symbolic alphabet of the occult philosophy of Israel." In its present form the Tarot dates from the fourteenth century, but many authorities believe it to have come down to us from a much earlier source. Those who credit the cards with a more modern origin derive the name from *Tarote*, meaning spotted, and in French frequently applied to the checker work on the backs of playing cards. Those who connect the cards with many more centuries of age refer the name to *Thoth*, an Egyptian Deity resembling the Greek God Hermes, and later identified with Hermes Trismegistus. Thoth was the God of intelligence, magic, science and invention, who taught the people to write and calculate. The

philosophical aspects of the subject are treated in *Les 22 Arcanes du Tarot Kabbalistique, Le Symbolisme Hermétique,* also the beautiful treatise *Le Tarot des Imagiers du Moyen Age* with specially designed set of the symbolical cards, all three of these works by Oswald Wirth of Paris; the *Tarot of Bohemians,* by Papus, the pen name of Dr. Gerard Encausse; *An Introduction to the Study of Tarot* by Paul F. Case, New York, 1920, and a general discussion is in *Prophetical, Educational and Playing Cards,* by Mrs. John King Van Rennselaer.

TARSEL. In the earliest Catechisms of the eighteenth century, it is said that the furniture of a Lodge consists of a "Mosaic Pavement, Blazing Star, and Indented Tarsel." In more modern catechisms, the expression is "indented tessel," which is incorrectly defined to mean a *tessellated border. Indented Tarsel* is evidently a corruption of *indented tassel;* for a definition of which see *Tessellated Border.*

TARSEL BOARD. We meet with this expression in some of the old Catechisms as a corruption of *Trestle-Board.*

TARSHATHA. Used in the Degree of Knight of the East in the Ancient and Accepted Scottish Rite, according to the modern ritual of the Southern Masonic Jurisdiction of the United States, for Tirshatha, and applied to the presiding officer of a Council of Princes of Jerusalem (see *Tirshatha*).

TASMANIA. An island forming the seventh state of the Commonwealth of Australia. The Grand Lodge of Ireland established a Lodge in this country in 1823 which did not long remain active. The first English Lodge, Tasmanian Union, No. 781, was constituted at Hobart Town in 1846. English Freemasonry, however, had many difficulties to contend with before it was firmly established. Hope Lodge had been granted a Dispensation in 1852 and the Rev. R. K. Ewing was elected Master. In 1856 two Lodges were formed from it, namely, Faith and Charity, and Brother Ewing was appointed Provincial Grand Master for the two. Tasmanian Union Lodge did not countenance these proceedings and was suspended by Brother Ewing. It remained closed for nine months. When Brother Ewing left Tasmania in 1870 the Provincial Grand Lodge ceased to exist, but in 1875 a new one under Brother W. S. Hammond was opened. Towards 1876 the clouds began to disperse and by 1885 there were seven Lodges under each of the English and Irish Grand Lodges and four under the Grand Lodge of Scotland. On June 26, 1890, the Grand Lodge of Tasmania was constituted with all due ceremony.

TASSELS. In the English and French Tracing-Boards of the First Degree, there are four *tassels,* one at each angle, which are attached to a cord that surrounds a tracing-board, and which constitutes the true *tessellated border.* These four cords are described as referring to the four principal points, the Guttural, Pectoral, Manual, and Pedal, and through them to the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice (see *Tessellated Border,* also *Talith*).

The Hebrew word *tsitsith* ציצה means both *fringes* and *tassels* in the Old Testament. Note Deuteronomy (xx, 12), where the older translation has *fringes* and the Revised Version gives *borders,* the latter agreeing with *border* of Mark (vi, 56) and Luke (viii, 44). Where the Revised Version has *border* throughout, the Authorized Version has *hem* in Matthew (ix, and xiv, 36). As symbols of great importance their use was ordered in Numbers (xv, 38, 40), "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue: That ye may remember, and do all my commandments, and be holy unto your God."

TASTING AND SMELLING. Of the five senses, *hearing, seeing,* and *feeling* only are deemed essential to Freemasons. *Tasting* and *smelling* are therefore not referred to in the instructions, except as making up the sacred number five. Preston says: "Smelling and Tasting are inseparably connected; and it is by the unnatural kind of life which men commonly lead in society that these senses are rendered less fit to perform their natural duties."

TATNAI AND SHETHAR-BOZNAI. Tatnai was a Persian Satrap or Governor of the Province west of the Euphrates in the time of Darius and Zerubbabel; Shethar-Boznai was an officer under his command. The two united with the Apharsachites in trying to obstruct the building of the Second Temple, and in writing a letter to Darius, of which a copy is preserved in Ezra (6–17). In this letter they reported that "the house of the great God" in Judea was being builded with great stones, and that the work was going on fast, on the alleged authority of a Decree from Cyrus. They requested that search might be made in the Rolls Court whether such a Decree was ever given, and asked for the King's pleasure in the matter. The decree was found at Ecbatana, and a letter was sent to Tatnai and Shethar-Boznai from Darius, ordering them no more to obstruct, but, on the contrary, to aid the Elders of the Jews in rebuilding the Temple by supplying them both with money and with beasts, corn, salt, wine, and oil for the sacrifices. Shethar-Boznai, after the receipt of this Decree, offered no further obstruction to the Jews. Their names have been hence introduced into some of the high Degrees in Freemasonry.

TAU. The last letter of the Hebrew alphabet is called *Tau,* and it has the power of the Roman *T.* In its present form ת, in the square character now in use, it has no resemblance to a cross; but in the ancient Hebrew alphabet, its figure ×, or +, was that of a cross. Hence, when it is said, in the vision of Ezekiel (ix, 4) "Go through the midst of the city, and set a mark (in the original, תּ, *tau*) upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof"—which mark was to distinguish them as persons to be saved, on account of their sorrow for sin, from those who, as idolators, were to be slain—the evident allusion is to a cross. The form of this cross was × or +, a form familiar to the people of that day. But as the Greek letter *tau* subsequently assumed the form which is still preserved in the Roman *T,* the tau or tau cross was made also to assume the same form; so that the mark tau is now universally recognized in this form, T.

This *tau, tau cross,* or *tau mark,* was of very universal use as a sacred symbol among the ancients. From the passage of Ezekiel just cited, it is evident

that the Hebrews recognized it as a sign of salvation; according to the Talmudists, the symbol was much older than the time of Ezekiel, for they say that when Moses anointed Aaron as the High Priest, he marked his forehead with this sign. Speaking of the use of the tau cross in the Old Testament, Didron says in his *Christian Iconography* (page 370) that "it saved the youthful Isaac from death, redeemed from destruction an entire people whose houses were marked with that symbol, healed the envenomed bites of those who looked at the serpent raised in the form of a tau upon a pole, and called back the soul into the dead body of the son of that poor widow who had given bread to the prophet."

Hence, in Christian iconography, the tau cross, or cross of the Old Testament, is called the *Anticipatory Cross*, because it anticipated the four-limbed Cross of the Passion, and the typical cross because it was its type. It is also called the *Cross of Saint Anthony*, because on it that saint is supposed to have suffered martyrdom.

Maurice, in his *Indian Antiquities*, refers to it the *tiluk*, or mark worn by the devotees of Brahma.

Davies, in his *Celtic Researches*, says that the *Gallicum tau*, or the tau of the ancient Gauls, was among the Druids a symbol of their supreme god, or Jupiter.

Among the Egyptians, the tau, with an oval ring or handle, became the *Crux Ansata*, and was used by them as the constant symbol of life. Doctor Clarke says (*Travels* v, page 311) that the tau cross was a monogram of Thoth, "the symbolical or mystical name of Hidden Wisdom among the ancient Egyptians."

Dupuy, in his *History of the Templars*, says that the tau was a Templar emblem. Von Hammer, who lets no opportunity of maligning the Order escape him, adduces this as a proof of the idolatrous tendencies of the Knights. He explains the tau, which, he says, was inscribed on the forehead of the Baphomet or Templar idol, as a figure of the phallus; hence he comes to the conclusion that the Knights Templar were addicted to the obscene worship of that symbol. It is, however, entirely doubtful, notwithstanding the authority of Dupuy, whether the tau was a symbol of the Templars. But if it was, its origin is rather to be looked for in the supposed Hebrew idea as a symbol of preservation. It is in this sense, as a symbol of salvation from death and of eternal life, that it has been adopted into the Masonic system, and presents itself, especially under its triple combination, as a badge of Royal Arch Masonry (see *Triple Tau*).

TAU CROSS. A cross of three limbs, so called because it presents the figure of the Greek letter T (see *Tau*).

TAXIL, LEO. Pen-name of a literary adventurer and rogue, Gabriel Antoine Jogand-Pagès, born at Marseille, France, March 21, 1854, and who died in 1907. Educated by the Jesuits in a Reform School and left their hands embittered against religion and became identified with groups of Free-Thinkers, where his outrageous opinions were taught to others by speech and pen. He arrived at Paris in 1879. His literature did not only discuss religious beliefs, which he derided with a witty irony; Taxil dragged through the mud all holy things and accused the clergy of all abominations. Careless about truth, gifted with a lively imagination and an astonishing audacity, Leo Taxil soon acquired a reputation as one of the most dangerous enemies of the Roman Catholic faith. On pretext of tearing away the veil he used obscenity as in *Les Amours Secrètes de Pie IX*, *The Private Love Affairs of Pius IX*, for the publication of which he was heavily fined. He established a journal, the *Anti-Clerical*, and organized a League of Free-Thinkers estimated to have had seventeen thousand members.

Taxil thought it well in 1881 that he should be received as a Freemason. His publications caused the Lodge, Le Temple de L'Honneur français, to hesitate, but the proposer of Taxil insisted upon the exceptional anti-clerical purity of his candidate and that the grossness of the past ought to be considered justifiable warfare. The Lodge permitted him to be received but he was not to their taste in Lodge and received only the one Degree of Apprentice. He was also accused before the Lodge of some wrong-doing and condemned to expulsion. In order to be revenged upon Freemasonry, Taxil had the idea of returning to Roman Catholicism. He solemnly adjured his errors, April 23, 1885, and did penance under form of a prolonged monastic retreat. In order to redeem his fortunes he planned to betray the secrets of Freemasonry through a new kind of literature, one which soon created an eager desire in clerical circles. From 1885 to 1886 he published a series of works comprised under the general title *Complete Revelations upon Freemasonry*, which publications had an enormous vogue. Although Madame Jogand continued an anti-clerical sale of books, the first productions of her husband, she pretended in the meantime to have broken off all relations with him. In reality the couple were well arranged to exploit two sets of innocent clients.

After the hypocritical conversion, the Apostolic Ambassador of the Pope, Monsignore di Bendi, invited Leo Taxil to put his pen henceforth at the service of the Holy Church. Taxil did not need to be urged. Nothing was easier than to serve the Roman Church some of the fancy dishes so entirely to his taste. It sufficed to relate fables as senseless as possible about Freemasonry and to bring in the devil under aspects the most extravagant. That double sauce was swallowed with delight and digested by a credulity without reserve, founded on the horror with which Freemasons have inspired the Roman Church for nearly two centuries, no less than the belief by the poor Roman clergy in mysterious deviltries and devilish apparitions with which their imaginations are saturated from early youth. With this belief in mind, Taxil, blessed by the Church, allowed his pen to run away. His first anti-Masonic work, the *Brothers Three Points*, *Les Frères Trois-Points*, referring thus to the Continental abbreviation of Masonic words ∴, was published in 1886 and in five months had circulated twenty-two thousand copies. The German translation appeared soon afterwards and was warmly recommended by the Jesuit Gruber and welcomed with praise by all the German Roman Catholic press. In editing his *Les Frères Trois-Points*, Taxil was supported by the *Encyclical* of Leo XIII, April 20, 1884, in which the Vicar of Christ recommended all ecclesiastical dignitaries to

strip the mask from Freemasonry and show how under cover of that Institution the spirits of evil work against God live there in all their invincible perfidy and hypocrisy. The Sovereign Pontiff thus conceived Freemasonry as a den of devils and of deviltries. Taxil had only to let himself go along that track to satisfy Roman Catholic credulity. No hesitation had he. His descriptions of the Lodge were astounding. Here, he tells us, the candidate *Frère Trois-Points* is introduced on his arrival to an infernal chamber draped with images glorifying Lucifer and his reign, some devilish conjurations and operations of black magic, according to Taxil, effectively put the Chapters of Freemasonry in direct relation with the Evil One. Taxil declared that he had not been fully admitted, and at the outset these things seemed unbelievable, but he assures us his methodical and patient researches furnished such proofs that he was convinced that the infernal spirit took an effective part in the mysterious control of Freemasonry. Organization and government of the secret sect are, he said, too diabolical to justify a purely human expectation. The next paragraph contains examples of Taxil's fanciful style.

Leaving the first infernal chamber, the candidate is led into a white chamber ornamented with emblems of Lucifer and is then introduced, blind-folded, in a black room. There he is to commit his first murder. He is placed in the presence of a sheep which, by means of a gag, is prevented from bleating, and which has had a region about the heart carefully shaven. Near the breast is placed an initiate charged to imitate the moaning of a gagged man. The Grand Master pronounces in a most impressing voice, "Thou knowest, Brother, that some traitors are even encountered in the bosom of the most excellent associations. A miserable wretch belonging to one of our Lodges proceeded to betray our holy cause and we have succeeded in seizing him. He is here, bound, at our feet—his last hour has struck—listen to the moans of rage that he murmurs. He knows that he will not escape justice. Brother, thy initiation this day bestows on thee the honor of fulfilling on him the act of justice. Touch then the place where thy dagger ought to be thrust that thy avenging arm may not tremble." The left hand of the candidate is then put on the shaven skin of the sheep, which stirs itself. The neophyte thinks he touches the skin of a man of which he feels the heart. At the command he thrusts forward his dagger and believes himself to have killed a man. He thus becomes an assassin by consent. Following many diabolical conjuries, this completes the initiation according to Taxil. There are some feminine initiations which were equally described under the inspiration of that grotesque style credited in the eighteenth century to the Order of the Mopses.

The most sensational revelations of Leo Taxil claimed to tell the key of the secret symbols of Freemasonry. With his accustomed credulity Gruber writes on this subject, "Taxil positively confirms that he unveils in reality the true key of the Masonic symbols and he challenges all Freemasons invested with the Eighteenth Degree to find any defect of the least inaccuracy, however insignificant. The fact is that the Masonic publications are not risking a test about the exactness of the key reproduced by Leo Taxil. Any doubt is thus impossible. The communicated key is really the true key of the secret symbols of Freemasonry." That "true" key of which he speaks is based upon the Five Pointed Star and reversed with additions so as to show a figure never in the Masonic symbolism, exhibiting the head of a goat, the emblem of lewdness. Taxil has embroidered this theme with all his versatile obscenity. Taxil had several imitators. One of these was the Italian at Naples, Margiotta, who in 1895 printed a book about the Devil as the Supreme Chief of Freemasonry. Ernst Diestel in his work published in 1921 at Berlin, *Der Teufel als Sinnbild des Bosen*, says that in some months Taxil gathered five thousand francs, thanks to his spicy book, which aroused great commotion.

Leo Taxil was not satisfied with playing a leading part himself. There entered upon the stage an uncertain, not to say an unreal, person, Miss Diana Vaughan, who from 1895 to 1897 was credited with publishing the recollections of a converted satanist. She romanced most extravagantly, that her father founded at Louisville, Kentucky, a sacrilegious body of a thousand members and instructed Diana in satanism, took part in shameless travesties of church services, that she was further initiated, that that prominent Freemason, General Albert Pike, knew she was a Grand Priestess, and that he therefore greeted her with profound respect. All this outrageous nonsense seems beyond any belief. But the wild story served Taxil's purpose. This imaginary expert of Leo Taxil was put into correspondence with the Vatican itself. Since 1887 Pope Leo XIII had received Leo Taxil in special audience. "My son," demanded of him the Vicar of Christ, "What do you desire?" "To die this moment at the feet of the Holy Father would be a fulfillment of my wishes," responded with well-acted emotion the shameless mystifier. The poor Pope fell into the trap and protested with his most benevolent smile, insisting on the usefulness of the life of Taxil, so precious for the battle of faith. The Pope pointed out his private library where figured in a prominent place all the written revelations of Taxil which His Holiness had read from the first up to the last. In April, 1895, Taxil dedicated to the Pope his extravagant work entitled *Le Diable et la Révolution, The Devil and the Revolution.*

Here we may cite an edifying correspondence established between Cardinal Parocchi and the imaginary Miss Vaughan. The nonexistent ex-satanist wrote November 29, 1895, "Eminence: I pray you to accept an example of the *Neuvaine eucharistique* (a recital of her pretended confession). Condescend, Eminence, to receive with indulgence this little book which has been prepared in expiation of numerous crimes and not to be forgotten in your prayers, the most unworthy of the undeserving who calls herself your very humble servant in Jesus, Mary, and Joseph." Cardinal Parocchi did not hesitate to reply. "Rome, December 16, 1895. Miss and dear daughter in our Lord: It is with a lively and tender emotion that I have received your letter of November 29 and, at the same time, the *Neuvaine eucharistique.* You cause me to hope of seeing you at Rome when circumstances will permit of leaving your place of refuge. I will receive you with the greatest satis-

faction. Your conversion is one of the most admirable triumphs of grace that I know. I read at this moment your recollections which are of consuming interest. Accept my benediction and consider me as yours in the heart of Jesus." May 27, 1896, Rod. Verzichi, intimate Secretary of the Pope, said in his turn, "Miss: Monsignore Sardi, who is one of the Private Secretaries of the Holy Father, has directed me to write you by order of His Holiness. I have the mission of making known to you that His Holiness has read with great pleasure your *Neuvaine eucharistique*." The interest taken in so high a place about the mysterious Miss Diana Vaughan excited curiosity in all the Roman Catholic world about the location of that fantastic convert. Where was she? Why did she not show herself? She was held in hiding for if the Freemasons were able to discover her she would be killed at once!

Crowning the mystification a grand anti-Masonic Congress was held at Trente September 26 to October 1, 1896. All Roman Catholicism was eager for a public disclosure of the revelations of Leo Taxil and of Diana Vaughan. Some preliminary reunions had been held at Rome, Turin, Vienna, Pesth, Berlin Lisbon, Paris and Brussels. Throughout the influence of Taxil prevailed no less than at the General Assembly the German Roman Catholics held at Dortmund. From the innumerable Prelates invited to the Congress at Trente to definitely strip the mask from the ignoble sect of Freemasons, Taxil had constituted an anti-Masonic Central Committee whose reports were received by Leo XIII in August, 1896. The anti-Masonic crusade displayed his standard. In September, Trente saw an influx of thirty-six Bishops, fifty Episcopal Delegates, sixty-one representatives of the press; the Prince Charles de Lowenstein, who with Cardinal Prince Bishop Haller de Salzburg, took the presidency of the Congress. About one thousand members were present at the Council of Trente, eighteen thousand persons taking part in the Grand Procession. Cardinal Prince Bishop Haller de Salzburg, an aristocratic German Roman Catholic, had at the outset responded expansively to the call of Leo Taxil, who became a hero. He was applauded at Trente wherever he appeared. His portrait figured among the saintly images. When he took the floor at the session of September 27 he was applauded with frenzy by Italians and French. The Holy Father had sent by telegraph his benediction and urged the routing out of the Masonic pests with the arms that he had foreseen and advised in his *Encyclical*. Father Schwarz d'Offenbach, member of the Landtag Wurtembergeois, exposed with a rigorous logic atheism conducted as satanism. When the name of Taxil was pronounced the Assembly stamped its feet with enthusiastic delight. They then saw the hypocrite arise, remove his cap, and bow his thanks in all directions.

Notwithstanding this approval the mystery of Diana Vaughan tormented these spirits. Where was that young woman? Why did she never show herself? Some deceit about her might be in play. A special session was assigned to the examination of the question. On opening the debate the Abbé Bessonies solemnly declared that all anti-Masonic France held as true the revelations of Diana Vaughan. In doubting the existence of Diana or in suspecting the truth of her revelations they would then commit an offense against the anti-Masonic cause. Clamorous applause wound up this discourse. Then a German priest who had not entirely lost his head, Doctor Baumgarten, arose to put three questions: first, who is the priest who received the confession of Diana?; second, on what day?; third, what are the names of the parents of Diana? These questions were skilfully put, for they provided for a response without making inquiries of her in person. Taxil was not embarrassed at all about this. When he arose to reply he was greeted with an uproar. He contented himself by saying to his questioner, "What you are doing here turns to the benefit of the Freemasons. I swear to have seen Miss Diana with my own eyes but I am not able to indicate the convent which shields her. I guarantee the fact. I am able to tell you I have in my pocket the necessary documents but you have not the right to know them. You are too curious, dear Sir. The dagger of the Freemasons is lifted at all hours above Diana Vaughan. Let us be silent, then, lest we put the saint in peril. Before a commission of men of confidence I will expose my proofs but not before you." Such was, in part, the reply of Taxil. But Doctor Baumgarten was to have his revenge some months later.

In the meantime the Congress of Trente was for Taxil a prolonged success, a triumph. Princes, ecclesiastical and of the laity, held themselves in amity with him, but they did not cease to mention the celebrated Miss Diana. So much so that Taxil resolved to satisfy the Roman Catholic curiosity on April 17, 1897. On that date he presented himself before the public which crowded in the hall of the Geographical Society at Paris. He shamelessly declared himself to have erected during the past twelve years a gigantic series of hoaxes. All that he had written or told was only pure pleasantry on his part. Addressing himself at the conclusion to the numerous ecclesiastics present, he said to them, with all his scorn, "My Reverend Fathers: I sincerely thank my colleagues the Roman Catholic press and our Lords, the Bishops, of having so excellently assisted me to construct a work, the finest and greatest of all my trickeries!"

This impudent discourse had for its effrontery and its cynicism no equal in literature. He avowed himself capable of infanticide because palladism, or satanism, was dead and he himself, its father, had killed it. The only Diana Vaughan that he knew was a young girl whom he employed as a stenographer. For twelve years his purpose had been to study the depths of the Roman Catholic Church by the aid of a series of deceptions which had revealed to him the secrets of the spirit and of the heart in that priestly hierarchy. He had succeeded beyond his most audacious hopes. The means of attaining this end had been suggested to him by the fact that the Roman Catholic Church saw in Freemasonry its most dangerous adversary and that numerous Roman Catholics, the Pope at their head, believed that the devil was the chief of that association. He affirmed that at Rome the Cardinals and the officials of the papal government were informed but had, in bad faith, patronized the writings published under his name,

as well as under the name of Bataille and of Diana Vaughan; the Vatican knew the fraudulent nature of these pretended revelations but was charmed to make use of them in order to bring about among the faithful a belief profitable to the Roman Catholic Church. The Bishop of Charleston, he declared, had written to the Pope that the stories relative to that city were false but Leo XIII had imposed silence on this Prelate, as well as upon the Apostolic Vicar of Gibraltar who had affirmed that there was not in that country the underground places where Freemasons celebrated the infamous ceremonies described by Bataille. Thus Taxil went on to the end, calmly, in the midst of the yelling and curses of the audience, which understood too late why they had been required on entering to give up at the door of the hall their sticks and umbrellas. Finally the furious public could be held no more in place. Taxil escaped, thanks to the protection of the police, and coolly betook himself to a neighboring café.

For some time the anti-Masonic movement in France slackened its pace, reflecting on its wounds; but there were even then certain persons who refused to believe in an unreal Diana and who insinuated that she had been sold for an enormous sum to the Palladists because Taxil was embarrassed by her presence—but ultimately this version came to silence. Canon Mustel, a Roman Catholic dignitary, in his retraction, says Lea, *Histoire d'une Mystification*, Paris, 1901, declared that on the day when Hell should swallow up Taxil, its foul prey, the damned themselves, shuddering with loathing, would bow their heads under the burden of that fresh humiliation. As an excuse for the faith that he had witnessed in regard to the marvelous revelations, the Canon made the observation that Taxil knew as much so as many well-informed Roman Catholics, the principles and practise of that Church in the difficult and abstruse matter of supernatural manifestations, and the success of the impostor was explained solely because he had built an edifice of fraud on solid ground!

Of all the hoaxes perpetrated in the world's history, none surely is more amazing than the one concerning Leo Taxil, first a rabid proclaimer and atheistic organizer of modern irreligion, then a chastened petitioner for the Masonic Degrees, soon repudiated and cast out by the Brotherhood of the Craft, he turned with revenge in his heart to the Church of Rome, was welcomed as a penitent, advertised as an authority on Freemasonry whose experience fully confirmed and fortified the antagonism of the Papal Power toward the Fraternity, and after a financially profitable career in publishing his scandalous attacks, he openly bared his duplicity when he could no longer defer an explanation which confessed his utter faithlessness and branded him as the greatest of liars. In the religious weekly of Paris, *Semaine religieuse de Paris*, 1900, page 214, Abbé Hemmer says, "Faut-il rappeler, à notre honte, la créance qu'ont rencontrée, chez les catholiques, les inventions de M. Leo Taxil, son Roman de Diana Vaughan, et toutes les sornettes du palladisme et de l'occultisme? Faut-il rappeler que des religieux, dans leurs journaux et dans des revues prétendues savantes, des prédicateurs du haut de la chaire, se sont fait les échos et les garants de ces sottises?" That is to say, "Must we recall, to our shame, the credulity that among Roman Catholics met the inventions of Leo Taxil, his romance about Diana Vaughan, and all the idle tales of palladism and of occultism? Must we recall that some pious persons in their journals and in reviews pretentiously wise, preachers from the height of the pulpit, have made themselves the echos and the pledges of these stupidities." What was the cause of this gullibility?

Pope Leo XIII on April 20, 1894, in a long and detailed address to members of the Roman Catholic Church undertook to define at once the doctrine, the methods and the purposes of Freemasonry to the end that his followers might understand the nature of the organization and oppose to it an effective resistance. The result of the inquiries of the Pope are contained in his initial phrase. "The human race is divided into two parties, of which the one adheres to God and to Christ, while the other is the Kingdom of Satan battling against the Deity." He asserted that to this last belongs the Masonic Order, seeking to defeat the Church of God and to restore paganism after eighteen hundred years, a senseless desire whereby they were able to recognize the ceaseless hatred of Satan against God, the unsatisfied thirst for vengeance which animated the Evil One. In solemn terms the Pope ordered all the Bishops of the Roman Catholic world to unmask the Freemasons and to teach the people that these bigots were in reality friends of the devil and enemies of God. A declaration so formal and without reserve emanating thus from the one they accepted as the infallible chief of the Roman Catholic Church could not fail to produce a profound impression upon the faithful.

The inevitable result of all this denunciation was to credit Freemasonry with the worship of the devil. An eager and credulous fanaticism developed this belief. Father Joseph Muller of Vienna in his *Geheimnisee der Holle, Secrets of Hell*, undertook to prove that Freemasonry was the organized cult of Satan: John Kostka claimed to expose the same theory in his book *Lucifer Démasqué*. The Bishop of Grenoble, Monsignore Fava, declared that Freemasonry was nothing else than the religion of Satan. The Jesuit Archbishop Meurin in a work of some magnitude, *La Franc-Maçonnerie, Synagogue de Satan*, declared that Charleston was the provisional Rome of the Satanic Synagogue; that Satan appeared there to his representatives and gave them their orders; the Grand Master of the Supreme Council of Charleston was the Pope, the Vicar General of Satan on earth; the rites of this infernal cult were only reserved to the greater dignitaries and the anonymous author of *La Loge noire* declared that the candidate himself at the beginning of his initiation was made aware that Lucifer was the true God and to wipe out the Christian baptism received a baptism of fire, the baptism of Lucifer.

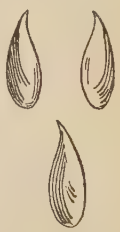
The grotesque idea of the devil presiding in person over meetings of the Masonic Fraternity dies hard in France, but references to that belief are now so usually met by a reminder of the exploded inventions of Leo Taxil that only among the more credulous does the belief persist with anything of the former sovereignty. Even the later anti-Masonic publications on the Continent frequently get around to the position that they are but speaking figuratively in

linking the devil with the Craft. Charles Nicoullaud in his *L'Initiation Maçonnique*, second edition, tells of the difficulty he meets with those who look at his attacks upon the Craft as another outbreak of Taxilism. "Leo Taxil, already the tool of the sect which slandered the Church of Rome as it appears on the instigation of Freemasonry, played an infamous comedy of which he publicly boasted. In that he has again to serve the said Freemasonry after having exploited the credulity of too confident Roman Catholics. That is understood. These have believed on the word of this afflicted person—and we have no intention of arguing with the Lodges where he belongs—instead of passing through the sieve of mystical theology and initiatory science the facts that he bore. That was a mistake. But because it was once an error, it does not follow that a Roman Catholic ought always and necessarily to deceive himself about the study of supernatural deviltry." After crediting the Freemasons in his introduction with tactical ability, Nicoullaud asks sarcastically (page 4), "Are Roman Catholics as skillful in allowing themselves to be influenced by the fear of appearing ridiculous? After having been too simple at one period they have become too sceptical since. The two positions, one as dangerous as the other, are made and will be made the sport of the members directing secret societies. There is nothing shameful in recognizing a mistake, and acknowledging a tactical fault. We have been deceived once, that is not a reason why we shall always be. It is sufficient that we avoid being buried in the same pit, that we be prudent and that we do not cast aside the fundamental rules of scientific criticism."

Evidently the Roman Catholic authorities came out of their experience with Taxil somewhat abashed and ashamed, eager to throw the weight off their shoulders onto the backs of the Freemasons, yet not altogether agreed as to the best way to do this effectively. Even in the work by Nicoullaud we are taken once more along the old paths and we are told of Satan presiding at a Lodge and receiving the worship of the devils in attendance (page 10), and that the affrighted witness, Doinel, who affirms these things, invoked the names of Jesus and Mary, he lost consciousness but recovered in safety. All this in the opinion of Nicoullaud follows the train of facts known to the fathers of the Church about devilish mysteries, but he tells us of it warily without attaching to the story "more importance than it merits," a degree of prudence that would have saved his fellow followers of the Roman Catholic Church numerous pangs if they had observed the same caution in the case of Taxil.

Many particulars will be found about the charges of Satanism brought against the Masonic Fraternity in *Der Teufel als Sinnbild des Bosen in Kirchenglauben, in den Hexenprozessen und als Bundesgenosse der Freimaurer*, by Ernst Diestel, Berlin, 1921, published by Brother Alfred Unger; *La Diablerie de Leo Taxil*, an article published in *Le Symbolisme*, September and October, 1924, and a pamphlet, *Leo Taxil, Diana Vaughan et L'Eglise Romaine*, by Henry Charles Lea, Société Nouvelle de Libraire et d'Edition, Paris, 1901, to all of which we are indebted for various details. A list of the more prominent works of this kind directed against the Craft are given in a paper, *Diabolism and Masonry*, by Brother Charles H. Merz, *Masonic Bibliophile*, volume ii (page 335). Brother Merz defends the Order by reciting its foundation principles and their practise among the Craft which plainly disavow and disprove the various venomous assertions of the enemies of Freemasonry. See also *Brotherhood*, New York, October, 1921 (page 2); *The Leo Taxil Hoax*, Brother R. C. Blackmer, quoted from *Missouri Freemason*, and *New Age*, April, 1906, *Freemasonry and Satanism*, Brother Henry R. Evans (page 360); also a book, *Leo XIII und der Satanskult*, Berlin, Dr. J. Ricks, 1897.

TCHANDALAS. Mentioned in the *Institutes* of Manu as a class of pariahs, or the lowest in society, but are referred to as the inventors of brick for building purposes, as is attested by Vina-Snati and Veda Vyasa. In the course of time they were banished from the towns, the rites of burial, and the use of rice, water, and fire. They finally emigrated, and became the progenitors of great nations.



SYMBOLISM OF TEARS

TEAM. Royal Arch Masons in America apply this word rather inelegantly to designate the three candidates upon whom the Degree is conferred at the same time. It is also used generally in referring to any group of workers.

TEARS. In the Master's Degree in some of the Continental Rites, and in all the advanced Degrees where the legend of the Degree and the ceremony of reception are intended to express grief, the hangings of the Lodge are black strewn with *tears*. The figures representing tears are in the form depicted in the illustration. The symbolism is borrowed from the science of heraldry, where these figures are called *guttes*, and are defined to be "drops of anything that is by nature liquid or liquefied by art." The heralds have six of these Charges, namely, *yellow*, or drops of liquid gold; *white*, or drops of liquid silver; *red*, or drops of blood; *blue*, or drops of tears, *black*, or drops of pitch; and *green*, or drops of oil. In funeral hatchments, a black velvet cloth, sprinkled with these "drops of tears," is placed in front of the house of a deceased nobleman and thrown over his bier; but there, as in Freemasonry, the *guttes de larmes*, or *drops of tears*, are not painted blue, but white.

TEBETH. The Hebrew word טבת. The fourth month of the Hebrew civil year, corresponding to the months December and January, beginning with the new moon of the former.

TELAMONES. See *Caryatides*.

TEMPELHERR. German for *Knights Templar* (see also *Ritter*).

TEMPELORDEN or TEMPELHERRENORDEN. The title in German of the Order of Knights Templar.

TEMPERANCE. One of the four cardinal virtues, the practise of which is inculcated in the First Degree. The Freemason who properly appreciates the secrets which he has solemnly promised never to reveal, will not, by yielding to the unrestrained call of appetite, permit reason and judgment to lose their seats, and subject himself, by the indulgence in habits of excess, to discover that which should be concealed, and thus merit and receive the scorn and detestation of his Brethren. And lest any Brother should forget the

danger to which he is exposed in the unguarded hours of dissipation, the virtue of *temperance* is wisely impressed upon his memory, by its reference to one of the most solemn portions of the ceremony of initiation. Some Freemasons, very properly condemning the vice of intemperance and abhorring its effects, have been unwisely led to confound temperance with total abstinence in a Masonic application, and resolutions have sometimes been proposed in Grand Lodges which declare the use of stimulating liquors in any quantity a Masonic offense. But the law of Freemasonry authorizes no such regulation. It leaves to every man the indulgence of his own tastes within due limits, and demands not abstinence, but only moderation and temperance, in anything not actually wrong.

TEMPLAR. See *Knights Templar.*

TEMPLARIUS. The Latin title of a Knight Templar. Commonly used in the Middle Ages.

TEMPLAR LAND. The Order of Knights Templar was dissolved in England, by an Act of Parliament, in the seventeenth year of the reign of Edward II, and their possessions transferred to the Order of Saint John of Jerusalem, or Knights Hospitaler. Subsequently, in the thirty-second year of the reign of Henry VII, their possessions were transferred to the King. One of the privileges possessed by the English Templars was that their lands should be free of tithes; and these privileges still adhere to these lands, so that a farm being what is termed *Templar land*, is still exempt from the imposition of tithes, if it is occupied by the owner; an exemption which ceases when the farm is worked under a lease.

TEMPLAR ORIGIN OF FREEMASONRY. The theory that Freemasonry originated in the Holy Land during the Crusades, and was instituted by the Knights Templar, was advanced by the Chevalier Ramsay, for the purpose, it is supposed, of giving an aristocratic character to the association. It was subsequently adopted by the College of Clermont, and was accepted by the Baron von Hund as the basis upon which he erected his Rite of Strict Observance. The legend of the Clermont College is thus detailed by M. Berage in his work entitled *Les Plus Secrets Mysteres des Hauts Grades, Most Secret Mysteries of the High Degrees* (iii, page 194).

The Order of Freemasonry was instituted by Godfrey de Bouillon, in Palestine in 1330, after the defeat of the Christian armies, and was communicated only to a few of the French Freemasons, some time afterwards, as a reward for the services which they had rendered to the English and Scottish Knights. From these latter true Freemasonry is derived. Their Mother Lodge is situated on the mountain of Heredom, where the first Lodge in Europe was held, which still exists in all its splendor. The Council General is always held there, and it is the seat of the Sovereign Grand Master for the time being. This mountain is situated between the west and the north of Scotland, sixty miles from Edinburgh.

There are other secrets in Freemasonry which were never known among the French, and which have no relation to the Apprentice, Fellow Craft, and Master—Degrees which were constructed for the general class of Freemasons. The high Degrees, which developed the true design of Freemasonry and its true secrets, have never been known to them. The Saracens having obtained possession of the holy places in Palestine, where all the mysteries of the Order were practised, made use of them for most profane purposes. The Christians then leagued together to conquer this beautiful country, and to drive all these barbarians from the land. They succeeded in obtaining a footing on these shores under the protection of numerous armies of Crusaders which had been sent out there by the Christian princes. The losses which they subsequently experienced put an end to the Christian power, and the Crusaders who remained were subjected to the persecutions of the Saracens, who massacred all who publicly proclaimed the Christian faith. This induced Godfrey de Bouillon, towards the end of the third century, to conceal the mysteries of religion under the veil of figures, emblems and allegories.

Hence the Christians selected the Temple of Solomon because it has so close a relation to the Christian Church, of which its holiness and its magnificence make it the true symbol. So the Christians concealed the mystery of the building up of the Church under that of the construction of the Temple, and gave themselves the title of Masons, Architects, or Builders, because they were occupied in building the faith. They assembled under the pretext of making plans of architecture to practise the rites of their religion, with all the emblems and allegories that Freemasonry could furnish, and thus protect themselves from the cruelty of the Saracens.

As the mysteries of Freemasonry were in their principles, and still are only those of the Christian religion, they were extremely scrupulous to confide this important secret only to those whose discretion had been tried, and who had been found worthy. For this purpose they fabricated Degrees as a test of those to whom they wished to confide it, and they gave them at first only the symbolic secret of Hiram, on which all the mystery of Blue Masonry is founded, and which is, in fact, the only secret of that Order which has no relation to true Freemasonry. They explained nothing else to them as they were afraid of being betrayed, and they conferred these Degrees as a proper means of recognizing each other, surrounded as they were by barbarians. To succeed more effectually in this, they made use of different signs and words for each Degree, so as not only to distinguish themselves from the profane Saracens, but to designate the different Degrees. These they fixed at the number of seven, in imitation of the Grand Architect, who built the Universe in six days and rested on the seventh; and also because Solomon was seven years in constructing the Temple, which they had selected as the figurative basis of Freemasonry. Under the name of *Hiram* they gave a false application to the Masters, and developed the true secret of Freemasonry only to the higher Degrees.

Such is the theory of the Templar origin of Freemasonry, which, mythical as it is, and wholly unsupported by the authority of history, has exercised a vast influence in the fabrication of advanced Degrees and the invention of Continental Rites. Indeed, of all the systems propounded during the eighteenth century, so fertile in the construction of extravagant systems, none has played so important a part as this in the history of Freemasonry. Although the theory is no longer maintained, its effects are everywhere seen and felt.

TEMPLARS OF ENGLAND. An important change in the organization of Templarism in England and Ireland took place in 1873. By it a union took place of the Grand Conclave of Masonic Knights Templar of England and the Grand Conclave of High Knights Templar of Ireland into one body, under the title of the *"Convent General of the United Religious and Military Orders of the Temple and of Saint John of Jerusalem, Palestine, Rhodes, and Malta."* The following is a summary of the Statutes by which the new Order is governed, as given by Eminent Sir Knight W. J. B. McLeod Moore, Grand Prior, in his circular to the Preceptors of Canada:

1. The existing Grand Masters in the Empire are to be termed Great Priors, and Grand Conclaves or Encampments, Great Priories, under and subordinate to one Grand Master, as in the early days of the Order, and one Supreme Governing Body, the Convent General.

2. The term Great is adopted instead of Grand, the latter being a French word; and *grand* in English is not *grand* in French. Great is the proper translation of *Magnus* and *Magnus Supremus*.

3. The Great Priories of each nationality—England, Scotland, and Ireland, with their Dependencies in the Colonies—retain their internal government and legislation, and appoint their Provincial Priors, doing nothing inconsistent with the Supreme Statutes of the Convent General.

4. The title Masonic is not continued; the Order being purely Christian, none but Christians can be admitted; consequently it cannot be considered strictly as a Masonic body: Freemasonry, while inculcating the highest reverence for the Supreme Being, and the doctrine of the immortality of the soul, does not teach a belief in one particular creed, or unbelief in any. The connection with Freemasonry is, however, strengthened still more, as a candidate must now be two years a Master Mason, in addition to his qualification as a Royal Arch Mason.

5. The titles Eminent *Commander* and *Encampment* have been discontinued and the original name *Preceptor* and *Preceptory* substituted, as also the titles *Constable* and *Marshal* for *First* and *Second Captains*. *Encampment* is a modern term, adopted probably when, as our traditions inform us, "at the suppression of the ancient Military Order of the Temple, some of their number sought refuge and held Conclaves in the Masonic Society, being independent small bodies, without any governing head." *Prior* is the correct and original title for the head of a langue or nationality, and *Preceptor* for the subordinate Bodies. The Preceptories were the ancient *Houses* of the Templar Order; *Commander* and *Commanderies* was the title used by the Order of Saint John, commonly known as *Knights of Malta*.

6. The title by which the Order is now known is that of "The United Religious and Military Orders of the Temple and of Saint John of Jerusalem, Palestine, Rhodes, and Malta." The Order of the Temple originally had no connection with that of Malta or Order of Saint John; but the combined title appears to have been adopted in commemoration of the union which took place in Scotland with "The Temple and Hospital of Saint John," when their lands were in common, at the time of the Reformation. But our Order of "Saint John of Jerusalem, Palestine, Rhodes, and Malta," has no connection with the present Knights of Malta in the Papal States, or of the Protestant branches of the Order, the lineal successors of the ancient Knights of Saint John, the sixth or English langue of which is still in existence, and presided over, in London, by His Grace the Duke of Manchester. The Order, when it occupied the Island of Malta as a sovereign body, was totally unconnected with Freemasonry.

7. Honorary past rank is abolished, substituting the chivalric dignities of *Grand Crosses* and *Commanders*, limited in number, and confined to Preceptors. These honors to be conferred by His Royal Highness the Grand Master, the Fountain of Grace and Dignity; and it is contemplated to create an Order of Merit, to be conferred in like manner, as a reward to Knights who have served the Order.

8. A Preceptor holds a Degree as well as rank, and will always retain his rank and privileges as long as he belongs to a Preceptory.

9. The abolition of honorary past rank is not retrospective, as their rank and privileges are reserved to all those who now enjoy them.

10. The number of officers entitled to precedence has been reduced to seven; but others may be appointed at discretion, who do not, however, enjoy any precedence.

11. Equerries, or Serving Brethren, are not to receive the accolade, or use any but a brown habit, and shall not wear any insignia or jewel: they are to be addressed as *Frater*, not *Sir Knight*. In the early days of the Order they were not entitled to the accolade, and, with the esquires and men-at-arms, wore a dark habit, to distinguish them from the knights, who wore white, to signify that they were bound by their vows to cast away the works of darkness and lead a new life.

12. The Apron is altogether discontinued, and a few immaterial alterations in the insignia will be duly regulated and promulgated: they do not, however, affect the present, but only apply to future, members of the Order. The Apron was of recent introduction, to accord with Masonic usage: but reflection will at once show that, as an emblem of care and toil, it is entirely inappropriate to a Military Order, whose badge is the sword. A proposition to confine the wearing of the star to the Preceptors was negatived; the star and ribbon being in fact as much a part of the ritual as of the insignia of the Order.

13. From the number of instances of persons totally unfitted having obtained admission into the Order, the qualification of candidates has been increased. A declaration is now required, to be signed by every candidate, that he is of the full age of twenty-one years, and in addition to being a Royal Arch Mason, that he is a Master Mason of two years' standing, professing the doctrines of the Holy and Undivided Trinity, and willing to submit to the Statutes and Ordinances, present and future, of the Order.

TEMPLARS OF SCOTLAND. The *Statutes of the Grand Priory of the Temple* of Scotland prescribe for the Order of Knights Templar in that kingdom an organization very different from that which prevails in other countries.

"The Religious and Military Order of the Temple" in Scotland consists of two classes:

1. Novice and Esquire.
2. Knight Templar.

The Knights are again divided into four classes:

1. Knights created by Priories.
2. Knights elected from the companions on memorial to the Grand Master and Council, supported by the recommendation of the Priories to which they belong.
3. Knights Commanders.
4. Knights Grand Crosses, to be nominated by the Grand Master.

The supreme legislative authority of the Order is the Chapter General, which consists of the Grand Officers, the Knights Grand Crosses, and the Knights Commanders. One Chapter is held annually, at which the Grand Master, if present, acts as President. The anniversary of the death of James de Molay, March 11, is selected as the time of this meeting, at which the Grand Officers are elected. During all intervals of the meetings of the Chapter General, the affairs of the Order, with the exception of altering any Statutes, is entrusted to the Grand Master's Council, which consists of the Grand Officers, the Grand Priors of Foreign Langues (or Districts), and the Knights Grand Crosses.

The Grand Officers, with the exception of the Past Grand Masters, who remain so for life, the Grand Master, who is elected triennially, and the Grand Aides-de-Camp, who are appointed by him and removed at his pleasure, are elected annually. They are as follows:

Grand Master,
Past Grand Masters,
Grand Seneschal,
Preceptor and Grand Prior of Scotland,
Grand Constable and Mareschal,
Grand Admiral,
Grand Almoner or Hospitaler,
Grand Chancellor,
Grand Treasurer,
Grand Registrar,
Primate or Grand Prelate,
Grand Provost or Governor-General,
Grand Standard-Bearer or Beaucennifer,
Grand Bearer of the Vexillum Belli, War Flag,
Grand Chamberlain,
Grand Steward,
Two Grand Aides-de-Camp.

A Grand Priory may be instituted by the Chapter General in any nation, colony, or langue, to be placed under the authority of a Grand Prior, who is elected for life, unless superseded by the Chapter General.

A Priory, which is equivalent to an American Commandery, consists of the following officers:

Prior,
Subprior,
Mareschal or Master of Ceremonies,
Hospitaler or Almoner,
Chancellor,
Treasurer,
Secretary,
Chaplain and Instructor,
Beaucennifer, or Bearer of the Beauseant,
Bearer of the Red Cross Banner, or Vexillum Belli,
Chamberlain,
Two Aides-de-Camp.

The Chapter General or Grand Priory may unite two or more Priories into a Commandery, to be governed by a Provincial Commander, who is elected by the Chapter General.

The costume of the Knights, with the exception of a few slight variations to designate difference of rank, is the same as the ancient costume.

TEMPLARS ORDER OF THE AMERICAN STAR. See *Free and Accepted Americans.*

TEMPLARS, RULE OF THE. See *Rule of the Templars.*

TEMPLAR STATISTICS. See *Statistics of the Order of the Temple.*

TEMPLE. The symbolism of Speculative Freemasonry is so intimately connected with temple building and temple worship, that some notice of these edifices seems necessary. The Hebrews called a temple *beth*, which literally signifies a *house* or *dwelling*, and finds its root in a word which signifies "to remain or pass the night," or *hecal*, which means a *palace*, and comes from an obsolete word signifying *magnificent*. So that they seem to have had two ideas in reference to a Temple. When they called it *beth Jehovah*, or the *House of Jehovah* they referred to the continued presence of God in it; and when they called it *hecal Jehovah*, or the *Palace of Jehovah*, they referred to the splendor of the edifice which was selected as his residence. The Hebrew idea was undoubtedly borrowed from the Egyptian, where the same hieroglyphic □ signified both a house and a temple. Thus, from an inscription at Philae, Champollion (*Egyptian Dictionary*), cites the sentence, "He has made his devotions in the house of his mother Isis."

The classical idea was more abstract and philosophical. The Latin word *templum* comes from a root which signifies *to cut off*, thus referring to any space, whether open or occupied by a building, which was cut off, or separated for a sacred purpose, from the surrounding profane ground. The word properly denoted a sacred enclosure where the omens were observed by the augurs. Hence Varro (*De Lingua Latina* vi, 81,) defines a temple to be "a place for auguries and auspices." As the same practise of worshiping under the sky in open places prevailed among the northern nations, we might deduce from these facts that the temple of the sky was the Aryan idea, and the temple of the house was Semitic. It is true, that afterward, the augurs having for their own convenience erected a tent within the enclosure where they made their observations, or, literally, their *contemplations*, this in time gave rise among the Greeks and the Romans to permanent edifices like those of the Egyptians and the Hebrews.

Freemasonry has derived its temple symbolism, as it has almost all its symbolic ideas, from the Hebrew type, and thus makes the temple the symbol of a Lodge. But of the Roman temple worship it has not been neglectful, and has borrowed from it one of the most significant and important words in its vocabulary. The Latin word *speculor* means to *observe* to *look around*. When the augur, standing within the sacred precincts of his open temple on the Capitoline hill, watched the flight of birds, that from it he might deduce his auspices of good or bad fortune, he was said, *speculari, to speculate*. Hence the word came at length to denote, like *contemplate* from *templum*, an investigation of sacred things, and thus we got into our technical language the title of *Speculative Masonry*, as distinguished by its religious design from Operative or Practical Masonry, which, is devoted to more material objects.

The Egyptian Temple was the real archetype of the Mosaic Tabernacle, as was that of the Temple of Jerusalem. The direction of an Egyptian temple was usually from East to West, the entrance being at the East. It was a quadrangular building, much longer than its width, and was situated in the western part of a sacred enclosure. The approach through this enclosure to the Temple proper was frequently by a double row of sphinxes. In front of the entrance were a pair of tall obelisks, which will remind the reader of the two pillars at the porch of Solomon's Temple. The Temple was divided into a spacious hall, the sanctuary where the great body of the worshipers assembled. Beyond it, in the western extremity, was the cell or sekos, equivalent to the Jewish Holy of Holies, into which the Priests only entered; and in the remotest part, behind a curtain, appeared the image of the god seated on his shrine, or the sacred animal which represented him.

Grecian Temples, like the Egyptian and the Hebrew, were placed within an enclosure, which was separated from the profane land around it, in early times, by ropes, but afterward by a wall. The Temple was usually quadrangular, although some were circular in form. It was divided into two parts, the *πρόναος*, porch or vestibule, and the *νάος*, or cell. In this latter part the statue of the god was placed, surrounded by a balustrade. In Temples connected with the Mysteries, the cell was called the *ἄδυτον* the Latin word is *adytum*, and to it only the Priests and the initiates had access; and we learn from Pausanias that various stories were related of calamities that had befallen persons who had unlawfully ventured to cross the threshold. Vitruvius says that the entrance of Greek Temples was always toward the West; but this statement is contradicted by the appearance of the Temples still partly existing in Attica, Ionia, and Sicily.

Roman Temples, after they emerged from their primitive simplicity, were constructed much upon the model of the Grecian. There were the same vestibule and cells, or *adytum*, borrowed, as with the Greeks, from the holy and the most holy place of the Egyptians. Vitruvius says that the entrance of a Roman Temple was, if possible, to the West, so that the

worshipers, when they offered prayers or sacrifices might look toward the East; but this rule was not always observed.

It thus appears, notwithstanding what Montfaucon (*Antiquities* ii, 1, 2) says to the contrary, that the Egyptian form of a Temple was the type from which other nations borrowed their idea. This Egyptian form of a Temple was borrowed by the Jews, and with some modifications adopted by the Greeks and Romans, whence it passed over into modern Europe. The idea of a separation into a holy and a most holy place has everywhere been preserved. The same idea is maintained in the construction of Masonic Lodges, which are but imitations, in spirit, of the ancient Temples. But there has been a transposition of parts, the most holy place, which with the Egyptians and the Jews was in the West, being placed in Lodges in the East.

TEMPLE, GATES OF THE. See *Gates of the Temple*.

TEMPLE, GRAND COMMANDER OF THE. The French title is *Grand Commandeur du Temple*. The Fifty-eighth Degree of the collection of the Metropolitan Chapter of France. It is the name of the Knight Commander of the Temple of the Scottish Rite.

TEMPLE OF EZEKIEL. An ideal Temple seen by the Prophet Ezekiel, in the twenty-fifth year of the captivity, while residing in Babylon. It is supposed by Calmet, that the description given by the prophet was that of the Temple of Solomon, which he must have seen before its destruction. But an examination of its admeasurements will show that this could not have been the fact, and that the whole area of Jerusalem would not have been sufficient to contain a building of its magnitude. Yet, as Ferguson observes (Sir William Smith's *Dictionary of the Bible*), the description, notwithstanding its ideal character, is curious, as showing what were the aspirations of the Jews in that direction, and how different they were from those of other nations; and also because it influenced Herod to some extent in his restoration of the temple of Zerubbabel. Between the visionary Temple of Ezekiel and the symbolic city of the New Jerusalem, as described by the Evangelist, there is a striking resemblance, and hence it finds a place among the symbols in the Apocalyptic Degrees. But with Symbolic or with Royal Arch Masonry it has no connection.

TEMPLE OF HEROD. This was not the construction of a third Temple, but only a restoration and extensive enlargement of the second, which had been built by Zerubbabel. To the Christian Freemason it is interesting, even more than that of Solomon, because it was the scene of our Lord's ministrations, and was the temple from which the Knights Templar derived their name. It was begun by Herod 7 B.C., finished 4 A.D., and destroyed by the Romans in 70 A.D., having subsisted only seventy-seven years.

TEMPLE OF SOLOMON. The first Temple of the Jews was called *hecal Jehovah* or *beth Jehovah*, the Palace or the House of Jehovah, to indicate its splendor and magnificence, and that it was intended to be the perpetual dwelling-place of the Lord. It was King David who first proposed to substitute for the Nomadic Tabernacle a permanent place of worship for his people; but although he had made the necessary arrangements, and even collected many of the materials, he was not permitted to commence the undertaking, and the execution of the task was left to his son and successor, Solomon.

Accordingly, that monarch laid the foundations of the edifice in the fourth year of his reign, 1012 B.C., and, with the assistance of his friend and ally, Hiram, King of Tyre, completed it in about seven years and a half, dedicating it to the service of the Most High in 1004 B.C. This was the year of the world 3000, according to the Hebrew chronology; and although there has been much difference among chronologists in relation to the precise date, this is the one that has been generally accepted, and it is therefore adopted by Freemasons in their calculations of different epochs.

The Temple stood on Mount Moriah, one of the eminences of the ridge which was known as Mount Zion, and which was originally the property of Ornan the Jebusite, who used it as a threshing-floor, and from whom it was purchased by David for the purpose of erecting an altar on it.

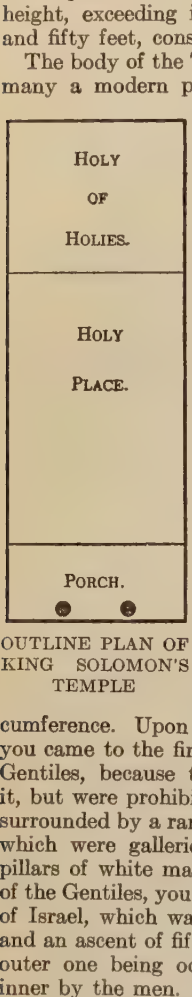
The Temple retained its original splendor for only thirty-three years. In the year of the world 3033, Shishak, King of Egypt, having made war upon Rehoboam, King of Judah, took Jerusalem, and carried away the choicest treasures. From that time to the period of its final destruction, the history of the Temple is but a history of alternate spoliations and repairs, of profanations to idolatry and subsequent restorations to the purity of worship. One hundred and thirteen years after the conquest of Shishak, Joash, King of Judah, collected silver for the repairs of the Temple, and restored it to its former condition in the year of the world 3148. In the year 3264, Ahaz, King of Judah, robbed the Temple of its riches, and gave them to Tiglath-Pileser, King of Assyria, who had united with him in a war against the Kings of Israel and Damascus. Ahaz also profaned the Temple by the worship of idols. In 3276, Hezekiah, the son and successor of Ahaz, repaired the portions of the Temple which his father had destroyed, and restored the pure worship. But fifteen years after he was compelled to give the treasures of the Temple as a ransom to Sennacherib, King of Assyria, who had invaded the land of Judah. But Hezekiah is supposed, after his enemy had retired, to have restored the Temple.

Manasseh, the son and successor of Hezekiah, fell away to the worship of Sabianism, and desecrated the Temple in 3306 by setting up altars to the host of heaven. Manasseh was then conquered by the King of Babylon, who in 3328 carried him beyond the Euphrates. But subsequently repenting of his sins he was released from captivity, and having returned to Jerusalem he destroyed the idols, and restored the Altar of Burnt-Offerings. In 3380, Josiah, who was then King of Judah, devoted his efforts to the repairs of the Temple, portions of which had been demolished or neglected by his predecessors, and replaced the Ark in the Sanctuary. In 3398, in the reign of Jehoiakim, Nebuchadnezzar, then King of Chaldea, carried a part of the sacred vessels to Babylon. Seven years afterward, during the reign of Jechoniah, he took away another lot; and finally,

in 3416, in the eleventh year of the reign of Zedekiah, he took the city of Jerusalem, and entirely destroyed the Temple, and carried many of the inhabitants captives to Babylon.

The Temple was originally built on a very hard rock, encompassed with frightful precipices. The foundations were laid very deep, with immense labor and expense. It was surrounded with a wall of great height, exceeding in the lowest part four hundred and fifty feet, constructed entirely of white marble.

The body of the Temple was in size much less than many a modern parish church, for its length was but ninety feet, or, including the porch, one hundred and five, and its width but thirty. It was its outer court, its numerous terraces, and the magnificence of its external and internal decorations, together with its elevated position above the surrounding dwellings which produced that splendor of appearance that attracted the admiration of all who beheld it, and gives a color of probability to the legend that tells us how the Queen of Sheba, when it first broke upon her view, exclaimed in admiration, "A most excellent Master must have done this!"



OUTLINE PLAN OF KING SOLOMON'S TEMPLE

The Temple itself, which consisted of the porch, the Sanctuary, and the Holy of Holies, was but a small part of the edifice on Mount Moriah. It was surrounded with spacious courts, and the whole structure occupied at least half a mile in circumference. Upon passing through the outer wall, you came to the first Court, called the Court of the Gentiles, because the Gentiles were admitted into it, but were prohibited from passing farther. It was surrounded by a range of porticoes or cloisters, above which were galleries or apartments, supported by pillars of white marble. Passing through the Court of the Gentiles, you entered the Court of the Children of Israel, which was separated by a low stone wall, and an ascent of fifteen steps, into two divisions, the outer one being occupied by the women, and the inner by the men. Here the Jews were in the habit of resorting daily for the purposes of prayer.

Within the Court of the Israelites, and separated from it by a wall one cubit in height, was the Court of the Priests. In the center of this Court was the Altar of Burnt-Offerings, to which the people brought their oblations and sacrifices, but none but the Priests were permitted to enter it. From this court, twelve steps ascended to the Temple, strictly so called, which as we have already said, was divided into three parts, the Porch, the Sanctuary, and the Holy of Holies.

The Porch of the Temple was twenty cubits in length, and the same in breadth. At its entrance was a gate made entirely of Corinthian brass, the most precious metal known to the ancients. Besides this gate there were the two pillars Jachin and Boaz, which had been constructed by Hiram Abif, the architect whom the King of Tyre had sent to Solomon. From the porch you entered the Sanctuary by a portal, which, instead of folding doors, was furnished with a magnificent veil of many colors, which mystically represented the universe. The breadth of the sanctuary was twenty cubits, and its length forty, or just twice that of the porch and Holy of Holies. It occupied, therefore, one-half of the body of the Temple. In the Sanctuary were placed the various utensils necessary for the daily worship of the Temple, such as the Altar of Incense, on which incense was daily burned by the officiating Priest; the ten Golden Candlesticks and the ten Tables on which the offerings were laid previous to the sacrifice.

The Holy of Holies, or innermost chamber, was separated from the Sanctuary by doors of olive, richly sculptured and inlaid with gold, and covered with veils of blue, purple, scarlet, and the finest linen. The size of the Holy of Holies was the same as that of the porch, namely, twenty cubits square. It contained the Ark of the Covenant, which had been transferred into it from the Tabernacle, with its overshadowing Cherubim and its Mercy-Seat. Into the most sacred place, the High Priest alone could enter, and that only once a year, on the Day of Atonement.

The Temple, thus constructed, must have been one of the most magnificent structures of the ancient world. For its erection, David had collected more than four thousand millions of dollars, by Doctor Mackey's computation, and one hundred and eighty-four thousand, six hundred men were engaged on the building for more than seven years; and on its completion it was dedicated by Solomon with solemn prayer and seven days of feasting; during which a peace-offering of twenty thousand oxen and six times that number of sheep was made, to consume which the holy fire came down from heaven.

In Freemasonry, the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that Freemasonry was there first organized, that there Solomon, Hiram of Tyre, and Hiram Abi presided as Grand Masters over the Lodges which they had established; that there the Symbolic Degrees were instituted and systems of initiation were invented; and that from that period to the present Freemasonry has passed down the stream of Time in unbroken succession and unaltered form. But the modern method of reading Masonic history has swept away this edifice of imagination with as unsparing a hand, and as effectual a power, as those with which the Babylonian King demolished the structure upon which they are founded. No writer who values his reputation as a critical historian would now attempt to defend this theory. Yet it has done its work.

During the long period in which the hypothesis was accepted as a fact, its influence was being exerted in molding the Masonic organizations into a form closely connected with all the events and characteristics of the Solomonic Temple. So that now almost all the Symbolism of Freemasonry rests upon or is derived from the House of the Lord at Jerusalem. So closely are the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Freemasonry. Each Lodge is and must be a symbol of the Jewish Temple; each Master

in the chair representing the Jewish King; and every Freemason a personation of the Jewish Workman.

Thus must it ever be while Freemasonry endures. We must receive the myths and legends that connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant that they should be—the foundation of a science of morality.

The subject of King Solomon's Temple and particularly the foundation chamber of this structure is discussed by Brother W. J. Chetwode Crawley (pages 24–6, volume xxiv, 1911, *Transactions* of Quatuor *Coronati Lodge*) from which we have made the following extracts:

The version and legend of the Royal Arch authorized by the Supreme Grand Chapter of England today differs widely from the corresponding version authorized by the Supreme Grand Chapter of Ireland. The two versions are identical in purport and dogma, and to a certain extent similar in method. But there the resemblance ceases. It would be impossible for an English Royal Arch Mason to work his way into an Irish Chapter, or conversely, without other unmistakable credentials. The episodes, on which the legends are severally founded, are quite distinct, each from the other. The English version refers to the building of the second temple by Zerubbabel: the Irish version to the repairing of the Temple of Solomon by King Josiah. The nomenclature of *dramatis personae* of the two versions are dissimilar. So far as the present writer is aware, the names of the three presiding officers of the English version were never heard in an Irish Royal Arch Chapter, save during the ill-devised and conspicuously unsuccessful attempt to introduce the English version into Dublin Chapters, which lasted intermittently from 1829 to 1859. If indeed the Irish version were held to be a survival of the original idea of Doctor Anderson's "well built Arch," and the English legend admitted to be a competing legend of later construction, many historical difficulties would disappear. Our American Royal Arch Masons, who derive their origin from the Grand Lodge of the Antients, would find the hypothesis especially helpful in regard to the introduction and development of the Cryptic Degrees, which would in their turn await an easy birth in the preliminary stages of the Irish ritual.

In the Irish legend the carefully selected articles that bear the burden of the tale require an adequate reason for their deposition, no less than for their discovery. In this respect, enlightenment has come from an unexpected quarter. In the 1910 volume of the *Memoires of the Academie des Inscriptions* appears a noteworthy paper by Dr. Edouard Naville, summarized in the Midsummer number of the *Athenaeum* for 1910, on *La Découverte de la Loi sous le Roi Josias*, meaning the discovery of the law under King Josiah, in which the illustrious writer sets up a comparatively new theory respecting the deposit discovered in the temple at Jerusalem by "Hilkiah the High Priest," which has been generally assumed to have been the book of Deuteronomy. M. Naville contends that this was really a foundation deposit, and he quotes many instances—both from the rubrics of the *Book of the Dead* and from excavations like those of M. de Morgan at Dahchur—of similar deposits, made either in a specially prepared *loculus* in or under the walls of a building, or at the base of the statue of a god. He goes on to discuss the probable nature of the document itself, and comes to the conclusion that it was a summary of the Mosaic law by analogy with the similar so-called chapters of the Book of the Dead, and that it was contemporaneous with the foundation of the Temple of Solomon. This would make it a good deal earlier than the dates assigned to it by modern critics, among whom Doctor Driver puts its composition in the reign of Marasseh; and Professor Westphal the reign earlier under Hezekiah, while Professors Wellhausen and Kuenen will have it to be a forgery made *ad hoc* by some one in Josiah's confidence. Doctor Naville is also of the opinion that the document must have been written in cuneiform characters, and thinks that the same might be said for the other Masonic books, Moses, as an educated Egyptian, being according to him quite competent to use the cuneiform script, which under the Eighteenth Dynasty was current throughout western Asia. He thinks, however, that the language used was even then Hebrew, and he mentions incidentally that the name Moses or *Mosheh* may be the Egyptian word *Mesu*, signifying *Infant*, as the biblical *Succoth* is certainly the Egyptian *Thuket* or *Thukot*. The kind of polyglot pawn whereby the Hebrew scribes made the first of these names into a word meaning *drawn out* and the second into *tents*, accords very well with other national characteristics as noted by Plutarch and others.

Doctor Naville's essay almost brings the Irish version of the Royal Arch legend within the possibilities of history. If—much virtue in an *if*—the principle of the Arch were known to the master builders of King Solomon's temple, what more natural than that they should use Doctor Anderson's "well built Arch" for the preservation of the sacred deposit? The case for the Irish legend is so simple, the inference so obvious, that the enthusiastic student who relies on tradition may be tempted to belittle the initial historical difficulty of showing that the principle of the Arch was known to our master builders, or indeed to any builders of that date. Be that as it may, the alternative version has no such incident as that recorded in *Chronicles* to fall back upon, nor does it gain any fresh support from Doctor Edouard Naville's learned labors.

TEMPLE OF ZERUBBABEL. For the fifty-two years that succeeded the destruction of Jerusalem by Nebuchadnezzar that city saw nothing but the ruins of its ancient Temple. But in the year of the world 3468 and 536 B.C. Cyrus gave permission to the Jews to return to Jerusalem, and there to rebuild the Temple of the Lord. Forty-two thousand three hundred and sixty of the liberated captives returned under the guidance of Joshua, then the High Priest, Zerubbabel, the Prince or Governor, and Haggai, the Scribe, and a year later they laid the foundations of the second Temple. They were, however, much disturbed in their labors by the Samaritans, whose offer to unite with them in the building they had rejected. Artaxerxes, known in profane history as Cambyses, having succeeded Cyrus on the throne of Persia, forbade the Jews to proceed with the work, and so the Temple remained in an unfinished state until the death of Artaxerxes and the succession of King Darius to the throne. As in early life there had been a great intimacy between this sovereign and Zerubbabel, the latter went to Babylon, and obtained permission from the monarch to resume the labor. Zerubbabel returned to Jerusalem, and notwithstanding some further delays, consequent upon the enmity of the neighboring nations, the second Temple, or, as it may be called by way of distinction from the first, the Temple of Zerubbabel, was completed in the sixth year of the reign of Darius, 515 B.C., and just twenty years after its commencement. It was then dedicated with all the solemnities that accompanied the dedication of the first Temple (see the two accounts of this rebuilding of the Temple in Ezra and Haggai).

The general plan of this second Temple was similar to that of the first. But it exceeded it in almost every dimension by one-third. The decorations of gold and other ornaments in the first Temple must have far surpassed those bestowed upon the second, for we are told by Josephus (*Antiquities* xi, 4) that "the Priests and Levites and Elders of families were disconsolate at seeing how much more sumptuous the old Temple was than the one which, on account of their poverty, they had just been able to erect."

The Jews also say that there were five things wanting in the second Temple which had been in the first, namely, the Ark, the Urim and Thummim, the fire from heaven, the Divine Presence or Cloud of Glory, and the spirit of prophecy and power of miracles.

Such are the most important events that relate to the construction of this second Temple. But there is a Masonic legend connected with it which, though it may have no historical foundation, is yet so closely interwoven with the Temple system of Freemasonry, that it is necessary it should be recounted. It was, says the legend, while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, that three worn and weary Sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection. Who these Sojourners were, we have no historical means of discovering; but there is a Masonic tradition, entitled, perhaps, to but little weight, that they were Hananiah, Mishael, and Azariah, three holy men, who are better known to general readers by their Chaldaic names of Shadrach, Meshach, and Abednego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar.

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitute the great end and design of the Royal Arch Degree.

As the symbolism of the first or Solomonic Temple is connected with and refers entirely to the Symbolic Degrees, so that of the second, or Temple of Zerubbabel, forms the basis of the Royal Arch in the York and American Rites, and of several advanced Degrees in other Rites.

TEMPLE, ORDER OF THE. When the Knights Templar had, on account of their power and wealth, excited the fears and the cupidity of Pope Clement V, and King Philip the Fair, of France, the Order was soon compelled to succumb to the combined animosity of a spiritual and a temporal sovereign, neither of whom was capable of being controlled by a spirit of honor or a dictate of conscience. The melancholy story of the sufferings of the Knights, and of the dissolution of their Order, forms a disgraceful record, with which the history of the fourteenth century begins.

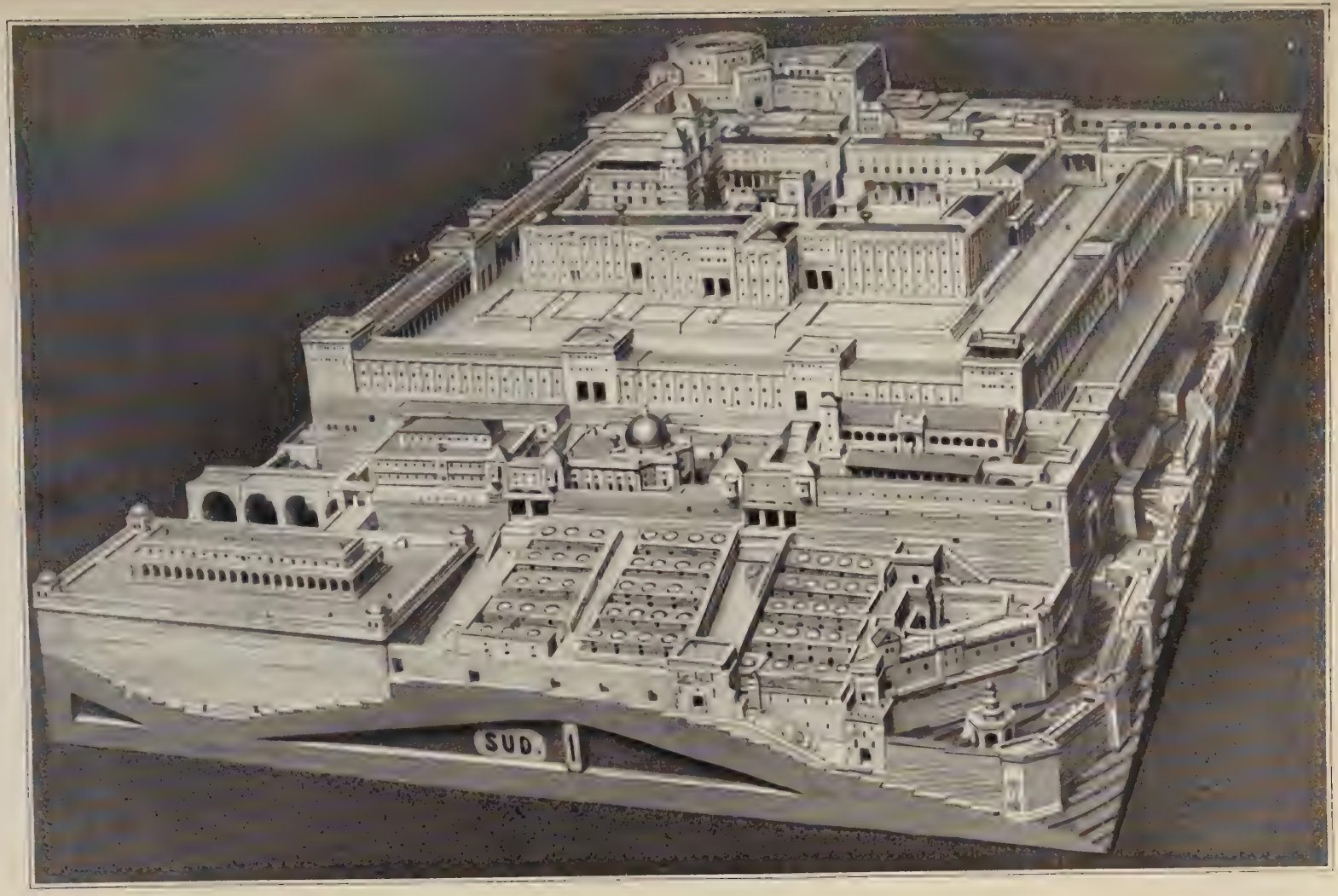
On the 11th of March, in the year 1314, and in the refined city of Paris, James de Molay, the last of a long and illustrious line of Grand Masters of the Order of Knights Templar, testified at the stake his fidelity to his vows; and eleven years of service in the cause of religion were terminated, not by the sword of a Saracen, but by the iniquitous sentence of a Roman Catholic Pope and a perverted Christian King.

The manufacturers of Masonic legends have found in the death of De Molay and the dissolution of the Order of Templars a fertile source from which to draw materials for their fanciful theories and surreptitious documents. Among these legends there was, for instance, one which maintained that during his captivity in the Bastile the Grand Master of the Templars established four Chiefs of the Order in the North, the South, the East, and the West of Europe, whose seats of government were respectively at Stockholm, Naples, Paris, and Edinburgh. Another invention of these Masonic speculators was the forgery of that document so well known as the Charter of Larmenius, of which we shall presently take notice. Previously, however, to any consideration of the document, we must advert to the condition of the Templar Order in Portugal, because there is an intimate connection between the society there organized and the Order of the Temple in France, which is more particularly the subject of the present article.

Surprising as it may appear, it is nevertheless true that the Templars did not receive that check in Portugal to which they were subjected in France, in England, and some other countries of Europe. On the contrary, they were there maintained by King Denis in all their rights and privileges; and although compelled, by a Bull of Clement V, to change their names to that of the Knights of Christ, they continued to be governed by the same rules and to wear the same costume as their predecessors, excepting the slight addition of placing a white Latin cross in the center of the usual red one of the ancient Order. In the decree of establishment it was expressly declared that the King, in creating this new Order, intended only to effect a reform in that of the Templars. In 1420, John I, of Portugal, gave the Knights of Christ the control of the possessions of Portugal in the Indies, and succeeding monarchs granted them the proprietorship of all countries which they might discover, reserving, of course, the royal prerogative of sovereignty. In process of time the wealth and the power of the Order became so great, that the King of Portugal found it expedient to reduce their rights to a considerable extent; but the Order itself was permitted to continue in existence, the Grand Mastership, however, being for the future vested in the sovereign.

We are now prepared to investigate understandingly the history of the Charter of Larmenius, and of the Order of the Temple at Paris, which was founded on the assumed authenticity of that document. The writings of Thory, of Ragon, and of Clavel, with the passing remarks of a few other Masonic writers, will furnish us with abundant materials for this narrative interesting to all Freemasons, but more especially so to Masonic Knights Templar. In the year 1682, and in the reign of Louis XIV, a licentious society was established by several young noblemen, which took the name of *La Petite Résurrection des Templiers*, or *The Little Resurrection of the Templars*. The members wore concealed upon their shirts a decoration in the form of a cross, on which was embossed the figure of a man trampling on a woman, who lay prostrate at his feet. The emblematic signification of this symbol was, it is apparent, as unworthy of the character of man as it was derogatory to the condition and claim of woman. The king, having been informed of the infamous proceedings which took place at the meetings, dissolved the Society, which it was said was on the eve of initiating the dauphin; caused its leader, Prince of the Blood, to be ignominiously punished and banished the members from the Court; the heaviest penalty that, in those days of servile submission to the throne, could be inflicted on a courtier.

In 1705, Philip of Orleans, who was subsequently the Regent of France during the minority of Lou



TEMPLE OF SOLOMON AT JERUSALEM

As modeled for the Palestine Exploration Society

XV, collected together the remnants of this Society, which still secretly existed, but had changed its object from a licentious to one of a political character. He caused new Statutes to be constructed; and an Italian Jesuit, by name Father Bonani, who was a learned antiquary and an excellent designer, fabricated the document now known as the Charter of Larmenius, and thus pretended to attach the new society to the ancient Order of the Templars. As this Charter is not the least interesting of those forged documents with which the history of Freemasonry unfortunately abounds, a full description of it here will not be out of place.

The theory of the Duke of Orleans and his accomplice Bonani was, and the theory is still maintained by the Order of the Temple at Paris, that when James de Molay was about to suffer at the stake, he sent for Larmenius, and in prison, with the consent and approbation of such of his knights as were present, appointed him his successor, with the right of making a similar appointment before his death. On the demise of De Molay, Larmenius accordingly assumed the office of Grand Master, and ten years after issued this Charter, transmitting his authority to Theobaldus Alexandrinus, by whom it was in like manner transmitted through a long line of Grand Masters, until in 1705 it reached Philip, Duke of Orleans. It will be seen hereafter that the list was subsequently continued to a later period.

The signatures of all these Grand Masters are affixed to the Charter, which is beautifully executed on parchment, illuminated in the choicest style of Medieval chirography, and composed in the Latin language, but written in the Templar cipher. From the copy of the document given by Thory in his *Acta Latomorum* (ii, page 145) we make the following translation:

I, Brother John Mark Larmenius, of Jerusalem, by the grace of God and the secret decree of the most venerable and holy martyr, the Grand Master of the Soldiery of the Temple, to whom be all honor and glory, confirmed by the common council of the Brethren, being endowed with the Supreme Grand Mastership of the whole Order of the Temple, to every one who shall see these Letters Decretal thrice greeting:

Be it known to all, both present and to come, that the failure of my strength, on account of extreme age, my poverty, and the weight of government being well considered, I, the aforesaid humble Master of the Soldiery of the Temple, have determined, for the greater glory of God and the protection and safety of the Order, the Brethren, and the statutes, to resign the Grand Mastership into stronger hands.

On which account, God helping, and with the consent of a Supreme Convention of Knights, I have conferred, and by the present decree do confer, for life, the authority and prerogatives of Grand Master of the Order of the Temple upon the Eminent Commander and very dear Brother, Francis Thomas Theobald Alexandrinus, with the power, according to time and circumstances, of conferring the Grand Mastership of the Order of the Temple and the supreme authority upon another Brother, most eminent for the nobility of his education and talent and decorum of his manners: which is done for the purpose of maintaining a perpetual succession of Grand Masters, an uninterrupted series of successors, and the integrity of the statutes. Nevertheless, I command that the Grand Mastership shall not be transmitted without the consent of a General Convention of the fellow-soldiers of the Temple, as often as that Supreme Convention desires to be convened; and, matters being thus conducted, the successor shall be elected at the pleasure of the knights.

But, lest the powers of the supreme office should fall into decay, now and for ever let there be four Vicars of the Grand Master, possessing supreme power, eminence, and authority over the whole Order, with the reservation of the rights of the Grand Master; which Vicars of the Grand Masters shall be chosen from among the Elders, according to the order of their profession. Which is decreed in accordance with the above-mentioned wish, commended to me and to the Brethren by our most venerable and most blessed Master, the martyr, to whom be honor and glory. Amen.

Finally, on consequence of a decree of a Supreme Convention of the Brethren, and by the supreme authority to me committed, I will, declare, and command that the Scottish Templars, as deserters from the Order, are to be accursed, and that they and the Brethren of Saint John of Jerusalem, upon whom may God have mercy, as spoliators of the domains of our soldiery, are now and hereafter to be considered as beyond the pale of the Temple.

I have therefore established signs, unknown to our false Brethren, and not to be known by them, to be orally communicated to our fellow-soldiers, and in which way I have already been pleased to communicate them in the Supreme Convention.

But these signs are only to be made known after due profession and knightly consecration, according to the Statutes, Rites, and Usages of the fellow-soldiery of the Temple, transmitted by me to the above-named Eminent Commander as they were delivered into my hands by the venerable and most holy martyr, our Grand Master, to whom be honor and glory. Let it be done as I have said. So mote it be. Amen.

I, John Mark Larmenius, have done this on the thirteenth day of February, 1324.

I, Francis Thomas Theobaldus Alexandrinus, God helping, have accepted the Grand Mastership, 1324.

And then follow the acceptances and signatures of twenty-two succeeding Grand Masters—the last, Bernard Raymund Fabré, under the date of 1804.

Brother Hawkins here wishes to point out that after having disappeared for many years, the original of this Charter was rediscovered and purchased by Brother F. J. W. Crowe, of Chichester, England, who thought it too important and valuable to remain in private hands, and it was accordingly placed in the possession of the Great Priory of England. A transcript of the document, differing slightly from that given above, has been published by Brother Crowe (see *Transactions*, Quatuor Coronati Lodge, volume xxiv).

The Society, continues Doctor Mackey, thus organized by the Duke of Orleans in 1705, under this Charter, which purported to contain the signatures *manu propria* in their own hands, of eighteen Grand Masters in regular succession, commencing with Larmenius and ending with himself, attempted to obtain a recognition by the Order of Christ, which we have already said was established in Portugal as the legitimate successor of the old Templars, and of which King John V was at that time the Grand Master. For this purpose the Duke of Orleans ordered two of his members to proceed to Lisbon, and there to open negotiations with the Order of Christ. The king caused inquiries to be made of Don Luis de Cunha, his ambassador at Paris, upon whose report he gave orders for the arrest of the two French Templars. One of them escaped to Gibraltar; but the other, less fortunate, after an imprisonment of two years, was banished to Angola, in Africa, where he died.

The Society, however, continued secretly to exist for many years in France, and is supposed by some to have been the same which, in 1879, was known by

the name of the *Societé d'Aloyau*, a title which might be translated into English as the *Society of the Sirloin* —a name much more appropriate to a club of *bons vivants*, good livers, than to an association of knights. The members of this Society were dispersed at the time of the French Revolution, the Duke of Casse Brissac, who was massacred at Versailles in 1792, being its Grand Master at the period of its dispersion. Thory says that the members of this association claimed to be the successors of the Templars, and to be in possession of their Charters.

A certain Brother Ledru, one of the sons of the learned Nicholas Philip Ledru, was the physician of Casse Brissac. On the death of that nobleman and the sale of his property, Ledru purchased a piece of furniture, probably an escritoire, in which was concealed the celebrated Charter of Larmenius, the manuscript Statutes of 1705, and the journal of proceedings of the Order of the Temple. Clavel says that about the year 1804, Ledru showed these articles to two of his friends—de Saintot and Fabré Palaprat; the latter of whom had formerly been an ecclesiastic. The sight of these documents suggested to them the idea of reviving the Order of the Temple. They proposed to constitute Ledru the Grand Master, but he refused the offer, and nominated Claudius Matheus Radix de Chevillon for the office, who would accept it only under the title of *Vicar;* and he is inscribed as such on the list attached to the Charter of Larmenius, his name immediately following that of Casse Brissac, who is recorded as the last Grand Master.

These four restorers of the Order were of opinion that it would be most expedient to place it under the patronage of some distinguished personage; and while making the effort to carry this design into execution, Chevillon, excusing himself from further official labor on account of his advanced age, proposed that Fabré Palaprat should be elected Grand Master, but for one year only, and with the understanding that he would resign the dignity as soon as some notable person could be found who would be willing to accept it. But Fabré, having once been invested with the Grand Mastership, ever afterward refused to surrender the dignity.

Among the persons who were soon after admitted into the Order were Decourchant, a notary's clerk; Leblond, an official of the Imperial Library; and Arnal, an ironmonger, all of whom were entrusted with the secret of the fraud, and at once engaged in the construction of what have since been designated the *Relics of the Order*. Of these relics, which are preserved in the treasury of the Order of the Temple at Paris, an inventory was made on May 18, 1810, being, it is probable, soon after their construction. Doctor Burnes, who was a firm believer in the legitimacy of the Parisian Order and in the authenticity of its archives, has given in his *Sketch of the History of the Knights Templar* (Appendix, page xii), a copy of this inventory in the original French. Thory gives it also in his *Acta Latomorum* (ii, page 143). A brief synopsis of it may not be uninteresting. The *relics* consist of twelve pieces—"a round dozen"—and are as follows:

1. The Charter of Larmenius, already described. But to the eighteen signatures of Grand Masters in the Charter, which was in 1705 in possession of Philip, Duke of Orleans, are added six more, carrying the succession on from the last-named to Fabrè Palaprat, who attests as Grand Master in 1804.
2. A volume of twenty-seven paper sheets, in folio, bound in crimson velvet, satin, and gold, containing the Statutes of the Order in manuscript, and signed *Philip*.
3. A small copper reliquary, in the shape of a Gothic church, containing four fragments of burnt bones, wrapped in a piece of linen. These are said to have been taken from the funeral pile of the martyred Templars.
4. A sword, said to be one which belonged to James de Molay.
5. A helmet, supposed to have been that of Guy, the Dauphin of Auvergne.
6. An old gilt spur.
7. A bronze patina, a plate or dish, in the interior of which is engraved an extended hand, having the ring and little fingers bent in upon the palm, which is the form of the Episcopal Benediction given in the Roman Catholic Church.
8. A pax or tablet in gilt bronze, containing a representation of Saint John, under a Gothic arch. The pax is a small plate of gold, silver, or other rich material, carried round by the Priest to communicate the *Kiss of Peace*.
9. Three Gothic seals.
10. A tall ivory Cross and three Miters, richly ornamented.
11. The Beauseant, in white linen, with the Cross of the Order.
12. The War Standard in white linen, with four black rays.

Of these *relics*, Clavel, who, as being on the spot, may be supposed to know something of the truth, tells us that the copper reliquary, the sword, the ivory cross, and the three miters were bought by Leblond from an old iron shop in the market of Saint Jean, and from a maker of church vestments in the suburbs of Paris, while the helmet was taken by Arnal from one of the government armories.

Francisco Alvaro da Sylva Freyre de Porto, a knight of the Order of Christ, and a secret agent of John VI, King of Portugal, was admitted into the Order in 1805, and continued a member until 1815. He was one of the few, Clavel says, whom Fabré and the other founders admitted into their full confidence, and in 1812 he held the office of Grand Master's Secretary. Fabré having signified to him his desire to be recognized as the successor of James de Molay by the Grand Master of the Order of Christ, Da Sylva sent a copy of the Charter of Larmenius to John VI, who was then in Brazil; but the request for recognition was refused.

The Order of the Temple, which had thus been ingeniously organized by Fabré Palaprat and his colleagues, began now to assume high prerogatives as the only representative of Ancient Templarism. The Grand Master was distinguished by the sounding titles of *Most Eminent Highness, Very Great, Powerful, and Excellent Prince, and Most Serene Lord*. The whole world was divided into different Jurisdictions, under the names of Provinces, Bailiwicks, Priories, and Commanderies, all of which were distributed among the members; and proofs of nobility were demanded of all candidates; but if they were not able to give these proofs, they were furnished by the Grand Master with the necessary Patents.

The ceremonies of initiation were divided into three houses, again subdivided into eight Degrees, and were as follows:

I. House of Initiation.

1. *Initiate*. This is the Entered Apprentice's Degree of Freemasonry.
2. *Initiate of the Interior*. This is the Fellow Craft.

3. *Adept.* This is the Master Mason.
4. *Adept of the East.* The Elu of Fifteen of the Scottish Rite.
5. *Grand Adept of the Black Eagle of Saint John.* The Elu of Nine of the Scottish Rite.

II. House of Postulance.

6. *Postulant of the Order.* The Rose Croix Degree.

III. Council.

7. *Esquire.* Merely a preparation for the Eighth Degree.
8. *Knight,* or *Levite of the Interior Guard.* The Philosophical Kadosh.

At first the members of the Order professed the Roman Catholic religion, and hence, on various occasions, Protestants and Jews were denied admission. But about the year 1814, the Grand Master having obtained possession of a manuscript copy of a spurious Gospel of Saint John, which is supposed to have been forged in the fifteenth century, and which contradicted in many particulars the canonical Gospel, he caused it to be adopted as the doctrine of the Order; and thus, as Clavel says, at once transformed an Order which had always been perfectly orthodox into a schismatic sect. Out of this spurious Gospel and an Introduction and Commentary called the *Levitikon,* said to have been written by Nicephorus, a Greek monk of Athens, Fabré and his colleagues composed a liturgy, and established a religious sect to which they gave the name of *Johannism.*

The consequence of this change of religious views was a schism in the Order. The orthodox party, however, appears to have been the stronger; and after the others had for a short time exhibited themselves as *soi-disant,* or so-called, Priests in a Johannite Church which they erected, and in which they publicly chanted the liturgy which they had composed, the church and the liturgy were given up, and they retired once more into the secrecy of the Order.

Such is the brief history of the rise and progress of the celebrated Order of the Temple, which thus continued to exist at Paris, with, however, a much abridged exercise, if not with less assumption of prerogative. It claimed to be the only true depository of the powers and privileges of the ancient Order of Knights Templar, denouncing all other Templars as spurious, and its Grand Master has proclaimed himself the legal successor of James de Molay; with how much truth the narrative already given will enable every reader to decide.

The question of the legality of the Order of the Temple, as the only true body of Knights Templar in modern days, is to be settled only after three other points have been determined: First, was the Charter of Larmenius, which was brought for the first time to light in 1705 by the Duke of Orleans, an authentic or a forged document? Next, even if authentic, was the story that Larmenius was invested with the Grand Mastership and the power of transmission by De Molay a fact or a fable? And, lastly, was the power exercised by Ledru, in reorganizing the Order in 1804, assumed by himself or actually derived from Casse Brissac, the previous Grand Master? There are many other questions of subordinate but necessary importance to be examined and settled before we can consent to give the Order of the Temple the high and, as regards Templarism, the exclusive position that it claims.

TEMPLE, SECOND. The Temple constructed by Zerubbabel is so called (see *Temple of Zerubbabel*).

TEMPLE, SOVEREIGN COMMANDER OF THE. See *Sovereign Commander of the Temple.*

TEMPLE, SOVEREIGN OF THE SOVEREIGNS GRAND COMMANDER OF THE. The French title is *Souverain des Souverains Grands Commandeurs du Temple.* A Degree in the collection of Lemanceau and Le Page. It is said to be a part of the Order of Christ or Portuguese Templarism.

TEMPLE, SPIRITUAL. See *Spiritual Temple.*

TEMPLE, SYMBOLISM OF THE. Of all the objects which constitute the Masonic science of symbolism, the most important, the most cherished by Freemasons, and by far the most significant, is the great Temple of Jerusalem. The spiritualizing of the Temple is the first, the most prominent, and the most pervading of all symbols of Freemasonry. It is that which most emphatically gives it its religious character. Take from Freemasonry its dependence on the Temple; leave out of its ritual all reference to that sacred edifice, and to the legends and traditions connected with it, and the system itself would at once decay and die, or at best remain only as some fossilized bone, serving merely to show the nature of the once living body to which it had belonged.

Temple worship is in itself an ancient type of the religious sentiment in its progress toward spiritual elevation. As soon as a nation emerged out of Fetishism, or the worship of visible objects, which is the most degraded form of idolatry, its people began to establish a Priesthood, and to erect Temples. The Goths, the Celts, the Egyptians, and the Greeks, however much they may have differed in the ritual, and in the objects of their polytheistic worship, were all in the possession of Priests and of Temples. The Jews, complying with this law of our religious nature, first constructed their Tabernacle, or portable Temple, and then, when time and opportunity permitted, transferred their monotheistic worship to that more permanent edifice which towered in all its magnificence above the pinnacle of Mount Moriah. The Mosque of the Mohammedan and the Church or Chapel of the Christian is but an embodiment of the same idea of temple worship in a simpler form.

The adaptation, therefore, of the Temple of Jerusalem to a science of symbolism, would be an easy task to the mind of those Jews and Tyrians who were engaged in its construction. Doubtless, at its original conception, the idea of this Temple symbolism was rude and unembellished. It was to be perfected and polished only by future aggregations of succeeding intellects. And yet no Biblical nor Masonic scholar will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of King Solomon's Temple, an apparent design to establish a foundation for symbolism.

The Freemasons have, at all events, seized with avidity the idea of representing in their symbolic language the interior and spiritual man by a material Temple. They have the doctrine of the great Apostle, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (First Corinthians iii, 16). The great body of the Masonic Craft, looking only to this first Temple erected by the wisdom of King Solomon, make it the symbol of life; and as

the great object of Freemasonry is the search after truth, they are directed to build up this Temple as a fitting receptacle for truth when found, a place where it may dwell, just as the ancient Jews built up their great Temple as a dwelling-place for Him who is the Author of all truth.

To the Master Mason, this Temple of Solomon is truly the symbol of human life; for, like life, it was to have its end. For four centuries it glittered on the hills of Jerusalem in all its gorgeous magnificence; now, under some pious descendant of the wise King of Israel, the spot from whose altars arose the burnt-offerings to a living God, and now polluted by some recreant monarch of Judah to the service of Baal; until at length it received the divine punishment through the mighty King of Babylon, and, having been despoiled of all its treasures, was burnt to the ground, so that nothing was left of all its splendor but a smoldering heap of ashes. Variable in its purposes, evanescent in its existence, now a gorgeous pile of architectural beauty, and anon a ruin over which the resistless power of fire had passed, it becomes a fit symbol of human life occupied in the search after divine truth, which is nowhere to be found; now sinning and now repentant; now vigorous with health and strength, and anon a senseless and decaying corpse.

Such is the symbolism of the first Temple, that of Solomon, as familiar to the class of Master Masons. But there is a second and higher class of the Fraternity, the Freemasons of the Royal Arch, by whom this Temple symbolism is still further developed. This second class, leaving their early symbolism and looking beyond this Temple of Solomon, find in Scriptural history another Temple, which, years after the destruction of the first one, was erected upon its ruins; and they have selected the second Temple, the Temple of Zerubbabel, as their prominent symbol. And as the first class of Freemasons find in their Temple the symbol of mortal life, limited and perishable, they, on the contrary, see in this second Temple, built upon the foundations of the first, a symbol of life eternal, where the lost truth shall be found, where new incense shall arise from a new altar, and whose perpetuity their great Master had promised when, in the very spirit of symbolism, He exclaimed, "Destroy this temple, and in three days I will raise it up."

And so to these two classes or Orders of Freemasons the symbolism of the Temple presents itself in a connected and continuous form. To the Master Mason, the Temple of Solomon is the symbol of this life; to the Royal Arch Mason, the Temple of Zerubbabel is the symbol of the future life. To the former his Temple is the symbol of the search for truth; to the latter, his is the symbol of the discovery of truth; thus the circle is completed, the system made perfect.

TEMPLE, WORKMEN AT THE. See *Workmen at the Temple.*

TEMPLIER. The title of a Knight Templar in French. The expression *Chevalier Templier* is scarcely ever used by French writers.

TEMPLUM HIEROSOLYMAE. Latin for the *Temple of Jerusalem.* It is supposed by some to be a phrase concealed under the monogram of the *Triple Tau,* which see.

TEN. Ten cannot be considered as a sacred number in Freemasonry. But by the Pythagoreans it was honored as a symbol of the perfection and consummation of all things. It was constituted of the monad and duad, the active and passive principles, the triad or their result, and the quaternior or first square, and hence they referred it to their sacred tetractys. They said that ten contained all the relations of numbers and harmony (see *Tetractys*).

TEN EXPRESSIONS. Using, as do the Rabbis, the expression, "In the beginning God created the heaven and the earth," as one, we find nine other expressions in the first chapter of Genesis in which "God said"; thus making ten expressions by which the world was created. There were ten generations from Adam to Noah, to show that God was long-suffering before he deluged the earth. For a similar reason, says the *Talmud,* there were ten generations from Noah to Abraham, until the latter "took the reward of them all." Abraham was proved with ten trials. Ten miracles were wrought for the children of Israel in Egypt, and ten at the Red Sea. Ten plagues afflicted the Egyptians in Egypt, and ten at the Red Sea. And ten miracles were wrought in the Holy Temple (see *Ten*).

TENGU. A significant word in the advanced Degrees of the Ancient and Accepted Scottish Rite. The original old French rituals explain it, and say that it and two other words that accompany are formed out of the initials of the words of a particular sentence which has reference to the Sacred Treasure of Freemasonry.

TENNESSEE. The Grand Lodge of North Carolina had issued Warrants for Lodges in Tennessee as early as 1796, as also had the Grand Lodge of Kentucky. A Convention was held at Knoxville, December 2, 1811, to form a Grand Lodge and the following Lodges were represented: Tennessee, No. 2; Greenville, No. 3; Newport, No. 4; Hiram, No. 7. The Grand Lodge of North Carolina gave her authority to the Proceedings and when the Convention met again on December 27, 1813, the Grand Lodge was duly established.

A Dispensation was issued by the General Grand High Priest on March 2, 1818, to Cumberland Chapter at Nashville, and a Charter was granted at the Convocation of the General Grand Chapter on September 11, 1819. Charters were issued to Franklin, Clarksville, and LaFayette Chapters in 1826 and on September 16 of that year, the Grand Chapter of Tennessee was recognized as a constituent of the General Grand Chapter. Companion William G. Hunt was chosen Grand High Priest; Companions Tannehill and Steel, Deputy High Priests; Steel and Langtry, Grand Kings, and Dyer Pearl, Grand Scribe.

Nashville Council, No. 1, at Nashville was chartered by Companion John Barker on August 14, 1827. Other Councils were formed in the State but their records were lost by fire. On October 13, 1847, a Grand Council was formed which has since met regularly except during the Civil War.

Second reprint, *Proceedings,* Grand Encampment (page 90), records that "In 1842 a petition to revive Nashville Encampment was presented to Sir Knight Reese," suggesting former activity, but *Proceedings,* Grand Commandery of Tennessee, 1859 (page 17),

states of Nashville Commandery No. 1: "After several preliminary meetings, this Commandery was organized in the City of Nashville on the 26th day of November A.D. 1846, A.O. 728." A Charter was granted September 14, 1847. A Dispensation was issued to Yorkville Commandery No. 2, Yorkville, July 10, 1857, and Charter, September 16, 1859; De Molay Commandery No. 3, Columbia, December 20, 1857, and September 16, 1859, and Cyrene Commandery No. 4, Memphis, March 27, 1859, and September 16, 1859. These four subordinate Commanderies were authorized, September 16, 1859, to form a Grand Commandery, the Grand Master assigning Sir Louis J. Polk, October 3, 1859, to install the officers and this took place on October 12, 1859.

The Ancient and Accepted Scottish Rite was first introduced at Memphis when the John Chester Lodge of Perfection was chartered January 15, 1879. Three other Bodies were opened at the same place within a few years: Calvary Chapter of Rose Croix, No. 1; Cyprus Council of Kadosh, No. 1, and Tennessee Consistory, No. 1, chartered respectively on January 1, 1889; August 14, 1893, and October 14, 1894.

TENSIO-DAI-SIN. A deity held in adoration by the Japanese; the zodiacal sun, with its twelve constellations, as the representative of the god and his twelve apostles. This omnific being, like the zodiacal light, of triangular form, seen only in the evening after twilight and in the morning before dawn, and whose nature is unknown, is possessed of ineffable attributes, inexpressible and unutterable, with a supreme power to overcome eruptions of nature and the elements. Like unto Freemasonry, there are four periods of festival, to wit, in the third, fifth, seventh, and ninth of the third, fifth, seventh, and ninth months. The initiates are called *Jammabos*, and wear aurora-colored robes, like unto the light of the dawn of day.

TENT. The *tent*, which constitutes a part of the paraphernalia or furniture of a Commandery of Knights Templar, is not only intended for a practical use, but also has a symbolic meaning. The Order of the Templars was instituted for the protection of Christian pilgrims who were visiting the sepulcher of their Lord. The Hospitalers might remain in the city and fulfil their vows by attendance on the sick, but the Templar must away to the plains, the hills, and the desert, there, in his lonely tent, to watch the wily Saracen, and to await the toilsome pilgrim, to whom he might offer the crust of bread and the draft of water, and instruct him in his way, and warn him of danger, and give him words of good cheer. Often in the early history of the Order, before luxury and wealth and vice had impaired its purity, must these meetings of the toilsome pilgrim, on his way to the holy shrine, with the valiant Knight who stood by his tent door on the roadside, have occurred. And it is just such events as these that are commemorated in the tent scenes of the Templar ritual.

TENURE OF OFFICE. All offices in the Bodies of the York and American Rites are held by annual election or appointment. But the holder of an office does not become *functus officii*, serving as delegate, by the election of his successor; he retains the office until that successor has been installed. This is technically called *holding over*. It is not election only, but election and installation that give possession of an office in Freemasonry. If a new Master, having been elected, should, after the election and installation of the other officers of the Lodge, refuse to be installed, the old Master would *hold over*, or retain the office until the next annual election. The oath of office of every officer is that he will perform the duties of the office for twelve months, and *until his successor shall have been installed*. In France, in the eighteenth century, Warrants of Constitution were bestowed upon certain Masters who held the office for life, and were therefore called *Maîtres inamovibles*, or *immovable Masters*. They considered the Lodges committed to their care as their personal property, and governed them despotically, according to their own caprices. But in 1772 this class of Masters had become so unpopular, that the Grand Lodge removed them, and made the tenure of office the same as it was in England.

In the Ancient and Accepted Scottish Rite the officers of a Supreme Council hold their offices, under the Constitutions of 1786, for life. In the subordinate Bodies of the Rite, the elections are held annually or triennially. This is also the rule in the Supreme Council of the Northern Jurisdiction, which has abandoned the law of perpetual tenure. The Supreme Council elects its members independently of the Consistories and is thereby self-perpetuating.

TERCY. One of the nine Elus recorded in the high Degrees as having been sent out by Solomon to make the search which is referred to in the Master's legend. The name was invented, with some allusion, not now explicable, to the political incidents of Stuart Freemasons. The name is probably an anagram or corruption of some friend of the House of Stuart (see *Anagram*).

TERMINUS. The god of landmarks, or boundaries, whose worship was introduced among the Romans by Numa. The god was represented by a *cubical stone*. Of all the gods, Terminus was the only one who, when the new Capitol was building, refused to remove his altar. Hence Ovid (*fasti* ii, 673) addressed him thus: "O Terminus, no inconstancy was permitted thee; in whatever situation thou hast been placed, there abide, and do not yield one jot to any neighbor asking thee." The Freemasons pay the same reverence to their landmarks that the Romans did to their god Terminus.

TERNARY ALLUSIONS. Some of the well-considered and beautiful thoughts of Rev. George Oliver on Ternary Allusions as applicable to the construction of the Temple services of Solomon are the three principal religious festivals—the Feast of Passover, of Pentecost, and of Tabernacles. The Camp was three-fold. The Tabernacle, with its precinct, was called the *Camp of the Divine Majesty;* the next, the *Camp of Levi, or Little Host of the Lord;* and the largest, the *Camp of Israel, or the Great Host.* The Tribes were marshaled in subdivisions of three, each being designated by a banner containing one of the cherubic forms of the Deity. The Temple, in like manner, had three divisions and three symbolical references—historical, mystical, and moral. The Golden Candlestick had twice three branches, each containing three bowls, knobs, and flowers. In the Sanctuary were three sacred utensils—the Candle-

stick, the Table of Shewbread, and the Altar of Incense; and three hallowed articles were deposited in the Ark of the Covenant—the Tables of the Law, the Rod of Aaron, and the Pot of Manna. There were three Orders of Priests and Levites, and the High Priest was distinguished by a triple crown.

Three allusions may be observed through the whole of Jewish history. Thus, Elijah raised the widow's son by stretching himself upon the child three times. Samaria sustained a siege of three years. Some of the kings of Israel and Judah reigned three years, some three months, some three days. Rehoboam served God three years before he apostated. The Jews fasted three days and three nights, by command of Esther, before their triumph over Haman. Their sacred writings had three grand divisions—the Law, the Prophets, and the Psalms.

In the Masonic system there were three Temples—those of Solomon, Zerubbabel, and Herod. The Jews speak of two that have been, and believe in one, as described by Ezekiel the Prophet, yet to come. The Rabbis say: "The third Temple we hope and look for" (see *Three*).

TERRASSON, THE ABBE JEAN. The Abbé Terrasson was born at Lyons, in France, in 1670. He was educated by the Congregation of the Oratory, of which his brother André was a Priest, but eventually abandoned it, which gave so much offense to his father, that he left him by his will only a very moderate income. The Abbé obtained a chair in the Academy of Sciences in 1707, and a professorship in the Royal College in 1724, which position he occupied until his death in 1750. He was the author of a *Critical Dissertation on the Iliad of Homer*, a translation of *Diodorus Siculus*, and several other classical and philosophical works. But the work most interesting to the Masonic scholar is his *Séthos, histoire ou vie tirée des monuments, anecdotes de l'ancienne Egypte*, published at Paris in 1731. This work excited on its appearance so much attention in the literary world, that it was translated into the German and English languages under the respective titles of:

1. *Abris der wahren Helden-Tugend, oder Lebensgeschichte des Sethos;* translated by Chro. Gli. Wendt, Hamburg, 1732.

2. *Geschichte des Königs Sethos;* translated by Matthew Claudius, Breslau, 1777.

3. *The Life of Sethos, taken from private Memoirs of the ancient Egyptians;* translated from a Greek Manuscript into French, and done into English, by M. Lediard, London, 1732.

In this romance he has given an account of the initiation of his hero, Sethos, an Egyptian Prince, into the Egyptian Mysteries. We must not, however, be led into the error, into which Kloss says the Masonic Fraternity fell on its first appearance, that this account is a well-proved, historical narrative. Much as we know of the Egyptian Mysteries, compared with our knowledge of the Grecian or the Asiatic, we have no sufficient documents from which to obtain the consecutive and minute detail which the Abbé Terrasson has constructed. It is like Ramsey's *Travels of Cyrus*, to which it has been compared—a romance rather than a history; but it still contains so many scintillations of truth, so much of the substantials of fact amid the ornaments of fiction, that it cannot but prove instructive as well as amusing. We have in it the outlines of an initiation into the Egyptian Mysteries such as the learned Abbé could derive from the documents and monuments to which he was able to apply, with many *lacunae* which he has filled up from his own inventive and poetic genius.

TERRIBLE BROTHER. The French title is *Frère terrible.* An officer in the French Rite, who in an initiation conducts the candidate, and in this respect performs the duty of a Senior Deacon in the York Rite.

TERRITORIAL JURISDICTION. It has now become the settled principle of, at least, American Masonic law, that Masonic and political Jurisdiction should be co-terminous, that is, that the boundaries which circumscribe the territorial Jurisdiction of a Grand Lodge should be the same as those which define the political limits of the State in which it exists. And so it follows that if a State should change its political boundaries, the Masonic boundaries of the Grand Lodge should change with it. Thus, if a State should diminish its extent by the cession of any part of its territory to an adjoining State, the Lodges situated within the ceded territory would pass over to the Jurisdiction of the Grand Lodge of the State to which that territory had been ceded.

The doctrine of Exclusive Territorial Jurisdiction, as it is styled in the United States, was called into activity by the needs of the increasing number of contiguous Grand Lodges in America (see *Exclusive Territorial Jurisdiction*).

Brother W. J. Chetwode Crawley (*Caementaria Hibernica*, Fasciculus iii) goes on to say,

> It partakes of the nature of an international compact rather than of an ancient landmark. The earliest regulations issued by the Grand Lodge of Ireland in November, 1768, rule xxvii, enact that
>
> "No Army Lodge shall for the future make any Townsman a Mason where there is a Lodge held in any Town where such Lodge do meet: and no Town's Lodge shall make any man in the Army a Mason, where there is a warranted Lodge held in the Regiment, Troop, or Company, or in the Quarters to which such Man belongs. Any Army or other Lodge making a Mason contrary to this rule to be fined One Guinea."
>
> From the position that one Regular Lodge ought not to interfere with another, it is but a logical step to the position that one Grand Lodge should not interfere with another.

TESSEL, INDENTED. See *Tessellated Border.*

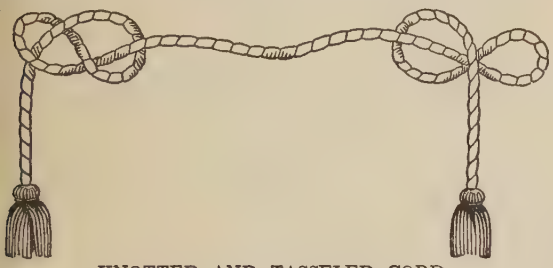
TESSELLATED. From the Latin word *tessella*, a little square stone. Checkered, formed in little squares of Mosaic work. Applied in Freemasonry to the Mosaic pavement of the Temple, and to the border surrounding the Tracing-Board, probably incorrectly in the latter case (see *Tessellated Border*).

TESSELLATED BORDER. Browne says in his *Master Key*, which is supposed to present the general form of the Prestonian lectures, that the ornaments of a Lodge are the Mosaic Pavement, the Blazing Star, and the Tessellated Border; and he has defined the *Tessellated Border* to be "the skirt-work round the Lodge." Webb, in his lectures, teaches that the ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star; and he defines the Indented Tessel to be that "beautifully tessellated border or skirting which surrounded the ground-floor of King Solomon's Temple."

The French call it *la houpe dentelée*, which is literally the *indented tessel;* and they describe it as "a cord forming true-lovers knots, which surrounds the Tracing-Board."

The Germans name it *die Schnur von starken Faden*, or the *cord of strong threads*, and define it as a border surrounding the Tracing-Board of an Entered Apprentice, consisting of a cord tied in lovers' knots, with two tassels attached to the ends.

The idea prevalent in the United States of America and derived from a misapprehension of the plate in the *Monitor* of Cross, that the tessellated border was a decorated part of the Mosaic pavement, and made like it of little square stones, does not seem to be supported by these definitions. They all indicate that the *tessellated border* was a cord. The interpretation of its symbolic meaning still further sustains this idea. Browne says "it alludes to that kind care of



KNOTTED AND TASSELED CORD OF TRACING-BOARD

Providence which so cheerfully surrounds and keeps us within its protection whilst we justly and uprightly govern our lives and actions by the four cardinal virtues in divinity, namely, Temperance, Fortitude, Prudence, and Justice." This last allusion is to the four tassels attached to the cord (see *Tassels*).

Webb says that it is "emblematic of those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence."

The French ritual says that it is intended "to teach the Freemason that the Society of which he constitutes a part surrounds the earth, and that distance, so far from relaxing the bonds which unite the members to each other, ought to draw them closer."

Lenning says that it symbolizes the fraternal bond by which all Freemasons are united.

But Gädicke is more precise. He defines it as "the universal bond by which every Freemason ought to be united to his Brethren," and he says that "it should consist of sixty threads or yarns, because, according to the ancient Statutes, no Lodge was allowed to have above sixty members."

Oliver (*Landmarks* i, page 174) says "the Tracing-Board is surrounded by an indented or tessellated border . . . at the four angles appear as many tassels." But in the old English Tracing-Boards the two lower tassels are often omitted. They are, however, generally found in the French. Lenning, speaking, we suppose, for the German, assigns to them but two. Four tassels are, however, necessary to complete the symbolism, which is said to be that of the four cardinal virtues. The tesselated, more properly, therefore, the tassellated, tasseled, border consists of a cord intertwined with knots, to each end of which is appended a tassel. It surrounds the border of the Tracing-Board, and appears at the top as in the illustration.

There is, however, in these old Tracing-Boards, another border, which surrounds the entire picture with lines, as illustrated.

This indented border, which was made to represent a cord of black and white threads, was, in Doctor Mackey's opinion, in time mistaken for *tessellae*, or little stones; an error probably originating in confounding it with the Tessellated Pavement, which was another one of the ornaments of the Lodge.

We find that we have for this symbol five different names: in English, the indented tarsel, the indented tassel, the indented tessel, the tassellated border, and the tessellated border; in French, the *houpe dentelée*, or indented tessel; and in German, the *Schnur von starken Faden*, or the cord of strong threads.

The question what is the true tessellated border would not be difficult to answer, if it were not for the variety of names given to it in the English rituals. We know by tradition, and by engravings that have been preserved, that during the ceremonies of initiation in the early part of the eighteenth century the symbols of the Order were marked out in chalk on the floor, and that this picture was encircled by a waving cord. This cord was ornamented with tassels, and formerly a border to the tracing on the floor was called the *indented tassel*, the cord and the tufts attached to it being the *tassel*, which, being by its wavy direction partly in and partly outside of the picture, was said to be *indented*. This *indented tassel* was subsequently corrupted by illiterate Freemasons into *indented tarsel*, the appellation met with in some of the early Catechisms.

Afterward, looking to its decoration with tassels and to its position as a border to the Tracing-Board, it was called the *tassellated border*. In time the picture on the floor was transferred to a permanent Tracing-Board, and then the tassels were preserved at the top, and the rest of the cord was represented around the board in the form of white and black angular spaces. These were mistaken for little stones, and

CORD OF BLACK AND WHITE STRANDS

the *tassellated border* was called, by a natural corruption, the *tessellated border*.

Many years ago, when Doctor Mackey first met with the idea of this corruption from *tassellated* to *tessellated*, which was suggested to Doctor Oliver by "a learned Scottish Mason," whose name he does not give, he was inclined to doubt its correctness. Subsequent investigations led him to change that opinion. Doctor Mackey believed that he could readily trace the gradual steps of corruption and change from the original name *indented tassel*, which the early French Freemasons had literally translated by *houped entelée*, to *indented tarsel*, and sometimes, according to Oliver, to *indented trasel;* then to *tassellated border*, and, finally, to *tessellated border*, the name which it has so long borne.

The form and the meaning of the symbol are now apparent. The *tessellated border*, as it is called, is a

cord, decorated with tassels, which surrounds the Tracing-Board of an Entered Apprentice, the said Tracing-Board being a representation of the Lodge, and it symbolizes the bond of love—the mystic tie—which binds the Craft wheresoever dispersed into one band of Brotherhood.

TESSERA HOSPITALIS. A Latin term. Literally, the *Token of the Guest*, or the *Hospitable Die*. It was a custom among the ancients, that when two persons formed an alliance of friendship, they took a small piece of bone, ivory, stone, or even wood, which they divided into two parts, each one inscribing his name upon his half. They then made an exchange of the pieces, each promising to retain the part entrusted to him as a perpetual token of the Covenant into which they had entered, of which its production at any future time would be a proof and a reminder (see the subject more fully treated in the article *Mark*, also note *Stone, White*).

TEST FEE. The name given to the payment made annually to keep in good standing in the Lodges of Scotland. Another name for annual dues.

TESTIMONY. In Masonic trials the testimony of witnesses is taken in two ways—that of Profanes by affidavit, and that of Freemasons on their Masonic Obligation.

TESTS. Test questions, to which the conventional answers would prove the Masonic character of the person interrogated, were in very common use in the eighteenth century in England. They were not, it is true, enjoined by authority, but were conventionally used to such an extent that every Freemason was supposed to be acquainted with them. They are now obsolete; but not very long ago such *catch questions* as "Where does the Master hang his hat?" and a few others, equally trivial, were in use.

Doctor Oliver gives (*Golden Remains of the Early Masonic Writers* iv, page 14) the following as the tests in use in the early part of the eighteenth century. They have been credited as introduced by Desaguliers and Anderson at the Revival in 1717. Some of them, however, were of a different source and character, being assumed to have been taken from the Catechism or Lecture then in use as a part of the instructions of the Entered Apprentice.

What is the place of the Senior Entered Apprentice?
What are the fixed lights?
How ought the Master to be served?
What is the punishment of a Cowan?
What is the bone box?
How is it said to be opened only with ivory keys?
By what is the key suspended?
What is the clothing of a Mason?
What is the brand?
How high was the door of the Middle Chamber?
What does this stone smell of?
The name of an Entered Apprentice?
The name of a Fellow Craft?
The name of a Master Mason?

In the year 1730, Martin Clare having, as certain old reports claim, by order of the Grand Lodge, remodeled the Lectures, he abolished the old tests and introduced the following new ones:

Whence came you?
Who brought you here?
What recommendation do you bring?
Do you know the secrets of Masonry?
Where do you keep them?
Have you the key?
Where is it deposited?
When you were made a Mason, what did you consider most desirable?
What is the name of your Lodge?
Where is it situated?
What is its foundation?
How did you enter the Temple of Solomon?
How many windows did you see there?
What is the duty of the youngest apprentice?
Have you ever worked as a Mason?
What did you work with?
Salute me as a Mason.

Ten years afterward Clare's tests were said to have been superseded by a new series of examination questions, which were asserted to have been promulgated by Doctor Manningham, and very generally adopted. They are as follows:

Where were you made a Mason?
What did you learn there?
How do you hope to be rewarded?
What access have you to that Grand Lodge?
How many steps?
What are their names?
How many qualifications are required in a Mason?
What is the standard of a Mason's faith?
What is the standard of his actions?
Can you name the peculiar characteristics of a Mason's Lodge?
What is the interior composed of?
Why are we termed Brethren?
By what badge is a Mason distinguished?
To what do the reports refer?
How many principal points are there in Masonry?
To what do they refer?
Their names?
The allusion?

Thomas Dunckerley subsequently, we are told, made a new arrangement of the Lectures, and with them the tests. For the eighteen which composed the series of Manningham, he invented ten, but which were more significant and important in their bearing. They were as follows:

How ought a Mason to be clothed?
When were you born?
Where were you born?
How were you born?
Did you endue the brand with fortitude and patience?
The situation of the Lodge?
What is its name?
With what have you worked as a Mason?
Explain the sprig of Cassia.
How old are you?

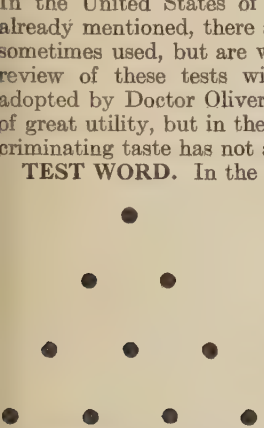
Preston subsequently, as his first contribution to Masonic literature, is asserted to have presented the following system of tests, which were at a later period adopted:

Whither are you bound?
Are you a Mason?
How do you know that?
How will you prove it to me?
Where were you made a Mason?
When were you made a Mason?
By whom were you made a Mason?
From whence come you?
What recommendation do you bring?
Any other recommendation?
Where are the secrets of Masonry kept.
To whom do you deliver them?
How do you deliver them?
In what manner do you serve your Master?
What is your name?
What is the name of your son?
If a Brother were lost, where should you hope to find him?
How should you expect him to be clothed?
How blows a Mason's wind?
Why does it thus blow?
What time is it?

These Prestonian tests continued in use until the close of the eighteenth century, and Doctor Oliver says that at his initiation, in 1801, he was fully instructed in them. Tests of this kind appear to have existed at an early period. The examination of a Steinmetz, given by Findel in his *History of Freemasonry*, presents all the characteristics of the English tests.

The French Freemasons have one, "Comment êtes vous entré dans le Temple de Salomon?" "How were you introduced in the Temple of Solomon?" In the United States of America, besides the one already mentioned, there are a few others which are sometimes used, but are without legal authority. A review of these tests will lead to the conclusion adopted by Doctor Oliver, that "they are doubtless of great utility, but in their selection a pure and discriminating taste has not always been used."

TEST WORD. In the year 1829, during the anti-Masonic excitement in America, the Grand Lodge of New York proposed, as a safeguard against "the introduction of impostors among the workmen," a *test word* to be used in all examinations in addition to the legitimate tests. But as this was deemed an innovation on the Landmarks, and as it was impossible that it could ever become universal, the Grand Lodges of the United States very properly rejected it, and it was never used.



PYTHAGOREAN SYMBOL OF THE SACRED NAME

TETRACTYS. The Greek word τετρακτὺς signifies, literally, the number *four*, and is therefore synonymous with the *quaternion;* but it has been peculiarly applied to a symbol of the Pythagoreans, which is composed of ten dots arranged in a triangular form of four rows.

This figure was in itself, as a whole, emblematic of the Tetragrammaton, or sacred name of four letters, for *tetractys*, in Greek, means *four*, and was undoubtedly learned by Pythagoras during his visit to Babylon. But the parts of which it is composed were also pregnant symbols. Thus the one point was a symbol of the Active Principle or Creator, the two points of the Passive Principle or Matter, the three of the world proceeding from their union, and the four of the liberal arts and sciences, which may be said to complete and perfect that world.

This arrangement of the ten points in a triangular form was called the *tetractys* or number *four*, because each of the sides of the triangle consisted of four points, and the whole number of ten was made up by the summation of the first four figures, $1 + 2 + 3 + 4 = 10$.

Hierocles says, in his *Commentaries on the Golden Verses* (v, page 47): "But how comes God to be the Tetractys? This thou mayst learn in the sacred book ascribed to Pythagoras, in which God is celebrated as the number of numbers. For if all things exist by His eternal decrees, it is evident that in each species of things the number depends on the cause that produces them. . . . Now the power of ten is four; for before we come to a complete and perfect decade, we discover all the virtue and perfection of the ten in the four. Thus, in assembling all numbers from one to four inclusive, the whole composition makes ten," etc.

Dacier, in his notes on these *Commentaries* and on this particular passage, remarks that "Pythagoras, having learned in Egypt the name of the true God, the Mysterious and Ineffable Name *Jehovah*, and finding that in the original tongue it was composed of four letters, translated it into his own language by the word *tetractys*, and gave the true explanation of it, saying that it properly signified the source of nature that perpetually rolls along."

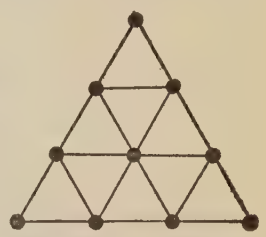
So much did the disciples of Pythagoras venerate tetractys, that it is said that they took their most solemn oaths, especially that of initiation, upon it. The exact words of the oath are given in the *Golden Verses*, and are referred to by Jamblichus in his *Life of Pythagoras:*

> Ναὶ μὰ τὸν ἀμετέρα ψυχᾷ παραδονια τετρακτὺν
> Παγὰν ἀενάου φύσεως, ἀλλ' ἔρχευ ἐπ' ἔργου.

I swear it by Him who has transmitted into our soul the sacred tetractys,
The source of nature, whose course is eternal.

Jamblichus gives a different phraseology of the oath, but with substantially the same meaning. In the symbols of Freemasonry, we will find the sacred Delta bearing the nearest analogy to the tectractys of the Pythagoreans.

The outline of these points form, it will be perceived, a triangle; and if we draw short lines from point to point, we will have within this great triangle nine smaller ones. Doctor Hemming, in his revision of the English lectures, adopted in 1813, thus explains this symbol:



HEMMING'S PYTHAGOREAN TRIANGLE

The great triangle is generally denominated *Pythagorean*, because it served as a principal illustration of that philosopher's system. This emblem powerfully elucidates the mystical relation between the numerical and geometrical symbols. It is composed of ten points, so arranged as to form one great equilateral triangle, and at the same time to divide it into nine similar triangles of smaller dimensions. The first of these, representing unity, is called a *monad*, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all combinations of form and number are respectively generated. The next two points are denominated a *duad*, representing the number two, and answers to the geometrical line which, consisting of length without breadth, is bounded by two extreme points. The three following points are called the *triad*, representing the number three, and may be considered as having an indissoluble relation to all superficies, which consist of length and breadth, when contemplated as abstracted from thickness.

Doctor Hemming does not appear to have improved on the Pythagorean symbolization.

TETRADITES. Believers in the occult powers of the numeral four, and in a Godhead of four persons in lieu of three. In this connection, the figure is worthy of examination, it being a star of five points enclosing the three letters of the Ineffable Name, but forming

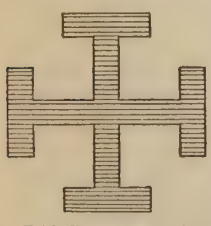
the Tetragrammaton, the *Shem Hamphorash.* This figure has been claimed to represent the Godhead.

TETRAGRAMMATON. In Greek, it signifies, a word of four letters. It is the title given by the Talmudists to the name of God, Jehovah, which in the

DOCTRINAL SYMBOL OF THE TETRADITES

original Hebrew consists of four letters, יהוה (see *Jehovah*).

TEUTONIC KNIGHTS. The origin of this Order was a humble but a pious one. During the Crusades a wealthy gentleman of Germany, who resided at Jerusalem, commiserating the condition of his countrymen who came there as pilgrims, made his house their receptacle, and afterward built a hospital, to which, by the permission of the Patriarch of Jerusalem, he added an oratory dedicated to the Virgin Mary. Other Germans coming from Lubeck and Bremen contributed to the extension of this charity, and erected at Acre, during the third Crusade, a sumptuous hospital, and assumed the title of Teutonic Knights, or Brethren of the Hospital of our Lady of the Germans of Jerusalem. They elected Henry Walpott their first Master, and adopted for their government a Rule closely approximating to that both of the Templars and the Hospitalers, with an additional one that none but Germans should be admitted into the Order. Their dress consisted of a white mantle, with a black cross embroidered in gold. Clark says (*History of Knighthood* ii, page 60) that the original badge, which was assigned to them by the Emperor Henry VI, was a black cross potent; and that form of cross has ever since been known as a *Teutonic Cross.* John, King of Jerusalem, added the cross double potent gold, that is, a cross potent of gold on the black cross. The word *potent* means a staff, the crossed or crutched ends of the cross arms suggesting the head of a walking stick. The Emperor Frederick II gave them the black double-headed eagle, to be borne in an inescutcheon, a small shield borne on another, in the center of the cross; and Saint Louis, of France, added to it, as an augmentation, a blue chief strewn with fleur-de-lis.



BADGE OF THE TEUTONIC KNIGHTS

During the siege of Acre they did good service to the Christian cause; but on the fall of that city, the main body returned to Europe with Frederick II. For many years they were busily occupied in Crusades against the pagan inhabitants of Prussia and Poland. Ashmole says that in 1340 they built the city of Maryburg, and there established the residence of their Grand Master. They were for a long time engaged in contests with the Kings of Poland on account of the invasion of their territory. They were also excommunicated by Pope John XXII, but relying on their great strength, and the remoteness of their province, they bid defiance to ecclesiastical censures, and the contest resulted in their receiving Prussia proper as a trust from the Kings of Poland.

In 1511, Albert, Margrave of Brandenburg, was elected their Grand Master. In 1525 he abandoned the vows of his Order; became a Protestant, and exchanged his title of Grand Master for that of Duke of Eastern Prussia; and thus the dominion of the Knights was brought to an end, and the foundation laid of the future Kingdom of Prussia.

The Order, however, still continued its existence, the seat of the Grand Master being at Mergentheim, in Swabia. By the peace of Presburg, in 1805, the Emperor Francis II obtained the Grand Mastership, with all its rights and privileges. In 1809 Napoleon abolished the Order, but it continued a titular existence in Austria.

Attempts have been made to incorporate the Teutonic Knights into Freemasonry, and their cross has been adopted in some of the advanced Degrees. But we fail to find in history the slightest traces of any actual connection between the two Orders.

TEXAS. The first Masonic meeting in Texas was held in a grove at Brazoria where in March, 1835, five Master Masons, John H. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell and Anson Jones, decided to open a Lodge. A Dispensation was granted by the Grand Lodge of Louisiana, and in spite of the danger attendant upon secret meetings at this time the Lodge was opened as Holland, No. 26, on December 27, 1835. War with Mexico interrupted the work of the Lodge, but it remained in existence until February, 1836. When Brazoria was captured the records and all the belongings of the Lodge were destroyed and the members scattered. A Charter, however, had been issued and was brought to Texas by John M. Allen, and, in October, 1837, the only Lodge in Texas which existed prior to her separation from Mexico was reopened at Houston. Three Lodges, Milam, No. 40; McFarlane, No. 41, and Holland, No. 36, held a Convention at Houston in the winter of 1837–8 to form a Grand Lodge. The following officers were elected: Grand Master, Anson Jones; Deputy Grand Master, Adolphus Sterne; Senior Grand Warden, Jefferson Wright; Junior Grand Warden, Christopher Dart; Grand Secretary, G. H. Winchell; Grand Treasurer, Thomas G. Western. The Constitution of the Grand Lodge of Louisiana was adopted and the first Annual Communication arranged for April 16, 1839.

December 9, 1835, on the application of Companions Samuel M. Williams, James H. C. Miller and others the General Grand Chapter decided to issue a Charter to San Filipe de Austin Chapter, No. 1. It was not established, however, until June 2, 1840, when Texas was no longer part of Mexico, and in the interval Dugald McFarlane had organized Cyrus Chapter under the authority of Matagorda Chapter. To consider the organization of a Grand Chapter, delegates from San Filipe de Austin, Cyrus, Lone Star,

nd Rising Star Chapters met in Austin December 14, 841. On December 21 a Constitution was adopted. The Grand Lodge of Texas relinquished authority ver the Chapters but the General Grand Chapter efused to recognize the new Grand Chapter because t had been instituted without authority. At its rganization on December 30, 1850, four Chapters ere represented, namely, San Filipe de Austin, No. 1; Washington, No. 2; Brenham, No. 5, and Brazos, No. 8. In 1861 it separated from the General Grand Chapter of the United States.

In the *Minutes* of Columbian Council, No. 1, of New York City, is mention of three Degrees conferred upon Companions John N. Reed and Ebenezer B. Nichols of Houston Chapter, No. 8. A Warrant, atified January 31, 1848, was issued to them and William D. Smith, by the Grand Master, for Houston Council, No. 10. Columbia, No. 1; Alabama, No. 12, nd Coleman Councils then sent delegates to Huntsville and organized a Grand Council which existed ntil 1865. William T. Austin of Galveston Council as elected Grand Master but his name was not in he Report of the Committee on Credentials and Galveston Council was not added to the roll until 1859. n 1864 it was arranged to surrender control of the Degrees to the Grand Chapter of Texas. From 1865 ntil December 3, 1907, they were worked in Council nder the authority of a Chapter. In 1907 the Grand Council met again at Waco and resumed control of he Degrees. On November 9, 1909, the Grand Council was recognized, though still retaining its ndependence, by the General Grand Council.

San Felipe de Austin Commandery was chartered December 10, 1835, at Galveston. On December 13, 853, the General Grand Master issued a Warrant or a Grand Encampment of Texas. Three Commanderies, San Filipe de Austin, No. 1; Ruthven, No. 2, and Palestine, No. 3, took part in its institution on January 18, 1855.

The Ancient and Accepted Scottish Rite, Southern Jurisdiction, began in Texas with the San Felipe, No. 1, Lodge of Perfection, chartered at Galveston, May 15, 1867. The Phillip C. Tucker Chapter of Rose Croix, No. 1, was chartered January 31, 1882; the Pike-Tucker Council of Kadosh, No. 1, on October 5, 1898, and the Texas Consistory, No. 1, on November 18, 1899.

T.·.G.·.A.·.O.·.T.·.U.·. The initials of *The Grand Architect of the Universe.* Often used in this abbreviated form by Masonic writers.

THAMMUZ. Spelled also *Tammuz.* A deity worshiped by the apostate Jews in the time of Ezekiel, and supposed by most commentators to be identical with the Syrian god Adonis (see *Adonis, Mysteries of*).

THANKS. It is a usage of French Freemasonry, and in the advanced Degrees of some other Rites, for a candidate, after his initiation and the address of the orator to him, to return thanks to the Lodge for the honor that has been conferred upon him. It is a voluntary and not an obligatory duty, and is not practised in the Lodges of the York and American Rites.

THEISM. Theological writers have defined *theism* as being the belief in the existence of a Deity who, having created the world, directs its government by the constant exercise of His beneficent power, in contradistinction to atheism, which denies the existence of any such Creative and Superintending Being. In this sense, theism is the fundamental religion of Freemasonry, on which is superimposed the additional and peculiar tenets of each of its disciples.

THEOCRATIC PHILOSOPHY OF FREEMASONRY. This is a term invented by Dr. G. Oliver to indicate that view of Freemasonry which intimately connects its symbols with the teachings of pure religion, and traces them to the primeval revelations of God to man, so that the philosophy of Freemasonry shall develop the continual government of the Divine Being. Hence he says: "It is the Theocratic Philosophy of Freemasonry that commands our unqualified esteem, and seals in our heart that love for the Institution which will produce an active religious faith and practise, and lead in the end to 'a building not made with hands, eternal in the heavens.'" He has developed this system in one of his works entitled *The Theocratic Philosophy of Freemasonry, in twelve lectures on its Speculative, Operative, and Spurious Branches.* In this work he enters with great minuteness into an examination of the speculative character of the Institution and of its operative division, which he contends had been practised as an exclusively scientific pursuit from the earliest times in every country in the world. Many of the legendary speculations advanced in this work will be rejected at this day as unsound and untenable, but his views of the true philosophy of Freemasonry are worthy of profound study.

THEOLOGICAL VIRTUES. Under the name of the Cardinal Virtues, because all the other virtues hinged upon them, the ancient Pagans gave the most prominent place in their system of ethics to Temperance, Prudence, Fortitude, and Justice. But the three virtues taught in the theology of Saint Paul, Faith, Hope, and Charity, as such were unknown to them. To these, as taking a higher place and being more intimately connected with the relations of man to God, Christian writers have given the name of the *Theological Virtues.* They have been admitted into the system of Freemasonry, and are symbolized in the Theological Ladder of Jacob.

THEOPASCHITES. Followers of Peter the Fuller, who flourished in the fifth century, and believed in the crucifixion of all three of the Godhead.

THEORICUS. The Second Grade of the First Order of the Society of Rosicrucians (see *Rosicrucianism*). This is also the Twelfth Degree of the German Rose Croix.

THEOSOPHISTS. There were many theosophists —enthusiasts whom Vaughan calls "noble specimens of the mystic"—but those with whom the history of Freemasonry has most to do were the mystical religious thinkers of the eighteenth century, who supposed that they were possessed of a knowledge of the Divinity and His works by supernatural inspiration, or who regarded the foundation of their mystical tenets as resting on a sort of divine intuition. Such were Swedenborg, who, if not himself a Masonic reformer, has supplied the materials of many Degrees; the Moravian Brethren, the original object of whose association is said to have been the propagation of the Gospel under the Masonic veil; Saint Martin, founder of the Philalethans; Pernetty, to whom we

owe the Order of the Illuminati at Avignon; and Chastanier, who was the inventor of the Rite of Illuminated Theosophists.

The object proposed in all these theosophic Degrees was the regeneration of man, and his reintegration into the primitive innocence from which he had fallen by original sin. Theosophic Freemasonry was, in fact, nothing else than an application of the speculative ideas of Jacob Böhme, of Swedenborg, and other mystical philosophers of the same class. Vaughan, in his *Hours with the Mystics* (ii, page 46) thus describes the earlier theosophists of the fourteenth century: "They believed devoutly in the genuineness of the Cabala. They were persuaded that, beneath all the floods of change, this oral tradition had perpetuated its life unharmed from the days of Moses downward—even as Jewish fable taught them that the cedars alone, of all trees, had continued to spread the strength of their invulnerable arms below the waters of the deluge. They rejoiced in the hidden lore of that book as in a treasure rich with the germs of all philosophy. They maintained that from its marvelous leaves man might learn the angelic heraldry of the skies, the mysteries of the Divine Nature, the means of converse with the potentates of heaven."

Add to this an equal reverence for the unfathomable mysteries contained in the prophecies of Daniel and the vision of the Evangelist, with a proneness to give to everything Divine a symbolic interpretation, and you have the true character of those later theosophists who labored to invent their particular systems of Freemasonry. For more of this subject, see the article on *Saint Martin*. Nothing now remains of theosophic Freemasonry except the few traces left through the influence of Zinnendorf in the Swedish system, and what we find in the Apocalyptic Degrees of the Ancient and Accepted Scottish Rite. The system of Swedenborg, Pernetty, Paschalis, Saint Martin, and Chastanier have all become obsolete.

THERAPEUTAE. An ascetic sect of Jews in the first century after Christ, whom Milman calls the ancestors of the Christian monks and hermits. They resided near Alexandria, in Egypt, and bore a striking resemblance in their doctrines to those of the Essenians. They were, however, much influenced by the mystical school of Alexandria, and, while they borrowed much from the Cabala, partook also in their speculation of Pythagorean and Orphic ideas. Their system pervades some of the advanced Degrees of Freemasonry. The best account of them is by Philo Judaeus. Name is from Greek meaning healing agents.

THERIOG. The six hundred and thirteen precepts into which the Jews divided the Mosaical law. Thus the Hebrew letters תרי"ג numerically express 613 (see description of *Talith*).

THEURGY. From the Greek *Theos*, meaning *God* and *Ergon*, *work*. The ancients thus called the whole art of magic—magic being understood here as the powers, influences or practises of supposed or pretended supernatural or occult art—because they believed its operations to be the result of an intercourse with the gods. But the moderns have appropriated it to that species of magic which operate by celestial means as opposed to natural magic, which is effected by a knowledge of the occult powers of nature, and necromancy or magic effected by the aid of evil spirits. Attempts have been made by some speculative authors to apply this *high magic*, as it is also called, to an interpretation of Masonic symbolism. A most prolific writer is Alphonse Louis Constant, who, under the name of Eliphaz Levi, has given to the world numerous works on the dogma and ritual, the history and the interpretation, of this theurgic Freemasonry.

THIRD DEGREE. See *Master Mason*

THIRTEEN, THE. Has had reference to a couple of organizations. A Parisian society claiming to exercise an occult influence during the First Empire. A society of formerly growing proportions in the United States, intended to confound and uproot superstition, with an indirect reference to King Arthur's Knights of the Round Table and the Judas of infamy at the Last Supper of the Twelve Apostles with the Master (Matthew xxvi, 20–5).

THIRTY-SECOND DEGREE. See *Sublime Prince of the Royal Secret.*

THIRTY-SIX. In the Pythagorean doctrine of numbers, *thirty-six* symbolized the male and female powers of nature united, because it is composed of the sum of the four odd numbers, $1 + 3 + 5 + 7 = 16$, added to the sum of the four even numbers, $2 + 4 + 6 + 8 = 20$, for $16 + 20 = 36$. It has, however, no place among the sacred numbers of Freemasonry.

THIRTY-THIRD DEGREE. See *Sovereign Grand Inspector-General.*

THOKATH. The Hebrew word תוקף, meaning *Strength*. An expression known to the Brethren of the Ancient and Accepted Scottish Rite in the Twelfth Degree.

THOMAS, ISAIAH. Grand Master, Massachusetts, 1803 and 1805 at the same time that Right Worshipful Henry Fowle served the same Grand Lodge as Junior Grand Deacon; an American printer and publisher of several patriotic magazines just previous to the American Revolution. Born in Boston, Massachusetts, January 19, 1749, apprenticed to Zechariah Fowle, a printer, 1755, he owned the *Massachusetts Spy* advocating the Whig policies and the Government endeavored to suppress the publication. Three days before the Battle of Concord, April 16, 1775, he moved his printing presses to Worcester. He was postmaster for a time and here also he published books, built a paper-mill and bindery, and distributed the *Spy* until 1802. The paper was discontinued, however, during the stormy interval between 1776 and 1778 and again between 1786 and 1788. This publication was an ardent supporter of Washington and the Federalists. Brother Thomas published the *Royal American Magazine* in 1774 which contained from time to time numerous engravings by the famous Paul Revere, afterwards Grand Master. Between 1775 and 1803 Thomas brought out the *New England Almanac*, which his son continued until 1819. In Boston he published monthly from 1789 to 1793 the *Massachusetts Magazine*. At Walpole, New Hampshire, he edited the *Farmer's Museum*. Among the noteworthy deeds of Brother Thomas was the founding of the American Antiquarian Society in 1812. His death occurred in 1831, April 4, at Worcester.

THOMISTS. An ancient Christian church in Malabar, said to have been founded by Saint Thomas.

THOMSON, MATTHEW McBLAIN. See *Clandestine.*

THOR or THORR, contracted from *Thonar,* and sometimes known as *Donar.* This deity presided over the mischievous spirits in the elements, and was the son of Odin and Freya. These three were known in mythology as the triune deity—the Father, Son, and Spirit. Thor's great weapon of destruction or force was the Miolner, the hammer or mallet, which had the marvelous property of invariably returning to its owner after having been launched upon its mission, and having performed its work of destruction.

THORY, CLAUDE ANTOINE. A distinguished French Masonic writer, who was born at Paris, May 26, 1759. He was by profession an advocate, and held the official position of Registrar of the Criminal Court of the Chatelet, and afterward of first adjunct of the Mayor of Paris. He was a member of several learned societies, and a naturalist of considerable reputation. He devoted his attention more particularly to botany, and published several valuable works on the genus *Rosa,* and also one on strawberries, which was published after his death.

Thory took an important part, both as an actor and a writer, in the Masonic history of France. He was a member of the Lodge Saint Alexandre d'Ecosse and of the Contrat Social, out of whose incorporation into one proceeded the Mother Lodge of the Philosophic Scottish Rite, of which Thory may be justly called the founder. He was at its constitution made the presiding officer, and afterward its Treasurer, and Keeper of its Archives. In his last capacity, he made a collection of rare and valuable manuscripts, books, medals, seals, jewels, bronze figures, and other objects connected with Freemasonry. Under his administration, the Library and Museum of the Mother Lodge became perhaps the most valuable collection of the kind in France or in any other country. After the Mother Lodge ceased its labors in 1826, this fine collection passed by a previous stipulation into the possession of the Lodge of Mont Thabor, which was the oldest of the Rite.

Thory, while making collections for the Lodge, had amassed for himself a fund of the most valuable materials toward the history of Freemasonry, which he used with great effect in his subsequent publications. In 1813 he published the *Annales Originis Magni Galliarum Orientis, ou Histoire de la Fondation du Grand Orient de France, History of the Foundation of the Grand Orient of France,* in one volume; and in 1815 his *Acta Latomorum, ou Chronologie de l'Histoire de la Franche-Maçonnerie, Française et Etrangère, Masonic Proceedings, or Chronology of the History of French and Foreign Freemasonry,* in two volumes.

The value of these works, especially of the latter, if not as well-digested histories, certainly as important contributions to Masonic history, cannot be denied. Yet they have been variously appreciated by his contemporaries. Rebold (*History of the Three Grand Lodges,* page 530) says of the *Annales,* that it is one of the best historical productions that French Masonic literature possesses; while Besuchet (*Précis Historique, Historical Summary* ii, page 275) charges that he has attempted to discharge the functions of a historian without exactitude and without impartiality. These discordant views are to be attributed to the active part that Thory took in the contests between the Grand Orient and the Ancient and Accepted Scottish Rite, and the opposition which he offered to the claims of the former to the Supreme Masonic authority. Posterity will form its judgment on the character of Thory as a Masonic historian without reference to the evanescent rivalry of parties. He died in October, 1827.

THOUX DE SALVERTE. Founder in 1767, at Warsaw, of the *Academy of Ancients,* which see.

THREAD OF LIFE. In the earliest lectures of the eighteenth century, we find this Catechism:

> Have you the key of the Lodge?
> Yes, I have.
> What is its virtue?
> To open and shut, and shut and open.
> Where do you keep it?
> In an ivory box, between my tongue and my teeth, or within my heart, where all my secrets are kept.
> Have you the chain to the key?
> Yes, I have.
> How long is it?
> As long as from my tongue to my heart.

In a later lecture, this key is said to "hang by a tow line nine inches or a span." And later still, in the old Prestonian lecture, it is said to hang by "the thread of life, in the passage of entrance, nine inches or a span long, the supposed distance between guttural and pectoral." All of which is intended simply to symbolize the close connection which in every Freemason should exist between his tongue and his heart, so that the one may utter nothing that the other does not truly dictate.

THREE. Everywhere among the ancients the number *three* was deemed the most sacred of numbers. A reverence for its mystical virtues is to be found even among the Chinese, who say that numbers begin at one and are made perfect at three, and hence they denote the multiplicity of any object by repeating the character which stands for it three times. In the philosophy of Plato, it was the image of the Supreme Being, because it includes in itself the properties of the two first numbers, and because, as Aristotle says, it contains within itself a beginning, a middle, and an end. The Pythagoreans called it perfect harmony.

The Bible contains significant references to threes. Christ is thus mentioned (Matthew xii, 40): "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Another allusion is "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then, said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." (John ii, 19–21.) David had his choice between three evils extended respectively over three years, or three months, or three days, "Choose thee either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of

Israel. Now, therefore, advise thyself what word I shall bring again to him that sent me" (First Chronicles xxi, 11, 12). There is also the division of life, land, sea, stars, sun and moon, day and night into thirds as described in the New Testament (Revelation viii, 7–13). Gideon's army of three hundred was divided also into three parts (Judges vii, 16). Three of the sacrifices to the Lord God were each to be three years old (Genesis xv, 9). In fact, the first book of the Old Testament alone has about twenty-eight references to three of various kinds. Threescore is also a frequent number in the Bible as in Genesis (xxv, 7, 26) and Revelation (xi, 3; xii, 6, and xiii, 18) and there is the familiar "A three-fold cord is not easily broken" of Ecclesiastes (iv, 12).

So sacred was this number deemed by the ancients, that we find it designating some of the attributes of almost all the gods. The thunderbolt of Jove was three-forked; the scepter of Neptune was a trident; Cerberus, the dog of Pluto, was three-headed; there were three Fates and three Furies; the sun had three names, Apollo, Sol, and Liber; and the moon these three, Diana, Luna, and Hecate. In all incantations, three was a favorite number, for, as Virgil says, *Numero Deus impari gaudet*, that is *God delights in an odd number*. A triple cord was used, each cord of three different colors, white, red, and black; and a small image of the subject of charm was carried thrice around the altar, as we see in Virgil's eighth Eclogue (line 73):

> *Terna tibi haec primum, triplici diversa colore,*
> *Licia circumdo, terque haec altaria circum*
> *Effigiem duco.*

First I surround thee with these three pieces of list or thread, and I carry thy image three times round the altars.

Shakespeare (*Macbeth*, act i, scene iv) refers to the three-fold sorceries of the three witches. The author, T. G. Smollett in his novel *Peregrine Pickle* quotes as a well-known proverb the expression "Number three is always fortunate." Oliver Wendell Holmes has in "The Last Leaf" employed an old three-cornered hat as some excuse for mirth and there are many other references of interest in literature.

The Druids paid no less respect to this sacred number. Throughout their whole system, a reference is constantly made to its influence; and so far did their veneration for it extend, that even their sacred poetry was composed in triads.

In all the Mysteries, from Egypt to Scandinavia, we find a sacred regard for the number three, as in the father, mother and child deities, Osiris, Isis, and Horus. In the Rites of Mithras, the Empyrean was said to be supported by three intelligences, Ormuzd, Mithra, and Mithras. In the Rites of Hindustan, there was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the Mysteries to have three principal officers and three grades of initiation.

In Freemasonry, the ternary is the most sacred of all the mystical numbers. Beginning with the old axiom of the Roman Artificers, that *tres faciunt collegium*, or it requires three to make a college, they have established the rule that no less than three shall congregate to form a Lodge. Then in all the Rites, whatever may be the number of superimposed grades, there lie at the basis the three Symbolic Degrees. There are in all the Degrees three principal officers, three supports, three greater and three lesser lights, three movable and three immovable jewels, three principal tenets, three working-tools of a Fellow Craft, three principal orders of architecture, three chief human senses, three Ancient Grand Masters. In fact, everywhere in the system the number three is presented as a prominent symbol. So much is this the case, that all the other mystical numbers depend upon it, for each is a multiple of three, its square or its cube, or derived from them. Thus, 9, 27, 81, are formed by the multiplication of three, as $3\times3=9$, and $3^2\times3=27$, and $3^2\times3^2=81$ (see *Triad* also *Three Points*). But in nothing is the Masonic signification of the ternary made more interesting than its connection with the sacred delta, the symbol of Deity (see *Triangle*).

THREE FIRES. Guardians of the Sixty-seventh Degree of the Modern Rite of Memphis.

THREEFOLD CORD. A triple cord whose strands are of different colors; it is used in several Rites as an instructive symbol (see *Zennaar*). A striking allusion to the strength of a triple cord is found in Ecclesiastes (iv, 12) "And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." Yet we must remember, as Whittier says in the *Moral Warfare* of the cause at heart,

> So let it be in God's own might
> We gird us for the coming fight,
> And, strong in Him whose cause is ours
> In conflict with unholy powers,
> We grasp the weapons He has given,—
> The Light, and Truth, and Love of Heaven.

THREE GLOBES, RITE OF THE GRAND LODGE OF THE. On September 13, 1740, the Lodge of the Three Globes, *zu den drei Weltkugeln*, was established in the City of Berlin, Prussia. In 1744 it assumed the rank and title of a Grand Mother Lodge. At first it worked, like all the other Lodges of Germany, in the English system of three Degrees, and adopted the English *Book of Constitutions* as its law. But it subsequently became infected with the advanced Degrees, which were at one time so popular in Germany, and especially with the Strict Observance system of Von Hund, which it accepted in 1766. At the extinction of that system the Grand Lodge adopted one of its own, in doing which it was assisted by the labors of Dr. I. F. Zöllner, the Grand Master. Its Rite became one of seven higher Degrees added to the three primitive. The latter were under the control of the Grand Lodge; but the seven higher ones were governed by an Internal or Inner Supreme Orient, whose members were, however, elected by the Grand Lodge.

THREE GRAND OFFERINGS. See *Ground Floor of the Lodge*.

THREE POINTS. Three points in a triangular form (∴) are placed after letters in a Masonic document to indicate that such letters are the initials of a Masonic title or of a technical word in Freemasonry, as G.∴ M.∴ for Grand Master, or G.∴ L.∴ for Grand Lodge. It is not a symbol, but simply a mark of abbreviation. The attempt, therefore, to trace it to the Hebrew three yods, a Cabalistic sign of

the Tetragrammaton, or any other ancient symbol, is futile. It is an abbreviation, and nothing more; although it is probable that the idea was suggested by the sacred character of the number three as a Masonic number, and these three dots might refer to the position of the three officers in a French Lodge. Ragon says (*Orthodoxie Maçonnique*, page 71) that the mark was first used by the Grand Orient of France in a circular issued August 12, 1774, in which we read "G.·. O.·. de France." A common expression of anti-Masonic writers in France when referring to the Brethren of the Craft is *Frères Trois Points*, *Three Point Brothers*, a term cultivated in their mischief survives in honor because reminding the brotherhood of cherished association and symbols. The abbreviation is now constantly used in French documents, and, although not accepted by the English Freemasons, has been very generally adopted in other countries. In the United States, the use of this abbreviation is gradually extending.

THREE SACRED UTENSILS. These were the vessels of the Tabernacle as to which the Rev. Joseph Barclay, LL.D., makes the following quotation: "Rabbi José, son of Rabbi Judah, said a fiery Ark, and a fiery Table, and a fiery Candlestick descended from heaven. And Moses saw them, and made according to their similitude"; and thus comments: "They also think that the Ark of the Covenant is concealed in a chamber under the Temple Enclosure, and that it and all the holy vessels will be found at the coming of the Messiah."

The Apocrypha, however, informs us that Jeremiah laid the Tabernacle, and the Ark, and the Altar of Incense in a "hollow cave, in the mountain, where Moses climbed up and saw the heritage of God. And the place shall be unknown until the time that God gather his people again together, and receive them into Mercy" (Second Maccabees ii, 7).

The sacred vessels, which were taken to Rome after the destruction of Jerusalem in 70 A.D., and are now seen sculptured on the Arch of Titus, were carried off to Africa by the Vandals under Genseric. Belisarius took them to Constantinople in 520 A.D. They were afterward sent back to Jerusalem, and thence they are supposed to have been carried to Persia, when Chosroes plundered the Holy City, in June, 614 A.D.

THREE SENSES. Of the five human senses, the three which are the most important in Masonic symbolism are *Seeing*, *Hearing*, and *Feeling*, because of their respective reference to certain modes of recognition, and because, by their use, Freemasons are enabled to practise that universal language the possession of which is the boast of the Order.

THREE STEPS. See *Steps on the Master's Carpet.*

THRESHING FLOOR. Among the Hebrews, circular spots of hard ground were used, as now, for the purpose of threshing corn. After they were properly prepared for the purpose, they became permanent possessions. One of these, the property of Ornan the Jebusite, was on Mount Moriah (First Chronicles xxi, 15–28). It was purchased by David, for a place of sacrifice, for six hundred shekels of gold, and on it the Temple was afterward built. Hence it is sometimes used as a symbolic name for the Temple of Solomon or for a Master's Lodge. Thus it is said in the instructions that the Freemason comes "from the lofty tower of Babel, where language was confounded and Masonry lost" and that he is traveling "to the threshing-floor of Ornan the Jebusite, where language was restored and Masonry found."

The interpretation of this rather abstruse symbolic expression is that on his initiation the Freemason comes out of the profane world, where there is ignorance and darkness and confusion as there was at Babel, and that he is approaching the Masonic world, where, as at the Temple built on Ornan's threshing-floor, there is knowledge and light and order.

THRONE. The seat occupied by the Grand Master in the Grand Lodge of England is called the *throne*, in allusion, probably, to the throne of Solomon. In American Grand Lodges it is styled the *Oriental Chair of King Solomon*, a title which is also given to the seat of the Master of a subordinate Lodge.

In ecclesiology, the seat in a Cathedral occupied by a Bishop is called a *throne;* and in the Middle Ages, according to Du Cange, the same title was not only applied to the seats of Bishops, but often also to those of Abbots, or even Priests who were in possession of titles or churches.

THUGS. A Hindu Association that offered human sacrifices to their divinity Kali. It was dreaded for its violence and the fierceness of its members, who were termed either *Stranglers* or *Aspirants*.

THUMMIM. See *Urim and Thummim.*

THURIBLE. From *Thur*, or *Thus* meaning *frankincense*, and *ible* which has here the same significance as the English suffix *able*, as in *serviceable*, the word Thurible, is in Latin *Thuribulum*. A metallic censer for burning incense. It is of various forms, but generally in that of an ornamental cup suspended by chains, whereby the Thurifer or censer bearer keeps the incense burning and diffuses the perfume.

THURIFER. The bearer of the thurible, or censer, prepared with frankincense, and used by the Roman Catholic Church at Mass and other ceremonials; as also in the Philosophic Degrees of Freemasonry.

THURSDAY. The fifth day of the week. So called from its being originally consecrated to Thor, or the Icelandic Thorr, the god of thunder, answering to the Jove of the Romans.

TIE. The first clause in the Covenant of Freemasonry which refers to the preservation of the secrets is technically called the *tie*. It is substantially the same in the Covenant of each Degree, from the lowest to the highest.

TIE, MYSTIC. See *Mystic Tie.*

TIERCE, DE LA. He was the first translator of Anderson's *Constitutions* into French, the manuscript of which he says that he prepared during his residence in London. He afterward published it at Frankfort, in 1743, with the title of *Histoire, Obligations et Statuts de la très vénérable Confraternité des Francs-Maçons, tirés de leurs archives et conformés aux traditions les plus anciennes, etc., History, Obligations and Statutes of the very venerable Confraternity of the Freemasons, taken from their archives and agreeable to the most ancient traditions, etc.* His work contains a translation into French of the Old Charges —the General Regulations—and manner of constituting a new Lodge, as given by Anderson in 1723. De la Tierce is said to have been, while in London, an

intimate friend of Anderson, the first edition of whose *Constitutions* he used when he compiled his manuscript in 1725. But he improved on Anderson's work by dividing the history in epochs. This course Anderson pursued in his second edition; which circumstance has led Schneider, in the *Neuen Journale zur Freimaurerei*, to suppose that in writing that second edition, Anderson was aided by the previous labors of De la Tierce, of whose work he was most probably in possession.

TILE. A Lodge is said to be *tiled* when the necessary precautions have been taken to prevent the approach of unauthorized persons; and it is said to be the first duty of every Freemason to see that this is done before the Lodge is opened. The words *to tile* are sometimes used in the same sense as *to examine*, as when it is said that a visitor has been tiled, that is, has been examined. But the expression is not in general use, and does not seem to be a correct employment of the term. The English expression *close tyled* means that a Lodge is formally secluded against all persons not fully qualified and authorized to enter.

TILER. An officer of a Symbolic Lodge, whose duty is to guard the door of the Lodge, and to permit no one to pass in who is not duly qualified, and who has not the permission of the Master. A necessary qualification of a *Tiler* is, therefore, that he should be a Master Mason. Although the Lodge may be opened in an inferior Degree, no one who has not advanced to the Third Degree can legally discharge the functions of Tiler.

As the Tiler is always compensated for his services, he is considered, in some sense, as the servant of the Lodge. It is, therefore, his duty to prepare the Lodge for its meetings, to arrange the furniture in its proper place, and to make all other arrangements for the convenience of the Lodge. The Tiler need not be a member of the Lodge which he tiles; and in fact, in large cities, one Brother very often performs the duties of Tiler of several Lodges.

This is a very important office, and, like that of the Master and Wardens, owes its existence, not to any conventional regulations, but to the very landmarks of the Order; for, from the peculiar nature of our Institution, it is evident that there never could have been a meeting of Freemasons for Masonic purposes, unless a Tiler had been present to guard the Lodge from intrusion.

The title is derived from the Operative Art; for as in Operative Masonry the Tiler, when the edifice is erected, finishes and covers it with the roof of tiles, so in Speculative Masonry, when the Lodge is duly organized, the Tiler closes the door and covers the sacred precincts from all intrusion.

TILER'S OATH. See *Oath, Tiler's.*

TILER'S SWORD, BREAKING. See *Sword, Tiler's.*

TILLY DE GRASSE. See *Grasse, Tilly de.*

TILUK. The sacred impress made upon the forehead of the Brahman, like unto the Tau to the Hebrew, or the Cross to the Christian.

TIMBRE. The French Freemasons so call a *stamp*, consisting of the initials or monogram of the Lodge, which is impressed in black or red ink upon every official document emanating from the Lodge. When such a document has the seal also attached, it is said to be *timbrée et scellée* that is, *stamped and sealed.* The timbre, which differs from the seal, is not used in English or American Lodges.

TIME. The image of *Time*, under the conventional figure of a winged old man with the customary scythe and hour-glass, has been adopted as one of the modern symbols in the Third Degree. He is represented as attempting to disentangle the ringlets of a weeping virgin who stands before him. This, which is apparently a never-ending task, but one which Time undertakes to perform, is intended to teach the Freemasons that time, patience and perseverance will enable him to accomplish the great object of a Freemason's labor, and at last to obtain the true Word which is the symbol of Divine Truth. Time, therefore, is in this connection the symbol of well-directed perseverance in the performance of duty.

This symbol with the broken column, so familiar to all Freemasons in the United States is probably an American innovation (see *Broken Column*, also *Monument*, and *Weeping Virgin*).

TIME AND CIRCUMSTANCES. The answer to the question "Has he made suitable proficiency?" has been sometimes made, "Such as time and circumstances would permit." This is an error, and may be a mischievous one, as leading to a careless preparation of the candidate for qualification to advancement. The correct answer is "He has" (see *Advancement, Hurried*).

TIMOR ISLAND. See *Oceania.*

TIRSHATHA. The title given to the Persian governors of Judea. It was borne by Zerubbabel and Nehemiah. It is supposed to be derived from the Persian *torsch*, meaning *austère* or *sévère*, and is therefore, says Gesenius, equivalent to *Your Severity.* It is in the modern ritual of the Supreme Council for the Southern Jurisdiction of the United States the title of the presiding officer of a Council of Princes of Jerusalem. It is also the title of the presiding officer of the Royal Order of Heredom of Kilwinning.

TISRI. The Hebrew word תשרי. The first month of the Hebrew civil year, and corresponding to the month of September and October, beginning with the new moon of the former.

TITAN OF THE CAUCASUS. The fifty-third Degree of the Memphis Rite.

TITLES. The titles conferred in the rituals of Freemasonry upon various officers are often apparently grandiloquent, lofty, and have given occasion to some, who have not fully understood their true meaning, to call them absurd and bombastic. On this subject Brother Albert Pike has, in the following remarks, given a just significance to Masonic titles:

> Some of these titles we retain; but they have with us meanings entirely consistent with the spirit of equality, which is the foundation and peremptory law of its being, of all Freemasonry. The *Knight*, with us, is he who devotes his hand, his heart, his brain to the service of Freemasonry, and professes himself the sworn soldier of truth: the *Prince* is he who aims to be chief, *Princeps*, first, leader among his equals, in virtue and good deeds: the *Sovereign* is he who, one of an Order whose members are all sovereigns, is supreme only because the law and Constitutions are so which he administers, and by which he, like every other Brother, is governed. The titles *Puissant, Potent, Wise*, and *Venerable* indicate that power of virtue, intelligence, and wisdom which those ought to

strive to attain who are placed in high offices by the suffrages of their Brethren; and all our other titles and designations have an esoteric meaning consistent with modesty and equality, and which those who receive them should fully understand.

(See also *Sermons, Masonic.*)

A further welcome consideration of the subject is by Canon J. W. Horsley, who compares Masonic titles with those of the Episcopal Church, particularly the Church of England. Brother Horsley writes in *Transactions*, Quatuor Coronati Lodge, 1910 (part 2, volume xxiii, page 98) that it may be obvious to the observing, but all people do not observe, that many of the names and titles used in Freemasonry and its organization have been borrowed directly and in their proper order from the Church of England. He invited an examination of the following illustrations.

1. The Church of England has at its head the two Primates of Canterbury and of York, and their official title is The Most Reverend. Masonry therefore has The Most Worshipful Grand Master, and Pro-Grand Master.
2. Under them in the hierarchy come the Right Reverend the Bishops. So Masonry puts next to its heads The Right Worshipful the Deputy Grand Master, The Right Worshipful Provincial Grand Masters, and The Right Worshipful Grand Wardens.
3. The next title of honor or office in the Church is that of Very Reverend applied to Deans or Heads of Cathedral Chapters. Hence Very Worshipful as designating Grand Chaplain, Grand Treasurers, Registrar, Secretary, Director of Ceremonies, and President of the Board of Benevolence.
4. The unit of the Parish brings us to the parallel of The Reverend Parish Priests and The Worshipful the Master of a Lodge. Each is assisted by two Wardens and the association for many legal and administrative purposes of Rector and Church Wardens is as real and close as that of Master and Wardens.
5. One might here note the resemblance between the ceremony of the induction of the Priest into the benefice or care of a Parish and that of the installation of a Mason as Master of a Lodge. In the case of the more formal appointing of a Canon the resemblance is more marked by the ecclesiastical use of the word "installation" and moreover by the character of the physical act whereby the Bishop puts the new Canon into his Stall with a ritual that comes with no novelty to one who has previously been installed as the Master of a Lodge.
6. Reverting to the fact that of the two Primates the Archbishop of Canterbury is termed Primate of All England and the Archbishop of York the Primate of England, we may recall the time when in the early part of the 18th century there was a Grand Lodge of All England and a Grand Lodge of England.
7. Why certain groupings of Lodges are called Provinces may have puzzled some. Not so, however, those who as Churchmen were familiar with the division of England into the Province of Canterbury and the Province of York.

TITLES OF GRAND LODGES. The *title* of the Grand Lodge of England is "The United Grand Lodge of Ancient Free and Accepted Masons." That of Ireland is "The Grand Masonic Lodge." Of Scotland, "The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons." Those of France are "The Grand Lodge of France," "The National Independent and Regular Grand Lodge of France and the French Colonies," and "The Grand Orient." The same title is taken by the Grand Lodges or Supreme Masonic authorities of Portugal, Belgium, Italy, Spain, and Greece, and also by the Grand Lodges of all the South American States. Of the German Grand Lodges, the only three that have distinctive titles are "The Grand National Mother Lodge of the Three Globes," "The Grand National Lodge of Germany," and "The Grand Lodge Royal York of Friendship." In Sweden and Denmark they are simply called "Grand Lodges." In the English possessions of North America they are also called "Grand Lodges."

In the United States the title of the Grand Lodge of Maine, of Massachusetts, of Rhode Island, of Alabama, of Illinois, of Iowa, of Wisconsin, of Minnesota, of North Carolina, and of Oregon, is the "Most Worshipful Grand Lodge of Ancient Free and Accepted Masons"; of Pennsylvania, "The Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania, and Masonic Jurisdiction Thereunto Belonging"; of Ohio, "The Most Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons"; of New Hampshire, of Vermont, of New York, of New Jersey, of Arkansas, and of Indiana, it is "The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons"; of Maryland, of the District of Columbia, of Florida, of Michigan, of Missouri, and of California, is "Grand Lodge of Free and Accepted Masons"; of South Carolina is "Most Worshipful Grand Lodge of Ancient Free Masons"; of all the other States the title is simply the "Grand Lodge."

TITO. A significant word in the advanced Degrees. The Ancient and Accepted Scottish Rite rituals give the name of *Tito*, Prince Harodim, to him who they say was the first who was appointed by Solomon a Provost and Judge. This person appears to be altogether mythical; the word is not found in the Hebrew language, nor has any meaning been given to it. He is represented as having been a favorite of the King of Israel. He is said to have ruled over the Lodge of the Intendants of the Building, and to have been one of the twelve illustrious knights who were set over the Twelve Tribes, that of Naphtali being placed under his care. The whole of this legend is, of course, connected with the symbolic signification of those Degrees.

TOASTS. Anderson says (*Constitutions*, 1738, page 110) that in 1719 Doctor Desaguliers, having been installed Grand Master, "forthwith revived the old, regular, and peculiar toasts or healths of the Freemasons." If Anderson's statements could be implicitly trusted as historical facts, we should have to conclude that a system of regulated toasts prevailed in the Lodges before the revival. The custom of drinking healths at banquets is a very old one, and can be traced to the days of the ancient Greeks and Romans. From them it was handed down to the moderns, and especially in England we find the "*waeshael*" of the Saxons, a term used in drinking, and equivalent to the modern phrase, "Your health."

Steele, in the *Tatler*, intimates that the word *toast* began to be applied to the drinking of healths in the early part of the eighteenth century. And although his account of the origin of the word has been contested, it is very evident that the drinking of toasts was a universal custom in the clubs and festive associations which were common in London about the time of the revival of Freemasonry. It is therefore to be presumed that the Masonic Lodges did not escape the influences of the convivial spirit of that age, and drinking in the Lodge-room during the hours

of refreshment was a usual custom, but, as Doctor Oliver observes, all excess was avoided, and the convivialties of Freemasonry were regulated by the *Old Charges*, which directed the Brethren to enjoy themselves with decent mirth, not forcing any Brother to eat or drink beyond his inclination, nor hindering him from going home when he pleased. The drinking was conducted by rule, the Master giving the toast, but first inquiring of the Senior Warden, "Are you charged in the West, Brother Senior?" and of the Junior Warden, "Are you charged in the South, Brother Junior?" to which appropriate replies being made, the toast was drunk with honors peculiar to the Institution. In an old Masonic song, the following stanza occurs:

"Are you charged in the West? are you charged in the South?"
The Worshipful Master cries.
"We are charged in the West, we are charged in the South."
Each Warden prompt replies.

One of the catechetical works of the eighteenth century thus described the drinking customs of the Freemasons of that period: "The table being plentifully supplied with wine and punch, every man has a glass set before him, and fills it with what he chooses. But he must drink his glass in turn, or at least keep the motion with the rest. When, therefore, a public health is given, the Master fills first, and desires the Brethren to charge their glasses; and when this is supposed to be done, the Master says, *Brethren, are you all charged?* The Senior and Junior Wardens answer, *We are all charged in the South and West.* Then they all stand up, and, observing the Master's motions, like the soldier his right-hand man, drink their glasses off."

Another work of the same period says that the first toast given was "The King and the Craft." But a still older work gives what it calls "A Free-Mason's Health" in the following words: "Here's a health to our Society and to every faithful Brother that keeps his oath of secrecy. As we are sworn to love each other, the world no Order knows like this our noble and ancient Fraternity. Let them wonder at the Mystery. Here, Brother, I drink to thee."

In time the toasts improved in their style, and were deemed of so much importance that lists of them, for the benefit of those who were deficient of inventive genius, were published in all the pocketbooks, calendars, and song books of the Order. Thus a large collection is to be found in the *Masonic Miscellanies* of Stephen Jones. A few of them will show their technical character: "To the secret and silent"; "To the memory of the distinguished Three"; "To all that live within compass and square"; "To the memory of the Tyrian Artists"; "To him that first the work began," etc. But there was a regular series of toasts which, besides these voluntary ones, were always given at the refreshments of the Brethren. Thus, whether or no the reigning sovereign happened to be a member of the Fraternity, the first toast given was always "The King and the Craft." And the final toast by the Tiler, common in most English-speaking countries, will never be forgotten.

In the French Lodges the drinking of toasts was, with the word itself, borrowed from England. It was, however, subjected to strict rules, from which there could be no departure. Seven toasts were called *Santés d'obligation*, the *Obligatory Healths*, because drinking them was made obligatory, and could not be omitted at the Lodge banquet. They were as follows:

1. The health of the Sovereign and his family.
2. That of the Grand Master and the chiefs of the Order.
3. That of the Master of the Lodge.
4. That of the Wardens.
5. That of the other officers.
6. That of the Visitors.
7. That of all Freemasons wheresoever spread over the two hemispheres.

In 1872, the Grand Orient, after long discussions, reduced the number of *Santés d'obligation* from seven to four, and changed their character. They were revised thus.

1. To the Grand Orient of France, the Lodges of its correspondence, and foreign Grand Orients.
2. To the Master of the Lodge.
3. To the Wardens, the officers, affiliated Lodges, and Visiting Brethren.
4. To all Freemasons existing on each hemisphere.

The systematized method of drinking toasts, which in an elaborate fashion once prevailed in the Lodges of the English-speaking countries, has been, to some extent, abandoned; yet a few toasts still remain, which, although not absolutely obligatory, are still never omitted. Thus no Masonic Lodge would neglect at its banquet to offer, as its first toast, a sentiment expressive of respect for the Grand Lodge. With the temperance movement there has been a growing check upon the use of stimulants with these expressions of good will and affection, and in the United States old customs have been modified materially.

The venerable Doctor Oliver was a great admirer of the custom of drinking Masonic toasts, and panegyrizes it in his *Book of the Lodge* (page 147). He says that at the time of refreshment in a Masonic Lodge "the song appeared to have more zest than in a private company; the toast thrilled more vividly upon the recollection; and the small modicum of punch with which it was honored retained a higher flavor than the same potation if produced at a private board." And he adds, as a specimen, the following "characteristic toast," which he says was always received with a "profound expression of pleasure."

To him that all things understood,
To him that found the stone and wood,
To him that hapless lost his blood,
In doing of his duty,
To that blest age and that blest morn
Whereon those three great men were born,
Our noble science to adorn
With Wisdom, Strength, and Beauty.

It is not surprising that he should afterward pathetically deplore the discontinuance of the custom.

Brother Sir Walter Scott has in the *Knight's Toast* beautifully expressed a sentiment of sincere affection evoked by a demand in some jovial company that the speaker would voice his homage of some cherished loved one for the honor of their united applause, a versification by our Brother Craftsman deserving of record here as follows:

Saint Leon raised his kindling eye,
And lifts the sparkling cup on high;
"I drink to one," he said,
"Whose image never may depart,
Deep graven on this grateful heart,
Till memory be dead."

Saint Leon paused, as if he would
Not breathe her name in careless mood
Thus lightly to another;
Then bent his noble head, as though
To give the word the reverence due,
And gently said, "My mother!"

TOFFET. See *Tabaor*.

TOKEN. The word *token* is derived from the Anglo-Saxon *tacen*, which means a *sign, presage, type,* or *representation,* that which points out something; and this is traced to *taecan,* to teach, show, or instruct, because by a token we show or instruct others as to what we are. Bailey, whose *Dictionary* was published soon after the Revival, defines it as "a sign or mark"; but it is singular that the word is not found in either of the dictionaries of Phillips or Blount, which were the most popular glossaries in the beginning of the eighteenth century. The word was, however, well known to the Fraternity, and was in use at the time of the Revival with precisely the same meaning that is now given to it as a mode of recognition.

The Hebrew word אות, *ōth,* is frequently used in Scripture to signify a sign or memorial of something past, some covenant made or promise given. Thus God says to Noah, of the rainbow, "it shall be for a *token* of a covenant between me and the earth"; and to Abraham he says of circumcision, " it shall be a *token* of the covenant betwixt me and you." In Freemasonry, the grip of recognition is called a *token,* because it is an outward sign of the covenant of friendship and fellowship entered into between the members of the Fraternity, and is to be considered as a memorial of that covenant which was made, when it was first received by the candidate, between him and the Order into which he was then initiated.

Neither the French nor the German Freemasons have a word precisely equivalent to token. Krause translates it by *merkmale,* a sign or representation, but which has no technical Masonic signification. The French have only *attouchement,* which means the act of touching or clasping hands; and the Germans, *griff,* which is the same as the English *grip.* In the technical use of the word *token,* the English-speaking Freemasons have an advantage not possessed by those of any other country.

TOLAND, JOHN. Born on November 30, 1670, near Londonderry, Ireland; died March 11, 1722/3, near London, England. An industrious and independent writer upon religious matters he frequently became involved in disputes. His last work, *Pantheisticon* (a title derived mainly from two Greek words and meaning *God is all and all is God*), gave much offense to those who deemed it a presumptuous imitation of the forms for church worship. Whether there were really such societies of pantheists was also questioned (see *John Toland, un Précurseur de la Franc-Maçonnerie,* Lantoine, Paris, 1927, which also contains copy of the *Pantheisticon*). Toland describes the meeting—actual or imaginary as it may have been—of a society where the mutual understanding of philosophy and morals is by question and answer.

TOLERANCE LODGE. When the initiation of Jews was forbidden in the Prussian Lodges, two Brethren of Berlin, Von Hirschfeld and Catter, induced by a spirit of toleration, organized a Lodge in Berlin for the express purpose of initiating Jews, to which they gave the appropriate name of *Tolerance Lodge.* This Lodge was not recognized by the Masonic authorities.

TOLERATION. The grand characteristic of Freemasonry is its *toleration* in religion and politics. In respect to the latter, its toleration has no limit. The question of a man's political opinions is not permitted to be broached in the Lodge; in reference to the former, it requires only that, to use the language of the *Old Charge,* Freemasons shall be of "that Religion in which all men agree, leaving their particular Opinions to themselves" (*Constitutions,* 1723, page 63). The same *Old Charges* say (page 68),

> You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying any thing offensive, or that may forbid an *easy* and *free* Conversation; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the *Lodge,* far less any Quarrels about *Religion,* or *Nations,* or *State Policy,* being only, as *Masons,* of the *Catholick Religion* above-mention'd: we are also of all *Nations, Tongues, Kindreds* and *Languages,* and are resolv'd against *all Politicks,* as what never yet conduc'd to the Welfare of the *Lodge,* nor ever will. This *Charge* has been always strictly enjoin'd and observ'd; but especially ever since the *Reformation* in Britain, or the Dissent and Secession of these Nations from the *Communion* of Rome.

TOMB OF ADONIRAM. Margoliouth, in his *History of the Jews,* tells the legend that at Saguntum in Spain, a sepulcher was found four hundred years ago, with the following Hebrew inscription:

> This is the grave of Adoniram, the servant of King Solomon, who came to collect the tribute, and died on the day—" Margoliouth, who believes the mythical story, says that the Jesuit Villepandus, being desirous of ascertaining if the statements concerning the tomb were true, directed the Jesuit students who resided at Murviedro, a small village erected upon the ruins of Saguntum, to make diligent search for the tomb and inscription. After thorough investigation, the Jesuit students were shown a stone on which appeared a Hebrew inscription, much defaced and nearly obliterated, which the natives stated was *the stone of Solomon's collector.* Still unsatisfied, they made further search, and discovered a manuscript written in antique Spanish, and carefully preserved in the citadel, in which the following entry was made: "At Saguntum, in the citadel, in the year of our Lord 1480, a little more or less, was discovered a sepulchre of surprising antiquity. It contained an embalmed corpse, not of the usual stature, but taller than is common. It had and still retains on the front two lines in the Hebrew language and characters, the sense of which is: 'The sepulchre of Adoniram, the servant of King Solomon, who came hither to collect tribute.'"

The story has far more the appearance of a Talmudic or a Rosicrucian legend than that of a historical narrative.

TOMB OF HIRAM ABIF. All that is said of it in Freemasonry is more properly referred to in the article on the *Monument in the Third Degree* (see *Monument*).

TOMB OF HIRAM OF TYRE. Five miles to the East of the City of Tyre is an ancient monument, called by the natives *Kabr Hairan,* or the *Tomb of Hiram.* The tradition that the King of Tyre was there interred rests only on the authority of the natives. It bears about it, however, the unmistakable marks of extreme antiquity, and, as Thompson says (*The Land and The Book,* page 196), there is nothing

in the monument itself inconsistent with the idea that it marks the final resting-place of that friend of Solomon. He thus describes it:

> The base consists of two tiers of great stones, each three feet thick, thirteen feet long, and eight feet eight inches broad. Above this is one huge stone, a little more than fifteen feet long, ten broad, and three feet four inches thick. Over this is another, twelve feet three inches long, eight broad, and six high. The top stone is a little smaller every way, and only five feet thick. The entire height is twenty-one feet. There is nothing like it in this country, and it may well have stood, as it now does, ever since the days of Solomon. These large broken sarcophagi scattered around it are assigned by tradition to Hiram's mother, wife, and family.

Doctor Morris, who visited the spot in 1868, gives a different admeasurement, which is probably more accurate than that of Thompson. According to him, the first tier is 14 feet long, 8 feet 8 inches broad, 4 feet thick. Second tier, 14 feet long, 8 feet 8 inches

HOLY SIGN OF MAIYA

broad, 2 feet 10 inches thick. Third tier, 15 feet 1 inch long, 9 feet 11 inches broad, 2 feet 11 inches thick. Fourth tier, 12 feet 11 inches long, 7 feet 8 inches broad, 6 feet 5 inches thick. Fifth tier, 12 feet 11 inches long, 7 feet 8 inches broad, and 3 feet 6 inches thick. He makes the height of the whole 19 feet 8 inches. Travelers have been disposed to give more credit to the tradition which makes this monument the tomb of the King of Tyre than to most of the other legends which refer to ancient sepulchers in the Holy Land.

TONGUE. In the early rituals of the eighteenth century, the *tongue* is called the key to the secrets of a Freemason; and one of the toasts that was given in the Lodge was in these words: "To that excellent key of a Mason's tongue, which ought always to speak as well in the absence of a Brother as in his presence; and when that cannot be done with honor, justice, or propriety, that adopts the virtue of a Mason, which is silence."

TONGUE OF GOOD REPORT. Being "under the tongue of good report" is equivalent, in Masonic technical language, to being of good character or reputation. It is required that the candidate for initiation should be one of whom no tongue speaks evil. The phrase is an old one, and is found in the earliest rituals of the eighteenth century.

TOPAZ. In Hebrew, פטדה, *pitdah*. It was the second stone in the first row of the high priest's breastplate, and was referred to Simeon. The ancient topaz, says King (*Antique Gems*, page 56), was the present chrysolite, which was furnished from an island in the Red Sea. It is of a bright greenish yellow and the softest of all precious stones.

TOPES. Pillars, also signifying towers and tumuli. This is a corruption of the Sanskrit word *Stoopa*, meaning *mounds*, heaps, karns. The Topes of the Karli temple, a Buddhist shrine, which may be seen up the Western Ghats from Bombay to Poona, are presumed to be Phallic pillars placed in front, precisely as Solomon placed his Jachin and Boaz. Some travelers state that only one of these pillars stands at present. The pillars were shaft plain, with a capital carrying four lions, representing power of cat-like salaciousness. Between these pillars may be seen the great window which lights all the Temple, arched in the form of a horseshoe, which is the Isian headdress and Maiya's holy sign, and after which the Roman Catholic Church adopts one of Mary's favorite head-dresses. It is the *Crown of Venus Urania*.

These pillars are prominent features of Buddhist sacred buildings, and when composed of a single stone are called a *Lat*. They are frequently ornamented with honeysuckles. The oldest monument hitherto discovered in India is a group of these monoliths set up by Asoka in the middle of the third century before Christ. They were all alike in form, inscribed with four short Edits containing the creed and principle doctrines of Buddhism. These pillars stood originally in front of some sacred buildings which have perished; they are polished, 45 feet each in height, and surmounted by lions. The Thuparamya Tope, in Ceylon, has 184 handsome monoliths, 26 feet in height, round the *center holy mound* (see *Mound Builders*).

TORCH BEARER. The fifteenth officer in the High Council of the Society of Rosicrucians; also known as an officer in the Appendant Order of the Holy Sepulcher. One who bears a torch.

TORCHES. The ancients made use of *torches* both at marriages and funerals. They were also employed in the ceremonies of the Eleusinian Mysteries. They have been introduced into the advanced Degrees, especially on the Continent, principally as marks of honor in the reception of distinguished visitors, on which occasion they are technically called *stars*. Du Cange mentions their use during the Middle Ages on funeral occasions.

TORGAU, CONSTITUTIONS OF. Torgau is a fortified town on the Elbe, in the Prussian Province of Saxony. It was there that Luther and his friends wrote the *Book of Torgau*, which was the foundation of the subsequent Augsburg Confession, and it was there that the Lutherans concluded a league with the Elector Frederick the Wise. The Stone-Masons, whose seat was there in the fifteenth century, had, with the other Masons of Saxony, accepted the Constitutions enacted in 1459 at Strasbourg. But finding it necessary to make some special regulations for their own internal government, they drew up, in 1462, Constitutions in one hundred and twelve articles, which are known as the *Torgau Ordinances*. A duplicate of these Constitutions was deposited, in 1486, in the Stone-Mason's *hütte* or Lodge at Rochlitz. An authenticated copy of this document was published by C. L. Stieglitz at Leipsic, in 1829, in a work entitled *Ueber die Kirche der heiligen Kunigunde zu Rochlitz und die Steinmetzhütte daselbst, Concerning the Church of the Holy Kunigunde at Rochlitz and the Stone-Masons Lodge here*. An abstract of these Ordinances, with

critical comparisons with other Constitutions, was published by Kloss in his *Die Freimaurerei in ihrer wahren Bedeutung, Freemasons in their True Meaning.* The Torgau Ordinances are important because with those of Strasbourg, they are the only authentic Constitutions of the German Stone-Masons extant except the Brother-Book of 1563.

TORRUBIA, JOSEPH. A Franciscan monk, who in 1751 was the censor and reviser of the Inquisition in Spain. Torrubia, that he might be the better enabled to carry into effect a persecution of the Freemasons, obtained under an assumed name, and in the character of a secular priest, initiation into one of the Lodges, having first received from the Grand Penitentiary a dispensation for the act, and an absolution from the oath of secrecy. Having thus acquired an exact list of the Lodges in Spain, and the names of their members, he caused hundreds of Freemasons to be arrested and punished, and succeeded in having the Order prohibited by a decree of King Ferdinand VI. Torrubia combined in his character the bigotry of an intolerant priest and the villainy of the deceitful traitor.

TOURNON, M. A Frenchman and Freemason, who had been invited into Spain by the government in order to establish a manufactory of brass buttons, and to instruct the Spanish workmen. In 1757, he was arrested by the Inquisition on the charge of being a Freemason, and of having invited his pupils to join the Institution. He was sentenced to imprisonment for one year, after which he was banished from Spain, being conducted under an escort to the frontiers of France. Tournon was indebted for this clemency to his want of firmness and fidelity to the Order —he having solemnly abjured it, and promised never again to attend its assemblies. Llorente, in his *History of the Inquisition*, gives an account of Tournon's trial.

TOW, CABLE. See *Cable Tow.*

TOWER, DEGREE OF THE. The French expression is *Grade de la Tour.* A name sometimes given to the Second Degree of the Royal Order of Scotland.

TOWER OF BABEL. See *Babel.*

TOWN, SALEM. The Rev. Salem Town, LL.D., was born at Belchertown, in the State of Massachusetts, March 5, 1779. He received a classical education, and obtained at college the degree of Master of Arts, and later in life that of Doctor of Laws. For some years he was the Principal of an Academy, and his writings give the evidence that he was endowed with more than ordinary abilities. He was ardently attached to Freemasonry, and was for many years Grand Chaplain of the Grand Lodge and Grand Chapter, and Grand Prelate of the Grand Commandery of New York. In 1818 he published a small work of two hundred and eighty-three pages entitled *A System of Speculative Masonry.* This work is of course tinged with all the legendary ideas of the origin of the Institution which prevailed at that period, and would not now be accepted as authoritative; but it contains, outside of its historical errors, many valuable and suggestive thoughts. Brother Town was highly respected for his many virtues, the consistency of his life, and his unwearied devotion to the Masonic Order. He died at Greencastle, Indiana, February 24, 1864.

TOWNSHEND, SIMEON. The putative author of a book entitled *Observations and Inquiries relating to the Brotherhood of the Free Masons*, which is said to have been printed at London in 1712. Boileau, Levèsque, Thory, Oliver, and Kloss mention it by name. None of them, however, appear to have seen it. Kloss calls it a doubtful book. If such a work is in existence, it will be a valuable and much needed contribution to the conditions of Freemasonry in the South of England just before the Revival, and may tend to settle some mooted questions. Levèsque (*Aperçu*—meaning *Fleeting Glance* or *Synopsis*—page 47) says he has consulted it; but his manner of referring to it throws suspicion on the statement, and it is doubtful if he ever saw it.

TRACING-BOARD. The same as a *Floor-Cloth*, which see.

TRADE GILDS. See *Gilds.*

TRADITION. There are two kinds of traditions in Freemasonry: First, those which detail events, either historically, authentic in part, or in whole, or consisting altogether of arbitrary fiction, and intended simply to convey an allegorical or symbolic meaning; and second of traditions which refer to customs and usages of the Fraternity, especially in matters of ritual observance.

The first class has already been discussed in this work in the article on *Legend*, to which the reader is referred. The second class is now to be considered.

The traditions which control and direct the usages of the Fraternity constitute its unwritten law, and are almost wholly applicable to its ritual, although they are sometimes of use in the interpretation of doubtful points in its written law. Between the written and the unwritten law, the latter is always paramount. This is evident from the definition of a tradition as it is given by the monk Vincent of Lerins: *Quod semper, quod ubique, quod ab omnibus traditum est;* that is, *tradition is that which has been handed down at all times, and in all places, and by all persons.* The law which thus has antiquity, universality, and common consent for its support, must override all subsequent laws which are modern, local, and have only partial agreement.

It is then important that those traditions of Freemasonry which prescribe its ritual observances and its landmarks should be thoroughly understood, because it is only by attention to them that uniformity in the esoteric construction and work of the Order can be preserved.

Cicero has wisely said that a well-constituted Commonwealth must be governed not by the written law alone, but also by the unwritten law or tradition and usage; and this is especially the case, because the written law, however perspicuous it may be, can be diverted into various senses, unless the Republic is maintained and preserved by its usages and traditions, which, although mute and as it were, dead, yet speak with a living voice, and give the true interpretation of that which is written.

This axiom is not less true in Freemasonry than it is in a Commonwealth. No matter what changes may be made in its Statutes and Regulations of today and its recent customs, there is no danger of losing the identity of its modern with its ancient form and spirit while its traditions are recognized and main-

tained. Such of the traditions of our Institution that support our established rules and practises may be deemed the very common law of the Craft.

TRAMPING MASONS. Unworthy members of the Order, who, using their privileges for interested purposes, traveling from city to city and from Lodge to Lodge, that they may seek relief by tales of fictitious distress, have been called *tramping Masons*. The true Brother should ever obtain assistance; the tramper should be driven from the door of every Lodge or the house of every Freemason where he seeks to intrude his imposture.

TRANSFER OF WARRANT. The English Constitutions (Rule 221) enact that "No Warrant can be transferred under any circumstances." Similarly the Scotch Constitution (Rule 148) says "A Charter cannot be transferred under any circumstances."

TRANSIENT BRETHREN. Freemasons who do not reside in a particular place, but only temporarily visit it, are called *Transient Brethren*. They are, if worthy, to be cordially welcomed, but are never to be admitted into a Lodge until, after the proper precautions, they have been proved to be "true and trusty." This usage of hospitality has the authority of all the *Old Constitutions*, which are careful to inculcate it. Thus the *Lansdowne Manuscript* charges "that every Mason receive or cherish Strange Fellows when they come over the countrey, and sett them on worke if they will worke, as the manner is, that is to say, if the Mason have any moulde stone in his place, on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge."

Although Speculative Freemasons no longer visit Lodges for the sake of work or wages, the usage of our Operative predecessors has been spiritualized in our symbolic system. Hence visitors are often invited to take a part in the labors of the Lodge, and receive their portion of the Light and Truth which constitute symbolic pay of a Speculative Freemason.

TRANSITION PERIOD. Findel calls that period in the history of Freemasonry, when it was gradually changing its character from that of an Operative to that of a Speculative Society, the *Transition Period*. It began in 1600, and terminated in 1717 by the establishment of the Grand Lodge of England in London, after which, says Findel (*History*, English Translation page 131), "modern Freemasonry was now to be taught as a spiritualizing art, and the Fraternity of Operative Masons was exalted to a Brotherhood of Symbolic Builders, who, in the place of visible, perishable Temples, are engaged in the erection of that one, invisible, eternal Temple of the heart and mind."

TRANSMISSION, CHARTER OF. A deed said to have been granted by James de Molay, just before his death, to Mark Larmenius, by which he transmitted to him and to his successors the office of Grand Master of the Templars. It is the foundation-deed of the Order of the Temple. After having disappeared for many years it was rediscovered and purchased by Brother Fred J. W. Crowe of Chichester, England, who thought it too important and valuable to remain in private hands, and it was placed in the possession of the Great Priory of England. It is written in a Latin cipher on a large folio sheet of parchment. The outward appearance of the document is of great antiquity. but it lacks internal evidence of authenticity. It is, therefore, by many authorities, considered a forgery (see *Temple, Order of the*).

TRAPPISTS, ORDER OF RELIGIOUS. An order founded by that devotee of secret organizations, Count La Perche, in 1140.

TRAVEL. In the symbolic language of Freemasonry, a Freemason always travels from West to East in search of light—he travels from the lofty tower of Babel, where language was confounded and Freemasonry lost, to the threshing-floor of Ornan the Jebusite, where language was restored and Freemasonry found. The Master Mason also travels into foreign countries in search of wages. All this is pure symbolism, unintelligible, in any other sense (for its interpretation, see *Foreign Country* and *Threshing-Floor*).

TRAVELING MASONS. There is no portion of the history of the Order so interesting to the Masonic scholar as that which is embraced by the Middle Ages of Christendom, beginning with about the tenth century, when the whole of civilized Europe was perambulated by those associations of workmen, who passed from country to country and from city to city under the name of *Traveling Masons*, for the purpose of erecting religious edifices. There is not a country of Europe which does not at this day contain honorable evidences of the skill and industry of our Masonic ancestors. We therefore propose, in the present article, to give a brief sketch of the origin, the progress, and the character of these traveling architects.

George Godwin, in a lecture published in the *Builder* (volume ix, page 463), says: "There are few points in the Middle Ages more pleasing to look back upon than the existence of the associated Masons; they are the bright spot in the general darkness of that period, the patch of verdure when all around is barren."

Clavel, in his *Histoire Pittoresque de la franc-Maçonnerie*, has traced the organization of these associations to the "Collegia Artificum," or Colleges of Artisans, which were instituted at Rome, by Numa, in the year 714 B.C., and whose members were originally Greeks, imported by this lawgiver for the purpose of embellishing the city over which he reigned. They continued to exist as well-established corporations throughout all the succeeding years of the Kingdom, the Republic, and the Empire (see *Roman Colleges of Artificers*).

These "sodalitates," or fraternities, began, upon the invasion of the barbarians, to decline in number in respectability, and in power. But on the conversion of the whole Empire, they, or others of a similar character, began again to flourish. The Priests of the Christian Church became their patrons, and under their guidance they devoted themselves to the building of churches and monasteries. In the tenth century, they were established as a free Gild or Corporation in Lombardy. For when, after the decline and fall of the empire, the City of Rome was abandoned by its sovereigns for other secondary cities of Italy, such as Milan and Ravenna, and new courts and new capitals were formed, the Kingdom of Lom-

bardy sprang into existence as the great center of all energy in trade and industry, and of refinement in art and literature. Como was a free Republic to which many fled during the invasions of the Vandals and Goths. It was in Lombardy, as a consequence of the great center of life from Rome, and the development not only of commercial business, but of all sorts of trades and handicrafts, that the corporations known as Gilds were first organized.

Among the arts practised by the Lombards, that of building held a pre-eminent rank. And Muratori tells us that the inhabitants of Como, a principal city of Lombardy, Italy, had become so superior as Masons, that the appellation of *Magistri Comacini*, or Masters from Como, had become generic to all of the profession.

Thomas Hope, in his *Historical Essay on Architecture*, has treated this subject almost exhaustively. He says:

> We cannot then wonder that, at a period when artificers and artists of every class, from those of the most mechanical, to those of the most intellectual nature, formed themselves into exclusive Corporations, architects—whose art may be said to offer the most exact medium between those of the most urgent necessity, and those of mere ornament, or, indeed, in its wide span to embrace both—should, above all others, have associated themselves into similar bodies, which, in conformity to the general style of such Corporations, assumed that of Free and Accepted Masons, and was composed of those members who, after a regular passage through the different fixed stages of apprenticeship, were received as Masters, and entitled to exercise the profession on their own account.
>
> In an age, however, in which lay individuals, from the lowest subject to the sovereign himself, seldom built except for mere shelter and safety—seldom sought, nay, rather avoided, in their dwellings an elegance which might lessen their security; in which even the community collectively, in its public and general capacity, divided into component parts less numerous and less varied, required not those numerous public edifices which we possess either for business or pleasure. Thus, when neither domestic nor civic architecture of any sort demanded great ability or afforded great employment, churches and monasteries were the only buildings required to combine extent and elegance, and sacred architecture alone could furnish an extensive field for the exercise of great skill, Lombardy itself, opulent and thriving as it was, compared to other countries, soon became nearly saturated with the requisite edifices, and unable to give these Companies of Free and Accepted Masons a longer continuance of sufficient custom, or to render the further maintenance of their exclusive privileges of great benefit to them at home. But if, to the south of the Alps, an earlier civilization had at last caused the number of architects to exceed that of new buildings wanted, it fared otherwise in the north of Europe, where a gradually spreading Christianity began on every side to produce a want of sacred edifices, of churches and monasteries, to design which architects existed not on the spot.
>
> Those Italian Corporations of Builders, therefore, whose services ceased to be necessary in the countries where they had arisen, now began to look abroad towards those northern climes for that employment which they no longer found at home: and a certain number united and formed themselves into a single greater Association, or Fraternity, which proposed to seek for occupation beyond its native land; and in any ruder foreign region, however remote, where new religious edifices and skilful artists to erect them, were wanted to offer their services, and bend their steps to undertake the work.
>
> From Lombardy they passed beyond the Alps into all the countries where Christianity, but recently established, required the erection of churches. A monopoly was granted to them for the erection of all religious edifices; they were declared independent of the sovereign in whose dominions they might be temporarily residing, and subject only to their own private laws; they were permitted to regulate the amount of their wages; were exempted from all kinds of taxation; and no Freemason, not belonging to their Association, was permitted to compete with or oppose them in the pursuit of employment.
>
> After filling the Continent with cathedrals, parochial churches, and monasteries, and increasing their own numbers by accessions of new members from all the countries in which they had been laboring, they passed over into England, and there introduced their peculiar style of building. Thence they traveled to Scotland, and there have rendered their existence ever memorable by establishing, in the Parish of Kilwinning, where they erected an abbey, the germ of Scottish Freemasonry, which has regularly descended through the Grand Lodge of Scotland to the present day.

Thomas Hope accounts for the introduction of the nonworking or unprofessional members into these associations by a theory which is confirmed by contemporary history. He says:

> Often obliged, from regions the most distant, singly to seek the common place of rendezvous and departure of the troop, or singly to follow its earlier detachments to places of employment equally distant; and that, at an era when travellers met on the road every obstruction, and no convenience, when no inns existed at which to purchase hospitality, but lords dwelt everywhere, who only prohibited their tenants from waylaying the traveller because they considered this, like killing game, one of their own exclusive privileges; the members of these communities contrived to render their journeys more easy and safe, by engaging with each other, and perhaps even, in many places, with individuals not directly participating in their profession, in compacts of mutual assistance, hospitality and good services, most valuable to men so circumstanced. They endeavored to compensate for the perils which attended their expeditions, by institutions for their needy or disabled brothers; but lest such as belonged not to their communities should benefit surreptitiously by these arrangements for its advantage, they framed signs of mutual recognition, as carefully concealed from the knowledge of the uninitiated, as the mysteries of their art themselves.
>
> Thus supplied with whatever could facilitate such distant journeys and labors as they contemplated, the members of these Corporations were ready to obey any summons with the utmost alacrity, and they soon received the encouragement they anticipated. The militia of the Church of Rome, which diffused itself all over Europe in the shape of missionaries, to instruct nations, and to establish their allegiance to the Pope, took care not only to make them feel the want of churches and monasteries, but likewise to learn the manner in which the want might be supplied. Indeed, they themselves generally undertook the supply; and it may be asserted, that a new apostle of the Gospel no sooner arrived in the remotest corner of Europe, either to convert the inhabitants to Christianity, or to introduce among them a new religious order, than speedily followed a tribe of itinerant Freemasons to back him, and to provide the inhabitants with the necessary places to worship or reception.
>
> Thus ushered in, by their interior arrangements assured of assistance and of safety on the road, and, by the Bulls of the Pope and the support of his ministers abroad, of every species of immunity and preference at the place of their destination, bodies of Freemasons dispersed themselves in every direction, every day began to advance further, and to proceed from country to country, to the utmost verge of the faithful, in order to answer the increasing demand for them, or to seek more distant custom.

The government of these Fraternities, wherever they might be for the time located, was very regular and uniform. When about to commence the erection of a religious edifice, they first built huts, or, as they were termed, Lodges, in the vicinity, in which they resided for the sake of economy as well as convenience. It is from these that the present name of our places of meeting is derived. Over every ten men was placed a Warden, who paid them wages, and took care that there should be no needless expenditure of materials and no careless loss of implements. Over the whole, a surveyor or Master, called in their old documents *Magister*, presided, and directed the general labor.

The Abbé Grandidier, in a letter at the end of the Marquis Luchet's *Essai sur les Illuminés*, has quoted from the ancient register of the Freemasons at Strassburg the Regulations of the Association which built the splendid cathedral of that city. Its great rarity renders it difficult to obtain a sight of the original work, but the *Histoire Pittoresque* of Clavel supplies the most prominent details of all that Grandidier has preserved. The Cathedral of Strassburg was commenced in the year 1277, under the direction of Erwin of Steinbach. The Freemasons, who, under his directions, were engaged in the construction of this noblest specimen of the Gothic style of architecture, were divided into the separate ranks of Masters, Craftsmen, and Apprentices. The place where they assembled was called a *Hütte*, a German word equivalent to our English term *Lodge*. They employed the implements of Freemasonry as emblems, and wore them as insignia. They had certain signs and words of recognition, and received their new members with peculiar and secret ceremonies, admitting, as has already been said many eminent persons, and especially ecclesiastics, who were not Operative Masons, but who gave to them their patronage and protection.

The Fraternity of Strassburg became celebrated throughout Germany, their superiority was acknowledged by the kindred associations, and they in time received the appellation of the *Haupt Hütte*, or Grand Lodge, and exercised supremacy over the *hütten* of Suabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the river Moselle. The Masters of these several Lodges assembled at Ratisbon in 1459, and on the 25th of April contracted an Act of Union, declaring the chief of the Strassburg Cathedral the only and perpetual Grand Master of the General Fraternity of Freemasons of Germany. This Act of Union was definitely adopted and promulgated at a meeting held soon afterward at Strassburg.

Similar institutions existed in France and in Switzerland, for wherever Christianity had penetrated, there churches and cathedrals were to be built, and the Traveling Freemasons hastened to undertake the labor.

They entered England and Scotland at an early period. Whatever may be thought of the authenticity of the York and Kilwinning legends, there is ample evidence of the existence of organized Associations, Gilds, or Corporations of Operative Freemasons at an epoch not long after their departure from Lombardy. From that period, the Fraternity, with various intermissions, continued to pursue their labors, and constructed many edifices which still remain as monuments of their skill as workmen and their taste as architects. Kings, in many instances, became their patrons, and their labors were superintended by powerful noblemen and eminent prelates, who, for this purpose, were admitted as members of the Fraternity. Many of the old Charges for the better government of their Lodges have been preserved, and are still to be found in our *Books of Constitutions*, every line of which indicates that they were originally drawn up for Associations strictly and exclusively Operative in their character.

In glancing over the history of this singular body of architects, we are struck with several important peculiarities.

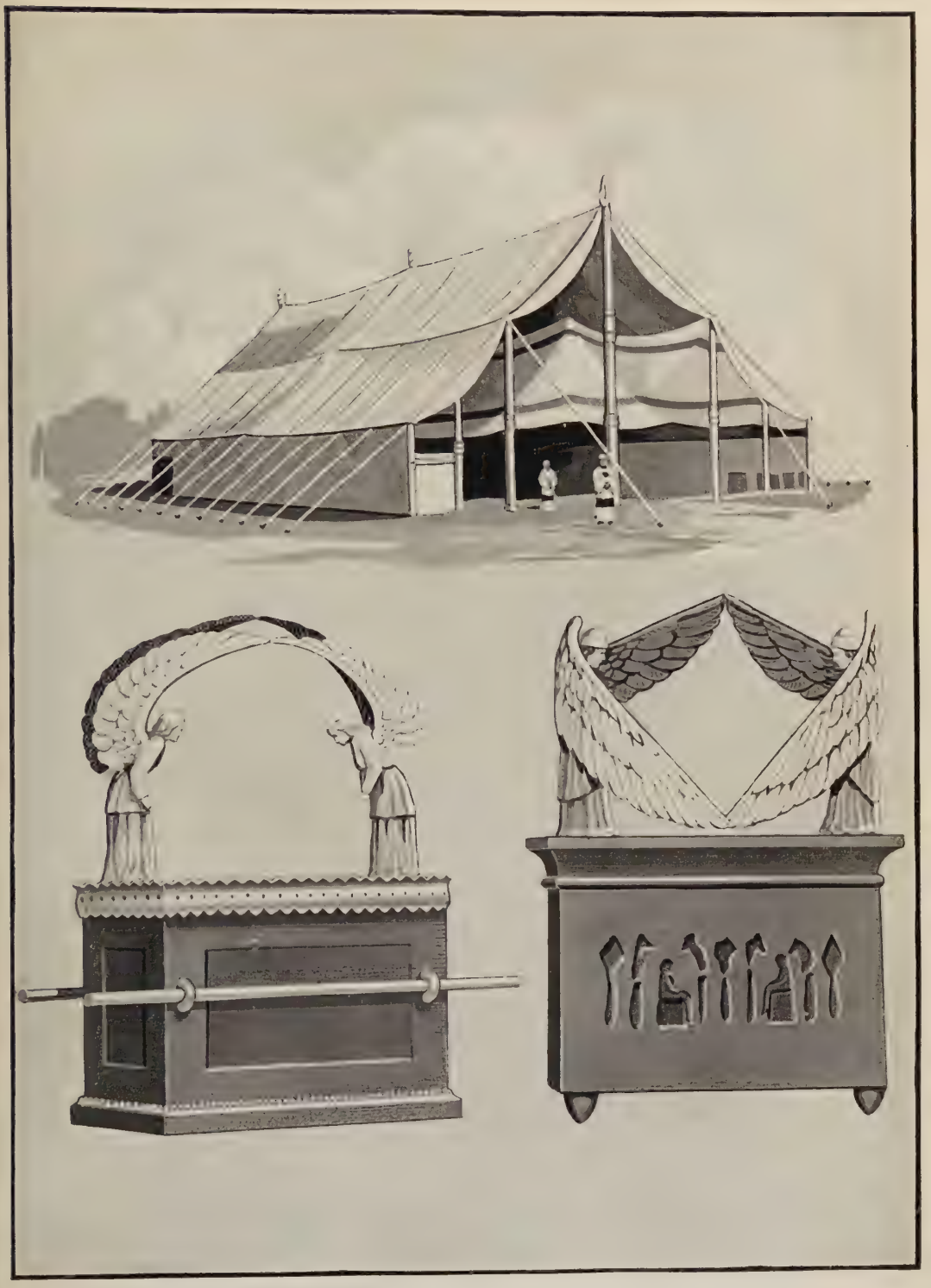
In the first place, they were strictly ecclesiastical in their Constitution. The Pope, the Supreme Pontiff of the Church, was their patron and protector. They were supported and encouraged by Bishops and Abbots, and hence their chief employment appears to have been in the construction of religious edifices.

They were originally all Operative Masons. But the artisans of that period were not educated men, and they were compelled to seek among the clergy, the only men of learning, for those whose wisdom might contrive, and whose cultivated taste might adorn, the plans which they, by their practical skill, were to carry into effect. Hence the germ of that Speculative Masonry which, once dividing the character of the Fraternity with the Operative, now completely occupies it, to the entire exclusion of the latter.

Brother E. E. Cauthorne has a few words of comment: "There probably never was a time when the Operative Masons did not furnish the architect. When an ecclesiastic performed this function it was an exception, and there were few of them. The profession of the architect seems to have been a distinct profession since Theoderic established himself at Ravenna, in 493, and appointed an official architect. All through the Lombard period and at all later periods the architect or Master was distinctive" (see also the Reviser's paragraph in *Stone-Masons of the Middle Ages*).

But lastly, from the circumstance of their union and concert arose a uniformity of design in all the public buildings of that period—a uniformity so remarkable as to find its explanation only in the fact that there construction was committed throughout the whole of Europe, if not always to the same individuals, at least to members of the same Association. The remarks of Thomas Hope on this subject are well worthy of perusal:

> The architects of all the sacred edifices of the Latin Church, wherever such arose,—North, South, East, or West,—thus derived their science from the same central school; obeyed in their designs the same hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body and a new conquest of the art. The result of this unanimity was, that at each successive period of the monastic dynasty, on whatever point a new church or new monastery might be erected, it resembled all those raised at the same period in every other place, however distant from it, as if both had been built in the same place by the same artist. For instance, we find, at particular epochs, churches as far distant from each other as the north of



Masonic Symbolism, the Private Language of the Craft

Tabernacle in the Wilderness, Ark of the Covenant, and the Cherubims

Scotland and the south of Italy, to be minutely similar in all the essential characteristics.

In conclusion, we may remark, that the world is indebted to this Association for the introduction of the Gothic, or, as it has lately been denominated, the Pointed Style of architecture. This style—so different from the Greek and Roman Orders, whose pointed arches and minute tracery distinguish the solemn temples of the olden time, and whose ruins arrest the attention and claim the admiration of the spectator—has been universally acknowledged to be the invention of the Traveling Freemasons of the Middle Ages. And it is to this Association of Operative Artists that, by gradual changes into a Speculative System, we are to trace the Freemasons of the present day.

TRAVELING WARRANTS. Warrants under which military Lodges are organized, and so called because the Lodges which act under them are permitted to travel from place to place with the regiments to which they are attached (see *Military Lodges*).

TRAVENOL, LOUIS. A zealous and devoted French Freemason of much ability, who wrote several Masonic works, which the author published under the assumed name of Leonard Gabanon. The most valuable of his productions is one entitled *Catéchisme des Francs-Maçons, précédé d'un Abrégé de l'Histoire d'Adoram, etc.* (*Catechism of Free Masons, preceded by an Abridged History of Adoram*), published by him at Paris in 1743.

TREASURE, INCOMPARABLE. This was a phrase of mystical import with the Alchemists and Hermetic Philosophers. Pernetty (*Dictionnaire Mytho-Hermétique*), thus defines it: "The incomparable treasure is the powder of projection, the source of all that is good, since it procures unbounded riches, and a long life, without infirmities, to enjoy them." The "powder of projection" was the instrument by which they expected to attain to the full perfection of their work. What was this incomparable treasure was the great secret of the Hermetic Philosophers. They concealed the true object of their art under a symbolic language. "Believest thou, O fool," says Artephius, one of them, "that we plainly teach this secret of secrets, taking our words according to their literal signification?" But we do know that it was not, as the world supposed, the transmutation of metals, or the discovery of an elixir of life, but the acquisition of Divine Truth.

Many of the advanced Degrees which were fabricated in the eighteenth century were founded on the Hermetic Philosophy; and they, too, borrowed from it the idea of an incomparable treasure. Thus in the Ultimate Degree of the Council of the Emperors of East and West, which Degree became afterwards the Sublime Prince of the Royal Secret of the Scottish Rite, we find this very expression. In the old French instructions we meet with this sentence: "Let us now offer to the invincible Xerxes our sacred *incomparable treasure*, and we shall succeed victoriously" And out of the initial letters of the words of this sentence in the original French they fabricated the three most important words of the Degree.

This "incomparable treasure" is to the Freemasons precisely what it was to the Hermetic Philosophers—Divine Truth. "As for the Treasure," says one of these books, the *Lumen de Lumine*, cited by Hitchcock, "it is not yet discovered, but it is very near."

TREASURER. An officer, found in all Masonic Bodies, whose duty it is to take charge of the funds and pay them out under proper regulations. He is simply the banker of the Lodge or Chapter, and has nothing to do with the collection of money, which should be made by the Secretary. He is in the United States an elective officer. The Treasurer's jewel is a key, as a symbol that he controls the chest of the Lodge. His position in a Lodge of the United States is on the right of the Worshipful Master, in front. In an English Lodge however, he is placed in the north.

TREASURER, GRAND. See *Grand Treasurer*.

TREASURER, HERMETIC. The French title is *Trésorier hermétique*. A Degree in the manuscript collection of Peuvret. This collection contains eight other Degrees with a similar title, namely: Illustrious

TREE LETTERS AND THE ALPHABET OF HERMES OR MERCURY

Treasurer, Treasurer of Paracelsus, Treasurer of Solomon, Treasurer of the Masonic Mysteries, Treasurer of the Number Seven, Sublime Treasurer, Depositor of the Key of the Grand Work, and, lastly, one with the grandiloquent title of Grand and Sublime Treasurer, or Depositor of the Great Solomon, Faithful Guardian of Jehovah.

TREDIC. The King highest in rank in the Scandinavian Mysteries.

TREE ALPHABET. There are alphabets used among the Persians and Arabs as secret ciphers, which it can scarcely be doubted were original, and ages ago adopted and recognized as the ordinary business mode of communication among mankind. Of these ciphers the Tree Alphabet is the most common. The Philosopher Dioscorides wrote several works on the subject of trees and herbs, and made prominent the secret characters of this alphabet, which became known by his name, and was adopted and used by others.

The characters were distinguishable by the number of branches on either side of the tree; thus, the *T H* is recognizable from the *S H*, notwithstanding each has three limbs on the left hand of the stem or trunk, by the one having six and the other seven branches on the right-hand side.

As an example, there are in the illustration nine of the mystic characters and their relative values.

The characters in the lower line given in the engraving are the relative value, and known as the *Alphabet of Hermes* or *Mercury*.

TREE WORSHIP. The important position which this peculiar faith occupied among the peoples in the earliest ages of the world is apt to be overlooked in the

multitude of succeeding beliefs, to which it gave many of its forms and ceremonies, and with which it became materially blended. In fact, Tree and Serpent Worship were combined almost at their inception. So prominent a position does Tree Worship take in the opinion of Fergusson, in his absorbing work on *Tree and Serpent Worship*, that he designates the Tree as the first of Faiths; and adds that "long before the Theban gods existed, Tree and Serpent Faiths flourished. The Methidy tree was brought into the later religion, to shade with holy reverence the tomb of Osiris; the Sycamore was holy to Netpe, and the Persea to Athor, whilst the Tamarisk played an important part in all the rites and ceremonies of Osiris and Isis; and all who are orthodox will acknowledge that Abram seemed to consider that he could not worship his Jove till he had planted his grove and dug a well (Genesis xxi, 33). His Oak or *Terebinth*, or turpentine tree, on the plains of Mamre, was commonly worshiped till the fourth century after Christ, and it is revered by Jews to the present hour." And again: "That long ere Buddha or his saints were

WORSHIP OF TREES AN EARLY CUSTOM

represented by images and adored, long ere the caves and temples of that faith had sanctuaries for holy relics, *the first actual symbol-worship he can trace is that of the Bo tree*, which he describes as upon a *bas-relief* in a cave called the *Jodea-Gopa* at Katak, Bengal, proving how early that worship was introduced, and how pre-eminent it was among the Buddhists of those days"; and says J. G. R. Forlong, in his *Rivers of Life, or Faiths of Man*, "before Vedic days (the period in India of about 1600 B.C.); and can be found in almost every cave and temple allied to the Phallic faith as certainly as can be found ever standing at the entrance of these *Houses of God* the Phallic pillar or pillars. It is the old story whether we turn to Solomon's temple, 1000 B.C., or to the Karli Buddhist temples, which gaze down upon us from Bombay to Poona, and which date from about the Christian era."

The Bael tree, as a representative of the triad and monad, was always offered at Lingam worship, and the god was commonly to be found under an umbrageous or leafy-screened Bael.

All nations, Aryans in particular, considered tree-planting a sacred duty. The grand old trees became centers of life and of great traditions, and the character of the foliage had its symbolic meanings.

At the Jewish Feast of Tabernacles, at the autumnal harvest, Jews are ordered to hang boughs of trees, laden with fruit, round the borders of their booths, also boughs of barren trees. The worshipers go to the Synagogue carrying in their right hand one palm-branch, three myrtles, and two willows, all tied together; and in the left hand a citron branch with fruit on it. These they make touch each other, and wave to the East, then South, then West, and then North: this is termed *Hosanna*, an exclamation of praise to God, the Hebrew word meaning *"Save, I pray."* On the seventh day of the Feast, all save the willow bough must be laid aside.

The Palm, as a tree, yields more to man than any other class of trees. Nineveh shows the Palm sur-

SYMBOLIC TREE OF KNOWLEDGE WITH THE ALPHA AND OMEGA LETTERS

rounded by winged deities holding the pine-cone—symbol of life, which there takes the place of the Crux Ansata, or Cross with circle. The Phenix resting on the Palm signifies *Resurrection to eternal life*. The four Evangelists are depicted in "an evangelum," in the library of the British Museum, as all looking up to the Palm-tree. Christians, for a similar ideal, erected a cross-bar, and placed an Alpha and an Omega on it.

At Najran, in Yemen, Arabia, Sir William Ouseley describes the most perfect tree-worship as still existing close to the city. The tree is the Palm or Sacred Date. The Palm has always borne a most important part in all the faiths of the world down to the present day. The Jews gave the Palm a distinguished place in architecture. The tree and its *lotus* top, says Kitto, took the place of the Egyptian column on Solomon's famous phalli, the *Jachin* and *Boaz*.

The two trees in Genesis were those of *Life* and *Knowledge*, and were probably drawn from the

Egyptian and Zoroastrian stories. But no further reference is taken in the Bible of the Tree of Knowledge after Genesis, but to that of Life, or the *"Tree which gives Life,"* as in the Apocalypse (ii, 7). This is also the Eastern name and significance of the Lingam or Pillar; and when covered with carved inscriptions, the Toth or Pillar in Egypt became known as the Tree of Knowledge.

TRESTLE-BOARD. The *Trestle-Board* is defined to be the board upon which the Master inscribes the designs by which the Craft are to be directed in their labors. The French and German Freemasons have confounded the *Trestle-Board* with the Tracing-Board; and Doctor Oliver (*Landmarks* i, page 132) has not avoided the error. The two things are entirely different. The trestle is a framework for a table—in Scotch, *trest;* the *Trestle-Board* is the board placed for convenience of drawing on that frame. It contains nothing but a few diagrams, usually geometrical figures. The *Tracing-Board* is a picture formerly drawn on the floor of the Lodge, whence it was called a *Floor-Cloth* or *Carpet.* It contains a delineation of the symbols of the Degree to which it belongs. The *Trestle-Board* is to be found only in the Entered Apprentice's Degree. There is a *Tracing-Board* in every Degree, from the first to the highest. And, lastly, the *Trestle-Board* is a symbol; the *Tracing-Board* is a piece of furniture or picture containing the representation of many symbols.

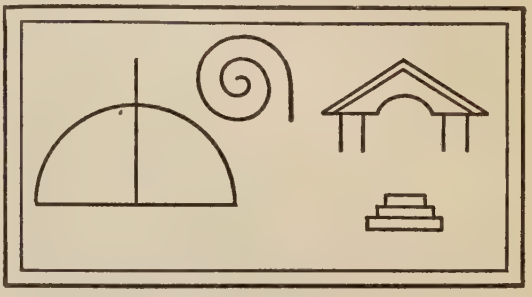
It is probable that the Trestle-Board, from its necessary use in Operative Masonry, was one of the earliest symbols introduced into the Speculative system. It is not, however, mentioned in the *Grand Mystery,* published in 1724. But Prichard, who wrote only six years afterward, describes it, under the corrupted name of *Trasel-Board,* as one of the immovable jewels of an Apprentice's Lodge. Browne, in 1880, following Preston, fell into the error of calling it a *Tracing-Board,* and gives from the Prestonian lecture what he terms "a beautiful degree of comparison," in which the Bible is compared to a Tracing-Board. But the Bible is not a collection of symbols, which a Tracing-Board is, but a Trestle-Board that contains the plan for the construction of a spiritual Temple. Webb, however, when he arranged his system of lectures, took the proper view, and restored the true word, Trestle-Board.

Notwithstanding these changes in the name, Trestle-Board, Trasel-Board, Tracing-Board, and Trestle-Board again, the definition has continued from the earliest part of the eighteenth century to the present day the same. It has always been enumerated among the jewels of the Lodge, although the English system says that it is immovable and the American movable; and it has always been defined as "a Board for the Master Workman to draw his designs upon."

In Operative Masonry, the Trestle-Board is of vast importance. It was on such an implement that the genius of the ancient Masters worked out those problems of architecture that have reflected an unfading luster on their skill. The Trestle-Board was the cradle that nursed the infancy of such mighty monuments as the cathedrals of Strassburg and Cologne; and as they advanced in stature, the Trestle-Board became the guardian spirit that directed their growth. Often have those old Builders pondered by the midnight lamp upon their Trestle-Board, working out its designs with consummate taste and knowledge—here springing an arch, and turning an angle there, until the embryo edifice stood forth in all the wisdom, strength, and beauty of the Master's art.

What, then, is its true symbolism in Speculative Freemasonry? To construct his earthly Temple, the Operative Mason followed the architectural designs laid down on the *Trestle-Board,* or book of plans of the architect. By these he hewed and squared his materials; by these he raised his walls; by these he constructed his arches; and by these strength and durability, combined with grace and beauty, were bestowed upon the edifice which he was constructing.

In the Masonic Ritual, the Speculative Freemason is reminded that, as the Operative Artists erects his temporal building in accordance with the rules and



A TRESTLE-BOARD

designs laid down on the Trestle-Board of the Master Workman, so should he erect that spiritual building, of which the material is a type, in obedience to the rules and designs, the precepts and commands, laid down by the Grand Architect of the Universe in those great books of nature and revelation which constitute the spiritual Trestle-Board of every Freemason.

The Trestle-Board is then the symbol of the natural and moral law. Like every other symbol of the Order, it is universal and tolerant in its application; and while, as Christian Freemasons, we cling with unfaltering integrity to the explanation which makes the Scriptures of both Dispensations our Trestle-Board, we permit our Jewish and Mohammedan Brethren to content themselves with the books of the Old Testament or Koran. Freemasonry does not interfere with the peculiar form or development of any one's religious faith. All that it asks is that the interpretation of the symbol shall be according to what each one supposes to be the revealed will of his Creator. But so rigidly exacting is it that the symbol shall be preserved and, in some rational way, interpreted, that it peremptorily excludes the atheist from its communion, because, believing in no Supreme Being—no Divine Architect—he must necessarily be without a spiritual Trestle-Board on which the designs of that Being may be inscribed for his direction (see *Floor-Cloth*).

TRIAD. In all the ancient mythologies there were *triads,* which consisted of a mysterious union of three deities. Each triad was generally explained as consisting of a creator, a preserver, and a destroyer. The principal heathen triads were as follows: The Egyptian, Osiris, Isis, and Horus; the Orphic, Phanes,

Uranus, and Kronos; the Zoroastric, Ormuzd, Mithras, and Ahriman; the Indian, Brahma, Vishnu, and Siva; the Cabiric, Axercos, Axiokersa, and Axiokersos; the Phenician, Ashtaroth, Milcom, and Chemosh; the Tyrian, Belus, Venus, and Thammuz; the Grecian, Zeus, Poseidon, and Hades; the Roman, Jupiter, Neptune, and Pluto; the Eleusinian, Iacchus, Persephone, and Demeter; the Platonic, Tagathon, Nous, and Psyche; the Celtic, Hu, Ceridwen, and Creirwy; the Teutonic, Fenris, Midgard, and Hela; the Gothic, Woden, Friga, and Thor; and the Scandinavians, Odin, Vile, and Ve. Even the Mexicans had their triads, which were Vitzliputzli, Kaloc, and Tescalipuca.

This system of triads has, indeed, been so predominant in all the old religions, as to be invested with a mystical idea; and hence it has become the type in Freemasonry of the triad of three governing officers, who are to be found in almost every Degree. The Master and the two Wardens in the Lodge give rise to the Priest, the King, and the Scribe in the Royal Arch; to the Commander, the Generalissimo, and the Captain-General in Templarism; and in most of the higher Degrees to a triad which presides under various names.

We must, perhaps, look for the origin of the triads in mythology, as we certainly must in Freemasonry, to the three positions and functions of the sun. The rising sun or creator of light, the meridian sun or its preserver, and the setting sun or its destroyer (see *Three*).

TRIAD SOCIETY OF CHINA. The San Hop Hwai, or Triad Society, is a secret political association in China, which has been mistaken by some writers for a species of Chinese Freemasonry; but it has in reality no connection whatsoever with the Masonic Order. In its principles, which are far from innocent, it is entirely antagonistic to Freemasonry. The Deputy Provincial Grand Master of British Freemasonry in China made a statement to this effect in 1855, in *Notes and Queries* (first series, volume xii, page 233).

TRIALS, MASONIC. As the only object of a trial should be to seek the truth and fairly to administer justice, in a Masonic trial, especially, no recourse should ever be had to legal technicalities, whose use in ordinary courts appears simply to be to afford a means of escape for the guilty.

Masonic trials are, therefore, to be conducted in the simplest and least technical method, that will preserve at once the rights of the Order and of the accused, and which will enable the Lodge to obtain a thorough knowledge of all the facts in the case. The rules to be observed in conducting such trials have been laid down by Doctor Mackey in his *Jurisprudence of Freemasonry*, and he refers to them in the present article. They are as follows:

1. The preliminary step in every trial is the accusation or charge. The charge should always be made in writing, signed by the accuser, delivered to the Secretary, and read by that officer at the next Regular Communication of the Lodge. The accused should then be furnished with an attested copy of the charge, and be at the same time informed of the time and place appointed by the Lodge for the trial.

Any Master Mason may be the accuser of another, but a profane cannot be permitted to prefer charges against a Freemason. Yet, if circumstances are known to a profane upon which charges ought to be predicated, a Master Mason, may justly avail himself of that information, and out of it frame an accusation, to be presented to the Lodge. Such an accusation will be received and investigated, although remotely derived from one who is not a member of the Order.

It is not necessary that the accuser should be a member of the same Lodge. It is sufficient if he is an affiliated Freemason. We say an affiliated Freemason, for it is generally held, and we believe correctly, that an unaffiliated Freemason is no more competent to prefer charges than a profane.

2. If the accused is living beyond the geographical jurisdiction of the Lodge, the charges should be communicated to him by means of a registered letter through the post-office, and a reasonable time should be allowed for his answer, before the Lodge proceeds to trial. But if his residence be unknown, or if it be impossible to hold communication with him, the Lodge may then proceed to trial—care being had that no undue advantage be taken of his absence, and that the investigation be as full and impartial as the nature of the circumstances will permit.

3. The trial must commence at a Regular Communication, for reasons which have already been stated; but having commenced, it may be continued at Special Communications, called for that purpose; for, if it was allowed only to be continued at regular meetings, which take place but once a month, the long duration of time occupied would materially tend to defeat the ends of justice.

4. The Lodge must be opened in the highest Degree to which the accuser has attained, and the examinations of all witnesses must take place in the presence of the accused and the accuser, if they desire it. It is competent for the accused to employ counsel for the better protection of his interests, provided such counsel is a Master Mason. But if the counsel be a member of the Lodge, he forfeits, in Doctor Mackey's opinion, by his professional advocacy of the accused, the right to vote at the final decision of the question.

5. The final decision of the charge, and the rendering of the verdict, whatever be the rank of the accused, must always be made in a Lodge opened on the Third Degree; and at the time of such decision, both the accuser and the accused, as well as his counsel, if he have any, should withdraw from the Lodge.

6. It is a general and an excellent rule, that no visitors shall be permitted to be present during a trial.

7. The testimony of Master Masons is usually taken on their honor, as such. That of others should be by affidavit, or in such other manner as both the accuser and accused may agree upon.

8. The testimony of profanes, or of those who are of a lower Degree than the accused, is to be taken by a Committee and reported to the Lodge, or, if convenient, by the whole Lodge, when closed and sitting as a Committee. But both the accused and the accuser have a right to be present on such occasions.

9. When the trial is concluded, the accuser and the accused must retire, and the Master will then put the question of guilty, or not guilty, to the Lodge.

Not less than two-thirds of the votes should be required to declare the accused guilty. A bare majority is hardly sufficient to divest a Brother of his good

character, and render him subject to what may perhaps be an ignominious punishment. But on this subject the authorities differ.

10. If the verdict is guilty, the Master must then put the question as to the nature and extent of the punishment to be inflicted, beginning with expulsion and proceeding, if necessary, to indefinite suspension and public and private reprimand. To inflict expulsion or suspension, a vote of two-thirds of those present is required, but for a mere reprimand, a majority will be sufficient. The votes on the nature of the punishment should be *viva voce*, the living voice, or, rather, according to Masonic usage, by a show of hands.

Trials in a Grand Lodge are to be conducted on the same general principles; but here, in consequence of the largeness of the Body, and the inconvenience which would result from holding the examinations in open Lodge, and in the presence of all the members, it is more usual to appoint a Committee, before whom the case is tried, and upon whose full report of the testimony the Grand Lodge bases its action. And the forms of trial in such Committees must conform, in all respects, to the general usage already detailed.

SYMBOL OF DEITY

TRIANGLE. There is no symbol more important in its significance, more various in its application, or more generally diffused throughout the whole system of Freemasonry, than the *triangle*. An examination of it, therefore, cannot fail to be interesting to the Masonic student.

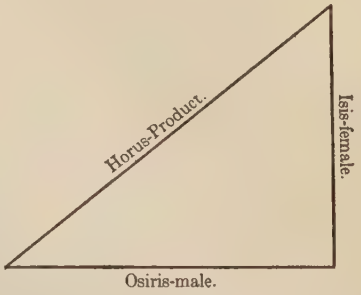
The *equilateral triangle* appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity, in some of his forms or emanations, and hence, probably, the prevailing influence of this symbol was carried into the Jewish system, where the yod within the triangle was made to represent the Tetragrammaton, or sacred name of God.

The equilateral triangle, says Brother D. W. Nash (*Freemasons Magazine* iv, page 294), "viewed in the light of the doctrines of those who gave it currency as a divine symbol, represents the Great First Cause, the Creator and Container of all things, as one and indivisible, manifesting Himself in an infinity of forms and attributes in this visible universe."

Among the Egyptians, the darkness through which the candidate for initiation was made to pass was symbolized by the trowel, an important Masonic implement, which, in their system of hieroglyphics, has the form of a triangle. The equilateral triangle they considered as the most perfect of figures, and a representative of the great principle of animated existence, each of its sides referring to one of the three departments of creation, the animal, vegetable, and mineral.

The equilateral triangle is to be found scattered throughout the Masonic system. It forms in the Royal Arch the figure within which the jewels of the officers are suspended. It is in the Ineffable Degrees the sacred Delta, everywhere presenting itself as the symbol of the Grand Architect of the Universe. In Ancient Craft Masonry, it is constantly exhibited as the element of important ceremonies. The seats of the principal officers are arranged in a triangular form, the three Lesser Lights have the same situation, and the Square and Compasses form, by their union on the greater light, two triangles meeting at their bases. In short, the equilateral triangle may be considered as one of the most constant forms of Masonic symbolism.

The *right-angled triangle* is another form of this figure which is deserving of attention. Among the



EGYPTIAN FORM OF FORTY-SEVENTH PROPOSITION OF EUCLID, BOOK 1

Egyptians, it was the symbol of universal nature; the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypotenuse, Horus, their son, or the product of the male and female principle.

This symbol was received by Pythagoras from the Egyptians during his long sojourn in that country, and with it he also learned the peculiar property it possessed, namely, that the sum of the squares of the two shorter sides is equal to the square of the longest side—symbolically expressed by the formula, that the product of Osiris and Isis is Horus. This figure has been adopted in the Third Degree of Freemasonry, and will be there recognized as the Forty-seventh Problem of Euclid (see *Geometry*, *Circle*, *Square*, and *Forty-seventh Problem*).

TRIANGLE AND SQUARE. As the Delta was the initial letter of Deity with the ancients, so its synonym is among modern nations, It is a type of the Eternal, the All-Powerful, the Self-Existent.

FIG. 1. SYMBOL OF THE TWO INTERLACED FORCES OF UNIVERSE

FIG. 2. SYMBOL OF THE GOOD AND EVIL POWERS IN LIFE

The material world is typified by the *Square* as passive matter, in opposition to force symbolized by the *Triangle*.

The Square is also an emblem of humanity, as the Delta or Triangle typifies Deity.

The Delta, Triangle, and Compasses are essentially the same. The raising one point, and then another, signifies that the divine or higher portion of our nature should increase in power, and control the

baser tendencies. This is the real, the practical "journey toward the East."

The interlacing Triangles or Deltas (Figure 1) symbolize the union of the two principles or forces, the active and passive, male and female, pervading the universe.

The two Triangles (Figure 2), one white and the other black, interlacing, typify the mingling of the two apparent powers in nature, darkness and light, error and truth, ignorance and wisdom, evil and good, throughout human life.

FIG. 3. SYMBOL OF ONENESS OF GOD AND MAN

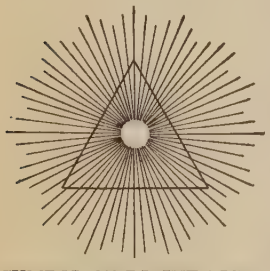
The Triangle and Square together form the Pyramid (Figure 3), as seen in the Entered Apprentice's Apron. In this combination the Pyramid is the metaphor for unity of matter and force, as well as the oneness of man and God. The numbers 3, 5, 7, 9, have their places in the parts and points of the Square and Triangle when in pyramidal form, and imply *Perfection* (see *Pointed Cubical Stone* and *Broached Thurnel*).

TRIANGLE, DOUBLE. See *Seal of Solomon* and *Shield of David.*

TRIANGLE OF PYTHAGORAS. See *Pentalpha.*

TRIANGLE, RADIATED. A Triangle placed within and surrounded by a circle of rays. This circle is called in Christian art, a *Glory*. When this Glory is distinct from the Triangle, and surrounds it in the form of a circle, it is then an emblem of God's Eternal Glory. This is the usual form in religious uses. But when, as is most usual in the Masonic symbol, the rays emanate from the center of the Triangle, and, as it were, enshroud it in their brilliancy, it is symbolic of the Divine Light. The perverted ideas of the Pagans referred these rays of light to their sun-god and their Sabian worship.

But the true Masonic idea of this Glory is, that it symbolizes that Eternal Light of Wisdom which surrounds the Supreme Architect as a Sea of Glory, and from Him as a common center emanates to the universe of His creation.



SYMBOL OF DIVINE LIGHT

TRIANGLE, TRIPLE. The *pentalpha*, or Triangle of Pythagoras, is usually called also the *Triple Triangle*, because three triangles are formed by the intersection of its sides. But there is another variety of the Triple Triangle which is more properly entitled to the appellation, and which is seen in the illustration (Figure 1).

It will be familiar to the Knight Templar as the form of the jewel worn by the Prelate of his Order. Like every modification of the triangle, it is a symbol of the Deity; but as the Degree of Knights Templar appertains exclusively to Christian Freemasonry, the Triple Triangle there alludes to the Mystery of the Trinity. In the Ancient and Accepted Scottish Rite Degree of Knight of the East the symbol is also said to refer to the triple essence of Deity; but the symbolism is made still more mystical by supposing that it represents the sacred number 81, each side of the three triangles being equivalent to 9, which again is the square of 3, the most sacred number in Freemasonry. In the Twentieth Degree of the Ancient and Accepted Scottish Rite, or that of "Grand Master of all Symbolic Lodges," it is said that the number 81 refers to the triple covenant of God, symbolized by a Triple Triangle said to have been seen by Solomon when he consecrated the Temple. Indeed, throughout the Ineffable and the Philosophic Degrees, the allusions to the triple triangle are much more frequent than they are in Ancient Craft Masonry.

FIG. 1. TRIPLE TRIANGLE OR PENTALPHA OF PYTHAGORAS

The Indian Trimourti, or Triple Triangle of the Hindus (Figure 2) is of a different form, consisting of three concentric triangles. In the center is the sacred triliteral name, Aum. The interior triangle symbolizes Brahma, Vishnu, and Siva; the middle one Creation, Preservation, and Destruction; and the exterior one, Earth, Water, and Air.

TRIBES OF ISRAEL. All the twelve Tribes of Israel were engaged in the construction of the first Temple. But long before its destruction, ten of them revolted, and formed the nation of Israel; while the remaining two, the Tribes of Judah and Benjamin, retained possession of the Temple, and of Jerusalem under the name of the Kingdom of Judah. To these two Tribes alone, after the return from the captivity, was entrusted the building of the second Temple. Hence in the advanced Degrees, which, of course, are connected for the most part with the Temple of Zerubbabel, or with events that occurred subsequent to the destruction of that of Solomon, the Tribes of

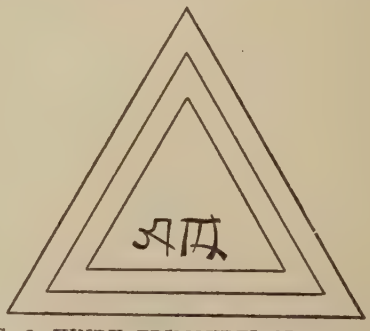


FIG. 2. HINDU TRIMOURTI OR SYMBOL OF DOMINANT POWERS

Judah and Benjamin only are referred to. But in the primary Degrees, which are based on the first Temple, the Masonic references always are to the twelve Tribes. Hence in the old lectures the twelve original points are explained by a reference to the twelve Tribes (see *Twelve Original Points of Freemasonry*).

TRIBUNAL. The modern Statutes of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States direct trials of Masonic offenses, committed by any Brethren

of the Rite above the Eighteenth Degree, to be held in a court called a *Tribunal* of the Thirty-first Degree, to be composed of not less nor more than nine members. An appeal lies from such a Tribunal of Inspectors Inquisitors to the Grand Consistory or the Supreme Council.

TRIBUNAL, SUPREME. This has two distinct references for us.

1. The Seventy-first Degree of the Rite of Mizraim.
2. The meeting of Inspectors Inquisitors of the Thirty-first Degree of the Ancient and Accepted Scottish Rite according to the more recent practise of the Mother Council.

TRIFELS. The name of the ruined castle, four miles from Madenburg, on a mountain slope, where Sir Richard Coeur de Lion was a prisoner for more than a year, by decree of the Emperor Henry VI, and until his liberation by the faithful Blondel. Naught remains but thirty feet of the tower and some fragments of wall. It is recorded that there may be seen engraved deep in the window-stone of the tower this Mark: the Passion Cross standing upon the square with an apex upward, and having upon it an inverted *Tau* of proportionate size at an inclination of about forty-nine Degrees.

TRILITERAL NAME. Three-lettered Name. The sacred name of God among the Hindus is so called because it consists of the three letters, *A U M* (see *Aum*).

TRILITHON. Three stones, two of which are placed parallel on their ends, and crossed by the third at the top. Many curious combinations of this rude but imposing construction are to be found in Europe, as at Stonehenge in England and Brittany in France.

TRINIDAD. Freemasonry was introduced into the island of Trinidad by the establishment of a Lodge called *Les Frères Unis, United Brothers*, under a Charter from the Grand Lodge of Pennsylvania, in 1797. A Charter had been granted the year before by the Grand Orient of France, but never acted on, in consequence of the suspension of that body by the French Revolution. In 1804, the Grand Lodge of Pennsylvania, in its capitular capacity, granted a Charter for a Royal Arch Chapter, which continued to meet until 1813, when it obtained a new Warrant of Constitution from the Supreme Chapter of Scotland. In 1814, Templar Masonry was established by a Deuchar Warrant from the Grand Conclave of Scotland. In 1819, a Council of Royal and Select Masters was established. Trinidad has also had established a Provincial Grand Lodge under the Grand Lodge of Scotland, and some Lodges under the government Grand Lodge of England.

TRINITARIANS, ORDER OF. An androgynous, both sexes, Order founded in 1198, in the time of Innocent III, for the purpose of ransoming Christians from the Moors.

TRINITY, RELIGIOUS FRATERNITY OF THE HOLY. Instituted at Rome by Saint Philip Neri in 1548.

TRINOSOPHS. The Lodge of the Trinosophs was instituted at Paris by the celebrated Ragon, October 15, 1816, and installed by the Grand Orient, January 11, 1817. The word *Trinosophs* is derived from the Greek, and signifies *Students of three Sciences*, in allusion to the three primitive Degrees, which were the especial object of study by the members; although they adopted both the French and Scottish Rites, to whose high Degrees, however, they gave their own philosophical interpretation. It was before this Lodge that Ragon delivered his *Interpretative and Philosophic Course of Initiations*. The Lodge was composed of some of the most learned Freemasons of France, and played an important part in Masonic literature. No Lodge in France has obtained so much celebrity as did the Trinosophs. It was connected with a Chapter and Council in which the advanced Degrees were conferred, but the Lodge confined itself to the three Symbolic Degrees, which it faithfully sought to preserve in the utmost purity.

TRILITHON AT SAINT MICHAEL'S MOUNT, AT LAND'S END, ENGLAND

TRIPITAKA. A compound word among the Hindus, *Tri*, meaning *three*, and *Pitaka, basket.* The canonical book of the Buddhists, written two hundred years after the third Oecumenical Council, or about 60 B.C. The former Asiatic doctrines having become intolerable, Sakya, a reformer in religion, rejected the god Brahma, and the holy books of the Veda, the sacrifices and other rites, and said: "My law is grace for all." These sacred writings of the Hindus were called the *Three Baskets:* the Basket of Laws, the Basket of Discipline, and the Basket of Doctrines. The first Basket is called *Dharma*, and relates to the law for man; the second, *Vinaya*, and relates to the discipline of the priests; and the third, *Abhidharma*, and pertains to the gods.

TRIPLE ALLIANCE. An expression in the advanced Degrees, which, having been translated from the French instructions, should have more properly been the Triple Covenant. It is represented by the Triple Triangle, and refers to the Covenant of God with his people, that of King Solomon with Hiram of Tyre, and that which binds the Fraternity of Freemasons.

TRIPLE TAU. The Tau Cross, or Cross of Saint Anthony, is a Cross in the form of a Greek *T*. The *Triple Tau* is a figure formed by three of these crosses meeting in a point, and therefore resembling a letter *T* resting on the traverse bar of an *H*. This emblem, placed in the center of a Triangle and Circle—both emblems of the Deity—constitutes the jewel of the Royal Arch as practised in England, where it is so highly esteemed as to be called the "emblem of all emblems," and "the grand emblem of Royal Arch

Masonry." It was adopted in the same form as the Royal Arch badge, by the General Grand Chapter of the United States in 1859; although it had previously been very generally recognized by American Freemasons. It is also found in the Capitular Freemasonry of Scotland (see *Royal Arch Badge*).

The original signification of this emblem has been variously explained. Some suppose it to include the initials of the Temple of Jerusalem, *T. H.*, *Templum Hierosolymae;* others, that it is a symbol of the mystical union of the Father and Son, *H*, signifying *Jehovah*, and *T*, or the cross, the *Son.* A writer in Moore's Magazine ingeniously supposes it to be a representation of three T-squares, and that it alludes to the three jewels of the three ancient Grand Masters. It has also been said that it is the monogram of Hiram of Tyre; and others assert that it is only a modification of the Hebrew letter *shin*, ש, which was one of the Jewish abbreviations of the sacred name. Doctor Oliver thinks, from its connection with the circle and triangle in the Royal Arch jewel, that it was intended to typify the sacred name as the Author of Eternal Life. Old English Royal Arch lectures say that "by its intersection it forms a given number of angles that may be taken in five regular combinations; and, reduced, their amount in right angles will be found equal to the five Platonic bodies which represent the four elements and the sphere of the Universe."

TRIPLE TAU, THE EMBLEM OF ROYAL ARCH MASONRY

Amid so many speculations, Doctor Mackey felt that he need not hesitate to offer one of his own. The Prophet Ezekiel speaks of the *tau* or tau cross as the Mark distinguishing those who were to be saved, on account of their sorrow for their sins, from those who, as idolaters, were to be slain. It was a mark or sign of favorable distinction; and with this allusion we may, therefore, suppose the triple tau to be used in the Royal Arch Degree as a mark designating and separating those who know and worship the true name of God from those who are ignorant of that august mystery (see *Three*).

TRIPOLI. Italian territory in Northern Africa on the shore of the Mediterranean Sea. The Grand Orient of Italy controls three Lodges at Tripoli City and others at Bengazi, Derna and Homs.

TRIVIUM. See *Quadrivium* and *Liberal Arts and Sciences.*

TROWEL. An implement of Operative Masonry, which has been adopted by Speculative Freemasons as the peculiar working-tool of the Master's Degree. By this implement, and its use in Operative Masonry to spread the cement which binds all the parts of the building into one common mass, we are taught to spread the cement of affection and kindness, which unites all the members of the Masonic family, wheresoever dispersed over the globe, into one companionship of Brotherly Love and an old custom in an Oxford Lodge, England, gave it prominence as a jewel, and as a symbol it goes back to the practise of the Antiento.

Today this implement is considered the appropriate working-tool of a Master Mason, because, in Operative Masonry, while the Apprentice is engaged in preparing the rude materials, which require only the Gage and Gavel to give them their proper shape, the Fellow Craft places them in their proper position by means of the Plumb, Level, and Square; but the Master Mason alone, having examined their correctness and proved them true and trusty, secures them permanently in their place by spreading, with the trowel, the cement that irrevocably binds them together.

The Trowel has also been adopted as the jewel of the Select Master. But its uses in this Degree are not symbolical. They are simply connected with the historical legend of the Degree.

TROWEL AND SWORD. When Nehemiah received from Artaxerxes Longimanus the appointment of Governor of Judea, and was permitted to rebuild the walls of Jerusalem, and to restore the city to its former fortified condition, he met with great opposition from the Persian Satraps, or Governors, who were envious of his favor with the King, and from the heathen inhabitants of Samaria, who were unwilling to see the city again resume its pristine importance. The former undertook to injure him with Artaxerxes by false reports of his seditious designs to restore the independent Kingdom of Judea. The latter sought to obstruct the workmen of Nehemiah in their labors, and openly attacked them. Nehemiah took the most active measures to refute the insidious accusations of the first, and to repel the more open violence of the latter. Josephus says in his *Antiquities* (Book xi, chapter vi, section 8), that he gave orders that the Builders should keep their ranks, and have their armor on while they were building; and, accordingly, the Mason had his sword on as well as he that brought the materials for building.

Zerubbabel had met with similar opposition from the Samaritans while rebuilding the Temple; and although the events connected with Nehemiah's restoration of the walls occurred long after the completion of the second Temple, yet the Freemasons have in the advanced Degrees referred them to the time of Zerubbabel. Hence in the Fifteenth Degree of the Ancient and Accepted Scottish Rite, or the Knight of the East, which refers to the building of the Temple of Zerubbabel, we find this combination of the Trowel and the Sword adopted as a symbol. The old instructions of that degree say that Zerubbabel, being informed of the hostile intentions of the false Brethren from Samaria, "ordered that all the workmen should be armed with the Trowel in one hand and the Sword in the other, that while they worked with the one they might be enabled to defend themselves with the other, and ever repulse the enemy if they should dare to present themselves."

In reference to this idea, but not with chronological accuracy, the Trowel and Sword have been placed crosswise as symbols on the Tracing-Board of the English Royal Arch.

Doctor Oliver correctly interprets the symbol of the Trowel and Sword as signifying that, "next to obedience to lawful authority, a manly and determined resistance to lawless violence is an essential part of social duty."

TROWEL, SOCIETY OF THE. Vasari, in his *Lives of the Painters and Sculptors*, and referring to the life of G. F. Rustici, says that about the year 1512

there was established at Florence an Association which counted among its members some of the most distinguished and learned inhabitants of the city. It was the *Societa della Cucchiara*, or the *Society of the Trowel.* Vasari adds that its symbols were the Trowel, the Hammer, the Square, and the Level, and had for its patron Saint Andrew, which makes Reghellini think, rather illogically, that it had some relation to the Ancient and Accepted Scottish Rite. Lenning, too, says that this Society was the first appearance of Freemasonry in Florence. It is to be regretted that such misstatements of Masonic history should be encouraged by writers of learning and distinction.

The perusal of the account of the formation of this society, as given by Vasari, shows that it had not the slightest connection with Freemasonry. It was simply a festive association, or dinner-club of Florentine artists; and it derived its title from the accidental circumstance that certain painters and sculptors, dining together in a garden, found not far from their table a mass of mortar, in which a trowel was sticking. Some rough jokes passed thereupon, in the casting of the mortar on each other, and the calling for the trowel to scrape it off. Whereupon they resolved to form an association to dine together annually, and, in memorial of the ludicrous event that had led to their establishment, they called themselves the *Society of the Trowel.*

TRUE KINDRED, ORDER OF. Benjamin Franklin is credited in the literature of the Order with receiving the degrees in England and bringing the Ritual to America where we are also told it was conferred upon George Washington, he in turn communicating the ceremonies to his wife and that for years it therefore received the name of the *Martha Washington Degree.* The legend and instruction are taken from the Bible, particularly Genesis iv, 18–23; Ruth i-ii; First Kings vii, 21; Second Chronicles iii, 17, and Proverbs xxxi, 19. Members must be the own kin—hence the name—of Master Masons. There are three Degrees, True Kindred, Heroine of Jericho, and Good Samaritan, the second obtained after six months probation, the third after one year of the second. A Royal Arch Mason, Prude Parsons of Whitewater, Wisconsin, conferred the Degree in 1853 upon his daughter and the daughter of a Masonic friend. Mrs. J. Mathews of Rockland, Wisconsin, received the Degree in the early fifties which then was known as the *Lady Washington* or *Martha Washington* Degree which during the first part of the Civil War period is credited with many members in Virginia. Several Freemasons in 1894 at San Francisco organized Conclaves. Among the Californian members was Mrs. M. E. De Geer Gilmore who moved to Chicago and continued the work there until 1905. In the fall of that year the Order was reorganized at the request of several Conclaves. Rituals of 1847, 1851, and 1895 were reported, a Ritual Committee appointed, and a Supreme National Conclave established. The work of the Committee was adopted, but at a meeting of the National Body in Chicago, March 2–3, 1911, a Committee was again appointed which exemplified a Ritual and this, with amendments, was approved, April 10–17, 1911.

TRUE LIGHT. Relating to the Latin expression, *Sit lux et lux fuit*, meaning *Let there be Light, and there was Light* (see *Fiat Lux et Lux fit*). However, the Latin edition of the Bible gives the words *Fiat Lux et facta est Lux* (Genesis i, 3). The words *Sit Lux et Lux fuit* are on a jewel dated 5758 (1758) owned by Brother John T. Thorp, Lodge of Research, Leicester, England. The translation from the Hebrew Bible of this passage (Genesis i, 1–5) so often quoted in Freemasonry, is:

> In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that *it was* good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Here we may appropriately introduce an old verse of rare quaintness and appeal, credited to Adam de Saint Victor by the Roberts edition of Hoyt's *Cyclopedia of Practical Quotations*, and taken from a Latin hymn said to have been sung at the deathbed of William the Conqueror, King of England, who died in 1087 A.D.

> Now that the sun is gleaming bright,
> Implore we, bending low,
> That He, the Uncreated Light,
> May guide us as we go.

TRUE MASONS. See *Academy of True Masons.*

TRURO CATHEDRAL. A Protestant edifice erected at a seaport of Cornwall, England, standing at the junction of two rivers, the Allen and the Kenwyn. On the 20th of May, 1880, the Grand Master of Freemasons, the Prince of Wales, laid two corner-stones of the Cathedral with great pageantry, pomp, and ceremony. This was the first time a Grand Master of Freemasons in England was known to lay the corner-stone of an ecclesiastical structure; this was, also, the first occasion on which the then Grand Master had performed such a service, in Masonic clothing, surrounded with his staff and officers, in rich robes and in the costume of Freemasonry.

TRUST IN GOD. Every candidate on his initiation is required to declare that his trust is in God. He who denies the existence of a Supreme Being is debarred the privilege of initiation, for atheism is a disqualification for Freemasonry. This pious principle has distinguished the Fraternity from the earliest period; and it is a happy coincidence, that the Company of Operative Masons instituted in 1477 should have adopted, as their motto, the truly Masonic sentiment, "The Lord is all our Trust."

TRUTH. The real object of Freemasonry, in a philosophical and religious sense, is the search for truth. This truth is, therefore, symbolized by the Word. From the first entrance of the Apprentice into the Lodge, until his reception of the highest degree, this search is continued. It is not always found and a substitute must sometimes be provided. Yet whatever be the labors he performs, whatever the ceremonies through which he passes, whatever the symbols in which he may be instructed, whatever the final reward he may obtain, the true end of all is the attainment of Truth. This idea of truth is not the same as that expressed in the lecture of the First Degree, where Brotherly Love, Relief, and Truth are there said to be the "three great tenets of a Mason's pro-

fession." In that connection, Truth, which is called a "Divine Attribute, the foundation of every virtue," is synonymous with sincerity, honesty of expression, and plain dealing. The higher idea of truth which pervades the whole Masonic system, and which is symbolized by the Word, is that which is properly expressed to a knowledge of God.

There was an Egyptian goddess named in the Hebrew, תם *Thm*, or תמה, *Thme*, meaning *integritas*, or *Justice* and *Truth*. This one of the three great Masonic principles is represented among the Egyptians by an ostrich feather; and the judicial officer was also thus represented, "because that bird, unlike others, has all its feathers equal," Horapollo. The Hebrew word יצן, *ion*, signifies an *Ostrich*, as also a *Council;* and the word רננה, *Rnne*, is interpreted, poetically, an ostrich, and also *a song of joy*, or *of praise;* hence, "the happy souls thus ornamented, under the inspection of the lords of the *heart's joy*, gathered fruits from celestial trees." In the judgment in Amenti, the soul advances toward the goddess Thme, who wears on her head the ostrich feather. In the scale, Anubis and Horus weigh the actions of the deceased. On one side is the ostrich feather, and on the other the vase containing the heart. Should the weight of the heart be greater than the feather, the soul is entitled to be received into the celestial courts. The forty-two judges, with heads ornamented with ostrich feathers, sit aloft to pronounce judgment (see *Book of the Dead*).

EGYPTIAN SYMBOL OF JUSTICE AND TRUTH

TRYONISTS. Those Pythagoreans who abstained from animal food.

TSAPHIEL. The Hebrew word צמיאל. Mirans Deus, the angel governing the Moon, in accordance with the Cabalistical system.

TSCHOUDY, LOUIS THEODORE. Michaud spells the name *Tschudi*, but Lenning, Thory, Ragon, Oliver, and all other Masonic writers, give the name as *Tschoudy*, which form, therefore, we adopt as the most usual, if not the most correct, spelling. Baron de Tschoudy was born at Metz, in 1720. He was descended from a family originally of the Swiss Canton of Glaris, but which had been established in France since the commencement of the sixteenth century. He was a Counselor of State and member of the Parliament of Metz; but the most important events of his life are those which connect him with the Masonic institution, of which he was a zealous and learned investigator. He was one of the most active apostles of the school of Ramsay, and adopted his theory of the Templar origin of Freemasonry. Having obtained permission from the King to travel, he went to Italy, in 1752, under the assumed name of the Chevalier de Lussy. There he excited the anger of the Papal Court by the publication at the Hague, in the same year, of a book entitled *Etrenne au Pape, ou les Francs-Maçons Vengés*, that is, *A New Year's Gift for the Pope, or the Free Masons Avenged.* This was a caustic commentary on the Bull of Benedict XIV excommunicating the Freemasons. It was followed, in the same year, by another work entitled, *Le Vatican Vengé*, that is, *The Vatican Avenged;* an ironical apology, intended as a sequence to the former book. These two works subjected him to such persecution by the Church that he was soon compelled to seek safety in flight.

Brother Tschoudy next repaired to Russia, where his means of living became so much impaired that, Michaud says, he was compelled to enter the company of comedians of the Empress Elizabeth. From this condition he was relieved by Count Ivan Schouwalon, who made him his Private Secretary. He was also appointed the Secretary of the Academy of Moscow, and Governor of the pages at the Court. But this advancement of his fortunes, and the fact of his being a Frenchman, created for him many enemies, and he was compelled at length to leave Russia, and return to France. There, however, the persecutions of his enemies pursued him, and on his arrival at Paris he was sent to the Bastile. But the intercession of his mother with the Empress Elizabeth and with the Grand Duke Peter was successful, and he was speedily restored to liberty. He then retired to Metz, and for the rest of his life devoted himself to the task of Masonic reform and the fabrication of new systems.

The Council of Knights of the East was established in 1762, at Paris. Ragon says (*Orthodoxie Maçonnique*, page 137) that "its ritual was corrected by the Baron de Tschoudy, the author of the *Blazing Star.*" But this is an error. Tschoudy was then at Metz, and his work and system of the *Blazing Star* did not appear until four years afterward. It is at a later date that Tschoudy became connected with the Council.

He published, in connection with Bardon-Duhamel, his most important work, in 1766, entitled *L'Etoile Flamboyante, ou la Societé des Francs-Maçons considérée sous tous les Aspects*, that is, *The Blazing Star, or the Society of Freemasons considered under Every Point of View.*

The same year he repaired to Paris, with the declared object of extending his Masonic system. He then attached himself to the Council of Knights of the East, which, under the guidance of the tailor Pirlet, had seceded from the Council of Emperors of the East and West. Tschoudy availed himself of the ignorance and of the boldness of Pirlet to put his plan of reform into execution by the creation of new Degrees.

In Tschoudy's system, however, as developed in the *L'Etoile Flamboyante*, he does not show himself to be the advocate of the advanced Degrees, which, he says, are "an occasion of expense to their dupes, and an abundant and lucrative resource for those who make a profitable traffic of their pretended instructions." He recognizes the three Symbolic Degrees because their gradations are necessary in the Lodge, which he viewed as a school; and to these he adds a superior class, which may be called the architects, or by any other name, provided we attach to it the proper meaning.

All the advanced Degrees he calls "Masonic reveries," excepting two, which he regards as containing the secret, the object, and the essence of Freemasonry, namely, the Scottish Knight of Saint Andrew and the Knight of Palestine. The former of these Degrees was composed by Tschoudy, and its ritual, which he bequeathed, with other manuscripts, to the Council of Knights of the East and West, was published in 1780,

under the title of *Ecossais de Saint André, contenant le développement total de l'art royal de la Franche-Maçonnerie*, or *Scottish (Knight) of Saint Andrew, containing the entire development of the Royal Arch of Freemasonry*. Subsequently, on the organization of the Ancient and Accepted Scottish Rite, the Degree was adopted as the Twenty-ninth of its series, and is considered as one of the most important and philosophic of the Scottish system. Its fabrication is, indeed, an evidence of the intellectual genius of its inventor.

Ragon, in his *Orthodoxie Maçonnique*, attributes to Tschoudy the fabrication of the Rite of Adoniramite Freemasonry, and the authorship of the *Recueil Précieux*, meaning *Choice Collection*, which contains the description of the Rite. But the first edition of the *Recueil*, with the acknowledged authorship of Guillemain de Saint Victor, appeared in 1781. This is probably about the date of the introduction of the Rite, and is just twelve years after Tschoudy had gone to his eternal rest. Tschoudy also indulged in light literature, and several romances are attributed to him, the only one of which now known, entitled *Thérèse Philosophe*, does not add to his reputation.

Chemins Despontès (*Encyclopédie Maçonnique* i, page 143) says: "The Baron Tschoudy, whose birth gave him a distinguished rank in society, left behind him the reputation of an excellent man, equally remarkable for his social virtues, his genius, and his military talents." Such appears to have been the general opinion of those who were his contemporaries or his immediate successors. He died at Paris, May 28, 1769.

TSEDAKAH. The Hebrew word, צדקה, meaning *Justice*. The first step of the Mystical Ladder, known to the Kadosh, Thirtieth Degree of the Ancient and Accepted Scottish Rite.

TSIDONI. Hebrew word, צידני, the Latin *Venator* meaning also *Hunter*, *Seeker* or *Inquirer*. A name used in the Twenty-second Degree of the Ancient and Accepted Scottish Rite.

TSOIM. The Hebrew word, צעים. A term used infrequently to designate visitors.

TUAPHOLL. A term employed by the Druids to designate an unhallowed circumambulation of the sacred Cairn, or altar; the movement being against the sun, that is, from West to East by the North, the Cairn being on the left hand of the circumambulator.

TUBAL CAIN. Of *Tubal Cain*, the sacred writings, as well as the Masonic legends, give us but scanty information. All that we hear of him in the Book of Genesis is that he was the son of Lamech and Zillah, and was "an instructor of every artificer in brass and iron." The Hebrew original does not justify the common version, for לטש, *lotesh*, does not mean "an instructor," but "a sharpener"—one who whets or sharpens instruments. Hence Doctor Raphall translates the passage as one "who sharpened various tools in copper and iron." The authorized version has, however, almost indelibly impressed the character of Tubal Cain as the Father of Artificers; and it is in this sense that he has been introduced from a very early period into the legendary history of Freemasonry.

The first Masonic reference to Tubal Cain is found in the Legend of the Craft, where he is called the Founder of Smith-Craft, an explanation agreeing closely with modern biblical scholarship which designates him as the "Founder of the Gild of Smiths or Metal Workers." We cite this part of the legend from the *Dowland Manuscript* simply because of its more modern orthography; but the story is substantially the same in all the old manuscript *Constitutions*. In that manuscript we find the following account of Tubal Cain:

> Before Noah's flood there was a man called Lamech, as it is written in the Bible, in the fourth chapter of Genesis; and this Lamech had two wives, the one named Ada and the other named Zilla; by his first wife, Ada, he got two sons, the one Jubal, and the other Jabal: and by the other wife he got a son and a daughter. And these four children founded the beginning of all the sciences in the world. The elder son, Jabal, founded the science of geometry, and he carried flocks of sheep and lambs into the fields, and first built houses of stone and wood, as it is noted in the chapter above named. And his brother Jubal founded the science of music and songs of the tongue, the harp and organ. And the third brother, Tubal Cain, founded smith-craft, of gold, silver, copper, iron, and steel, and the daughter founded the art of weaving. And these children knew well that God would take vengeance for sin, either by fire or water, wherefore they wrote the sciences that they had found, on two pillars that they might be found after Noah's flood. The one pillar was marble, for that would not burn with fire; and the other was clepped laterns, and would not drown in noe water.

Similar to this an old Rabbinical tradition, which asserts that Jubal, who was the inventor of writing as well as of music, having heard Adam say that the universe would be twice destroyed, once by fire and once by water, inquired which catastrophe would first occur; but Adam refusing to inform him, he inscribed the system of music which he had invented upon two pillars of stone and brick. A more modern Masonic tradition ascribes the construction of these pillars to Enoch. To this account of Tubal Cain must be added the additional particulars, recorded by Josephus, that he exceeded all men in strength, and was renowned for his warlike achievements.

The only other account of the proto-metallurgist that we meet with in any ancient author is that which is contained in the celebrated fragment of Sanconiatho, who refers to him under the name of *Chrysor*, which is evidently, as Bochart affirms, a corruption of the Hebrew *chores ur*, a worker in fire, that is, a smith. Sanconiatho was a Phenician author, who is supposed to have flourished before the Trojan war, probably, as Sir William Drummond suggests, about the time when Gideon was Judge of Israel, and who collected the different accounts and traditions of the origin of the world which were extant at the period in which he lived. A fragment only of this work has been preserved, which, translated into Greek by Philo Byblius, was inserted by Eusebius in his *Praeparatio Evangelica*, and has thus been handed down to the present day. That portion of the history by Sanconiatho, which refers to Tubal Cain, is contained in the following words:

> A long time after the generation of Hypsoaranios, the inventors of hunting and fishing, Agreas and Alieas, were born: after whom the people were called hunters and fishers, and from whom sprang two brothers, who discovered iron, and the manner of working it. One of these two, called Chrysor, was skilled in eloquence, and composed verses and prophecies. He was the same with Hephaistos, and invented fishing-hooks, bait for taking fish, cordage and rafts, and was the first of all mankind who had navigated. He was therefore worshiped as a god after his death, and was called *Diamichios*.

It is said that these brothers were the first who contrived partition walls of brick.

Hephaistos, it will be observed, is the Greek of the god who was called by the Romans Vulcan. Hence the remark of Sanconiatho, and the apparent similarity of names as well as occupations, have led some writers of the last, and even of the present, century to derive Vulcan from Tubal Cain by a process not very devious and therefore familiar to etymologists. By the omission in Tubal Cain of the initial *T*, which is the Phenician article, and its valueless vowel, we get *Balcan*, which, by the interchangeable nature of *B* and *V*, is easily transformed to *Vulcan*.

"That Tubal Cain," says Bishop Edw. Stillingfleet (*Origines Sacrae, or a Rational Account of the Christian faith as to the Truth and Divine Authority of the Scriptures and the Matters therein contained*, 1662, page 292), "gave first occasion to the name and worship of Vulcan, hath been very probably conceived, both from the very great affinity of the names, and that Tubal Cain is expressly mentioned to be an instructor of every artificer in brass and iron, and as near relation as Apollo had to Vulcan, Jubal had to Tubal Cain, who was the inventor of music, or the father of all such as handle the harp and organ, which the Greeks attribute to Apollo."

Vossius, in his treatise *De Idolatria* (book i, chapter 36), makes this derivation of Vulcan from Tubal Cain. But Bryant, in his *Analysis of Ancient Mythology* (volume i, page 139), denies the etymology and says that among the Egyptians and Babylonians, Vulcan was equivalent to Horus or Osiris, symbols of the sun. He traces the name to the words *Baal Cahen, Holy Bel,* or *Sacred Lord.* Bryant's etymology may be adopted, however, without any interference with the identity of Vulcan and Tubal Cain. He who discovered the uses of fire, may well, in the corruptions of idolatry, have typified the solar orb, the source of all heat.

It might seem that Tubal is an attribute compounded of the definite particle *T* and the word *Baal*, signifying *Lord.* Tubal Cain would then signify the *Lord Cain.* Again, *dhu* or *du*, in Arabic, signifies *Lord;* and we trace the same signification of this affix in its various interchangeable forms of *Du, Tu,* and *Di,* in many Semitic words. But the question of the identical origin of Tubal Cain and Vulcan has at length been settled by the researches of comparative philologists. Tubal Cain is Semitic in origin, and Vulcan is Aryan. The latter may be traced to the Sanskrit *ulka*, meaning a *firebrand,* from which we get also the Latin *fulgur* and *fulmen*, names of the lightning.

From the mention made of Tubal Cain in the Legend of the Craft, the word was long ago adopted as significant in the primary Degrees, and various attempts have been made to give it an interpretation. Hutchinson, in an article in his *Spirit of Masonry*, devoted to the consideration of the Third Degree, has the following reference (page 162) to the word:

> The Mason advancing to this state of Masonry, pronounces his own sentence, as confessional of the imperfection of the second stage of his profession, and as probationary of the exalted Degree to which he aspires, in this Greek distich, Τυμβονχοεω, *Struo tumulum:* 'I prepare my sepulchre; I make my grave in the pollutions of the earth; I am under the shadow of death.' This distich has been vulgarly corrupted among us, and an expression takes place scarcely similar in sound, and entirely inconsistent with Masonry, and unmeaning in itself.

But however ingenious this interpretation of our Brother Hutchinson may be, it is generally admitted to be incorrect.

The modern English Freemasons, and through them the French, have derived Tubal Cain from the Hebrew *tebel,* meaning *earth* and *kanah to acquire possession,* and, with little respect for the grammatical rules of the Hebrew language, interpret it as meaning *worldly possessions.*

In the Hemming lectures, now the authorized English system, we find that the answer to the question, "What does Tubal Cain denote?" is "Worldly possessions." And Delaunay, in his *Thuilleur* (page 17), denies the reference to the proto-smith, and says: "If we reflect on the meaning of the two Hebrew words, we will easily recognize in their connection the secret wish of the hierophant, of the Templar, of the Freemason, and of every mystical sect, to govern the world in accordance with its own principles and its own laws." It is fortunate, we think, that the true meaning of the words will authorize no such interpretation. The fact is, that even if Tubal Cain were derived from *tebel* and *kanah*, the precise rules of Hebrew construction would forbid affixing to their union any such meaning as "worldly possessions." Such an interpretation of it in the French and English systems was, therefore, in Doctor Mackey's opinion, a very forced and inaccurate one.

The use of Tubal Cain as a significant word in the Masonic instructions is derived from the Legend of the Craft, by which the name was made familiar to the Operative and then to the Speculative Freemasons; and it refers not symbolically, but historically to his Scriptural and traditional reputation as an artificer. If he symbolized anything, it would be labor; and a Freemason's labor is to acquire *truth,* and not *worldly possessions.* The English and French interpretation has never been introduced into the United States.

TUB BAANI AMAL ABAL. The Hebrew phrase, טוב בעני עמל אבל meaning *It is just to reward labor.* An expression found in the Thirteenth Degree of the Ancient and Accepted Scottish Rite.

TUGENDVEREIN. German, Society of Virtue. See *Concordists.*

TUNE, FREEMASONS'. The air of the song written by Matthew Birkhead, and published in the *Book of Constitutions* of 1723, with the title of the *Entered Prentice's Song,* is familiarly and distinctively known as the *Freemasons' Tune.* William Chappell, in a work entitled *Popular Music of the Olden Time,* gives the following interesting account of it:

> This tune was very popular at the time of the ballad operas, and I am informed that the same words are still sung to it at Masonic meetings. The air was introduced in *The Village Opera, The Chambermaid, The Lottery, The Grub-Street Opera,* and *The Lover his own Rival.* It is contained in the third volume of *The Dancing Master*, and of Walsh's *New Country Dancing Master.* Words and music are included in Watt's *Musical Miscellany* (iii, page 72), and in *British Melody,* or *The Musical Magazine* (folio 1739). They were also printed on broadsides.
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> In the *Gentlemen's Magazine*, for October, 1731, the first stanza is printed as 'A Health, by Mr. Birkhead.' It seems to be there quoted from the *Constitutions of the Freemasons*, by the Rev. James Anderson, A.M., one of the Worshipful Masters.

There are several versions of the tune. One in *Pills to Purge Melancholy* (1719, ii, page 230), has a second part; but that being almost a repetition of the first, taken an octave higher, is out of the compass of ordinary voices, and has therefore been generally rejected.

In *A Complete Collection of Old and New English and Scotch Songs* (1735, ii, page 172) the name is given as *Ye Commoners and Peers;* but Leveridge composed another tune to these words. In *The Musical Mason, or Freemasons' Pocket Companion*, being a collection of songs used in all Lodges, to which are added the *Freemasons' March and Ode* (1791), this is entitled *The Entered Apprentice's Song.* Many stanzas have been added from time to time, and others have been altered.

See *Birkhead, Matthew; Entered Prentice's Song,* and *Songs of Freemasonry.*

TUNIS. In Northern Africa, between Algeria and Tripoli, on the shore of the Mediterranean Sea. Several Lodges have been constituted in Tunis and on July 17, 1879, a Grand Lodge was formed. In 1917 its Grand Master was Gustavus Daemons and it controlled about six Lodges.

TURANIAN. One of the three historical divisions of religion—the other two being the Aryan and the Semitic—and embraces the two sacred codes of China, namely, those of Confucius and Lao-tse.

TURBAN. The usual head-dress worn in Eastern nations, consisting of a quilted cap, without rim, and a sash or scarf of cotton or linen wound about the cap. In Royal Arch Chapters, the *turban,* of a purple color, constitutes the head-dress of the Scribe, because that officer represents the Jewish prophet, Haggai.

TURCOPOLIER. The third dignity in the Order of Knights Hospitaler of Saint John, or Knights of Malta. It took its name from the Turcopoles, a sort of light horse mentioned in the history of the Christian wars in Palestine. The office of *Turcopolier* was held by the Conventional Bailiff, or Head of the Langue, the national division, of England. He had the command of the Cavalry of the Order.

TURKEY. A writer in the *Freemasons Quarterly Review* (1844, page 21), says that there was a Masonic meeting in Constantinople, at which some Turks were initiated, but that the government prohibited the future meetings. This must have been an irregular Lodge.

Many and various authorities have founded Lodges in Turkey. Mention of Lodges at Smyrna and Aleppo occurred in a London newspaper as early as 1738. Oriental Lodge under the Grand Lodge of England has been active since 1856 at Constantinople.

A Grand Lodge of Turkey formed by Ionic, Anatolia, and Benzenzia Lodges was declared illegal in 1859 by the Grand Lodge of England.

A District Grand Lodge was established in 1861 with Sir Henry Bulwer, British Ambassador, as District Grand Master. A Supreme Council was opened in 1869 and a Grand Orient of Turkey in 1908.

Since 1894 the Grand Lodge of Hamburg has had a Lodge working in German, Die Leuchte am goldenen Horn, meaning *Light at the Golden Horn,* these last two words referring to the crescent-shaped strait, the Bosporus, on which Constantinople is situated. The Grand Orient of Italy has three Lodges, the Grand Orient of France one, all at Constantinople.

The Grand Orient of France has two Lodges at Smyrna, Homere from 1909 and Meles from 1913; Barkai from 1905 at Jaffa, and Moriah Lodge at Jerusalem since 1913. The Grand Orient has also had a Lodge at Beyrouth in Syria, Le Liban from 1868; and at Zahle, also in Syria, Etoile du Liban, meaning in French *Star of the Liban,* since 1913. The Grand Orient of Italy has Lodges at Adana and Angora, two at Smyrna, one at Syrian Tripoli, and another at Rodi.

In these Lodges many native Mohammedans have been initiated. The Turks, however, have always had secret societies of their own, which has led some writers to suppose, erroneously, that Freemasonry existed long before the date of its actual introduction. Thus, the Begtaschi form a secret society in Turkey, numbering many thousands of Mussulmans in its ranks, and none but a true Moslem can be admitted to the Brotherhood. It is a religious Order, and was founded in the year 1328 by the Hadji Begtasch, a famous dervish, from whom it derives its name. The Begtaschi have certain signs and passwords by which they are enabled to recognize the "true Brethren," and by which they are protected from vagabond impostors. A writer in *Notes and Queries* says, in allusion to this Society, that "One day, during the summer of 1855, an English merchant captain, while walking through the streets of a Turkish quarter of Constantinople, encountered a Turk, who made use of various signs of Freemasonry, some of which, the captain being a Mason, he understood and others he did not." It is, however, probable in this instance, considering the date, that the Turk was really a Freemason, and possessed some higher Degrees, which had not been attained by the English captain. There is also another equally celebrated Order in Turkey, the Melewi, who have secret modes of recognition.

TURQUOISE. Oliver says (*Landmarks* ii, page 521) that the first stone in the third row of the High Priest's Breastplate "was a ligure, hyacinth, or turquoise." The stone was a ligure; but Doctor Oliver is incorrect in supposing that it is a synonym of either a hyacinth or a turquoise, which are stones of a very different nature (see *Breastplate*).

TUSCAN ORDER. The simplest of the five Orders of Architecture, as its columns are never fluted, and it does not allow the introduction of any kind of ornament. It is one of the two modern Orders, not being found in any ancient example. Hence it is of no value in Masonic symbolism.

TWELVE. *Twelve* being composed of the mystical numbers 7+5 or of 3×4, the triad multiplied by the quaternion, was a number of considerable value in ancient systems. Thus there were twelve signs of the zodiac, twelve months in the year, twelve Tribes of Israel, twelve stones in the pectoral, and twelve oxen supporting the molten sea in the Temple. There were twelve apostles in the new law, and the New Jerusalem has twelve gates, twelve foundations, is twelve thousand furlongs square, and the number of the sealed is twelve times twelve thousand. Even the Pagans respected this number, for there were in their mythology twelve superior and twelve inferior gods.

TWELVE COMPANIONS, THE. See *Companions, The Twelve.*

TWELVE ILLUSTRIOUS KNIGHTS. The Eleventh Degree of the Ancient and Accepted Scottish Rite; more correctly *Sublime Knight Elected,* which see.

TWELVE LETTERED NAME. The Jews had among their Divine names, besides the Tetragrammaton, a two-lettered name, which was *Jah*, as well as a twelve-lettered and a forty-two-lettered name. None of these, however, were so sacred and unutterable as the Tetragrammaton. Maimonides says of the twelve-lettered name, that it was formerly used instead of Adonai, as being more emphatic, in place of the Tetragrammaton, whenever they came to that sacred name in reading. It was not, however, like the Tetragrammaton, communicated only to their disciples, but was imparted to any that desired its knowledge. But after the death of Simeon the Just, the Tetragrammaton ceasing to be used at all, the twelve-lettered name was substituted in blessing the people; and then it became a secret name, and was communicated only to the most pious of the Priests. What was the twelve-lettered name is uncertain, though all agree that it was not a name, but a sentence composed of twelve letters. Rabbi Bechai says it was formed by a triple combination and permutation of the four letters of the Tetragrammaton; and there are other explanations equally unsatisfactory.

There was also a forty-two-lettered name, composed, says Bechai, of the first forty-two letters of the Book of Genesis. Another and a better explanation has been propounded by Franck, that it is formed out of the names of the ten Sephiroth, which with the ו, *vau*, or *and*, amount exactly to forty-two letters. There was another name of seventy-two letters, which is still more inexplicable. Of all these names, Maimonides (*more Nebuhim* I, lxii) says that, as they could not possibly constitute one word, they must have been composed of several words, and he adds:

> There is no doubt that these words conveyed certain ideas, which were designed to bring man nearer to the true conception of the Divine Essence, through the process we have already described. These words, composed of numerous letters, have been designated as a single name, because, like all accidental proper names, they indicate one single object: and to make the object more intelligible several words are employed, as many words are sometimes used to express one single thing. This must be well understood, that they taught the ideas indicated by these names, and not the simple pronunciation of the meaningless letters.

TWELVE ORIGINAL POINTS OF FREEMASONRY. The old English lectures, which were abrogated by the United Grand Lodge of England in 1813, when it adopted the system of Hemming, contained the following passage: "There are in Freemasonry twelve original points, which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through these twelve forms and ceremonies, not only in the first degree, but in every subsequent one." Hence, it will be seen that our ancient Brethren deemed these *Twelve Original Points of Freemasonry*, as they were called, of the highest importance to the ceremony of initiation, and they consequently took much pains, and exercised much ingenuity, in giving them a symbolical explanation. But as, by the decree of the Grand Lodge, they no longer constitute a part of the English lectures, and were never introduced into the United States of America, there can be no impropriety in presenting a brief explanation of them, for which we are indebted to the industry of Doctor Oliver, who has treated of them at great length in the eleventh lecture of his *Historical Landmarks*.

The ceremony of initiation, when these points constituted a portion of the ritual, was divided into twelve parts, in allusion to the twelve Tribes of Israel, to each of which one of the points was referred, as follows:

1. The *opening of the Lodge* was symbolized by the Tribe of Reuben, because Reuben was the first-born of his father Jacob, who called him "the beginning of his strength." He was, therefore, appropriately adopted as the emblem of that ceremony which is essentially the beginning of every initiation.
2. The *preparation* of the candidate was symbolized by the Tribe of Simeon, because Simeon prepared the instruments for the slaughter of the Shechemites; and that part of the ceremony which relates to offensive weapons, was used as a token of our abhorrence for the cruelty exercised on that occasion.
3. The *report* of the Senior Deacon referred to the Tribe of Levi, because, in the slaughter of the Shechemites Levi was supposed to have made a signal or report to Simeon his brother, with whom he was engaged in attacking these unhappy people while unprepared for defense.
4. The *entrance* of the candidate into the Lodge was symbolized by the Tribe of Judah, because they were the first to cross the Jordan and enter the promised land coming from the darkness and servitude, as it were, of the wilderness into the light and liberty of Canaan.
5. The *prayer* was symbolized by the Tribe of Zebulun because the blessing and prayer of Jacob were given to Zebulun, in preference to his brother Issachar.
6. The *circumambulation* referred to the Tribe of Issachar, because, as a thriftless and indolent Tribe, they required a leader to advance them to an equal elevation with the other tribes.
7. *Advancing* to the altar was symbolized by the Tribe of Dan, to teach us, by contrast, that we should advance to truth and holiness as rapidly as that *Tribe* advanced to idolatry, among whom the golden serpent was first set up to receive adoration.
8. The *obligation* referred to the *Tribe* of Gad, in allusion to the solemn vow which was made by Jephthah Judge of Israel, who was of that Tribe.
9. The *entrusting* of the candidate with the mysteries was symbolized by the Tribe of Asher, because he was then presented with the rich fruits of Masonic knowledge as Asher was said to be the inheritor of fatness and royal dainties.
10. The *investiture* of the lambskin, by which the candidate is declared free, referred to the Tribe of Naphtali which was invested by Moses with a peculiar freedom when he said, "O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the West and the South."
11. The *ceremony of the northeast corner of the Lodge* referred to Joseph, because, as this ceremony reminds us of the most superficial part of Freemasonry, so the two half Tribes of Ephraim and Manasseh, of which the Tribe of Joseph was composed, were accounted to be more superficial than the rest, as they were descendants of the grandsons only of Jacob.
12. The *closing of the Lodge* was symbolized by the Tribe of Benjamin, who was the youngest of the sons of Jacob, and thus closed his father's strength.

Such were the celebrated twelve original points of Freemasonry of the ancient English lectures. They were never introduced into the United States of America, and they are now disused in England. But it will be seen that, while some of the allusions are perhaps abstruse, many of them are ingenious and appropriate. It will not, perhaps, be regretted that they have become obsolete; yet it cannot be denied that they added something to the symbolism and to the religious reference of Freemasonry. At all events they are matters of Masonic antiquity, and, as such, are not unworthy of attention.

TWENTY-FOUR-INCH GAGE. A rule two feet long, which is divided by marks into twenty-four parts each one inch in length. The Operative Mason uses it to take the necessary dimensions of the stone that he is about to prepare. It has been adopted as one of the working-tools of the Entered Apprentice in Speculative Freemasonry, where its divisions are supposed to represent hours. Hence its symbolic use is to teach him to measure his time so that, of the twenty-four hours of the day, he may devote eight hours to the service of God and a worthy distressed Brother, eight hours to his usual vocation, and eight to refreshment and sleep. In the twenty-four-inch gage is a symbol of time well employed, following as best we can the example of the lines told to us by Longfellow in the *Psalm of Life*,

> Lives of great men all remind us
> We can make our lives sublime,
> And departing leave behind us
> Footprints on the sands of time.

The Masonic essence of the lesson is ability, preparedness and readiness, recalling the suggestion of William Shakespeare to the workman in *Julius Caesar* (act I, scene i, line 5),

> Where is thy leather apron and thy rule? What dost thou with thy best apparel on?

TWENTY-ONE. A number of mystical import, partly because it is the product of 3 and 7, the most sacred of the odd numbers, but especially because it is the sum of the numerical value of the letters of the Divine Name, *Eheyeh*, thus:

ה י ה א
5+10+5+1=21.

It is little valued in Freemasonry, but is deemed of great importance in the Cabala and in Alchemy; in the latter, because it refers to the twenty-one days of distillation necessary for the conversion of the grosser metals into silver (see *Numbers* and *Numeration by Letters*).

TWENTY-SEVEN. Although the number twenty-seven is found in the Degree of Select Master and in some of the other advanced Degrees, it can scarcely be called in itself a sacred number. It derives its importance from the fact that it is produced by the multiplication of the square of three by three, thus: $3\times3\times3=27$ (see *Three*).

TWENTY-SIX. This is considered by the Cabalists as the most sacred of mystical numbers, because it is equal to the numerical value of the letters of the Tetragrammaton, thus:

ה ו ה י
5+6+5+10=26.

TWO-LETTERED NAME. The title given by the Talmudists to the name of God, the Hebrew word, יה or *Jah*, which see.

TYLER. *Tyle* and *Tyler* are the old and now obsolete spelling of *Tile and Tiler*, which see.

TYPE. In the science of symbology it is the picture or model of something of which it is considered as a symbol. Hence the words *type* and *symbol* are in this sense synonymous. Thus the Tabernacle was a type of the Temple, as the Temple is a type of the Lodge.

TYPHON. The brother and slayer of Osiris, in the Egyptian mythology. As *Osiris* was a type or symbol of the sun, *Typhon* was the symbol of winter, when the vigor, heat, and, as it were, life of the sun are destroyed, and of darkness as opposed to light.

TYRE. An ancient city of Phenicia, which in the time of King Solomon was celebrated as the residence of King Hiram, to whom that monarch and his father David were indebted for great assistance in the construction of the Temple at Jerusalem. Tyre was distant from Jerusalem about one hundred and twenty miles by sea, and was thirty miles nearer by land. An intercourse between the two cities and their respective monarchs was, therefore, easily cultivated. The inhabitants of Tyre were distinguished for their skill as artificers, especially as workers in brass and other metals; and it is said to have been a principal seat of that skilful body of architects known as the Dionysiac Fraternity.

The City of Sidon, which was under the Tyrian government, was but twenty miles from Tyre, and situated in the forest of Lebanon. The Sidonians were, therefore, naturally wood-cutters, and were engaged in felling the trees, which were afterward sent on floats by sea from Tyre to Joppa, and thence carried by land to Jerusalem, to be employed in the Temple building.

Doctor Morris, who visited Tyre in 1868, describes it in his *Freemasonry in the Holy Land* (page 91) as a city under ground, lying, like Jerusalem, twenty to fifty feet beneath the *débris* or rubbish of many centuries. It consists, to use the language of a writer he has cited, of "prostrate and broken columns, dilapidated temples, and mounds of buried fragments."

TYRE, QUARRIES OF. It is an error of Doctor Oliver, and some other writers, to suppose that the stones of the Temple of Jerusalem were furnished from the *Quarries of Tyre*. If there were such quarries, they were not used for that purpose, as the stones were taken from the immediate vicinity of the edifice (see *Quarries*).

TYRIAN FREEMASONS. Those who sustain the hypothesis that Freemasonry originated at the Temple of Solomon have advanced the theory that the *Tyrian Freemasons* were the members of the Society of Dionysiac Artificers, who at the time of the building of Solomon's Temple flourished at Tyre. Many of them were sent to Jerusalem by Hiram, King of Tyre, to assist King Solomon in the construction of his Temple. There, uniting with the Jews, who had only a knowledge of the speculative principles of Freemasonry, which had been transmitted to them from Noah, through the patriarchs, the Tyrian Freemasons organized that combined system of Operative and Speculative Masonry which continued for many centuries, until the beginning of the eighteenth, to characterize the Institution. This hypothesis is maintained with great ingenuity by Lawrie in his *History of Freemasonry*, or by Doctor Brewster, if he was really the author of that work, and until recently it has been the most popular theory respecting the origin of Freemasonry. But as it is wanting in the support of historical evidence, it has yielded to the more plausible speculations of recent writers.

U. The twenty-first letter of the English alphabet, is a modification of the Greek letter Υ, *upsilon;* it is in the Hebrew יוּ, or in the Chaldaic and hieroglyphical, the head of an animal with horns, hence its symbolism. *U* has a close affinity to *V*, hence they were formerly interchanged in writing and printing.

U.·. D.·. Letters placed after the names of Lodges or Chapters which have not yet received a Warrant of Constitution. They signify *Under Dispensation.* In the United States when a Lodge is started it is known as being Under Dispensation and after a certain time has elapsed and the members are found worthy they receive a regular Charter. In England no Lodge may assemble for work until it is duly warranted and constituted except in District Grand Lodges, where the Most Worshipful Grand Master has authorized the District Grand Master to grant "Provisional Warrants"; in these cases the Master of the new Lodge must apply within one month for a regular Warrant.

UDEN, CONRAD FRIEDERICH. A Masonic writer of some celebrity. He was a Doctor of Medicine, and at one time a Professor in Ordinary of the University of Dorpat; afterward an Aulic Counselor and Secretary of the Medical College of St. Petersburg or Petrograd. He was from 1783 to 1785 the editor of the *Archiv für Freimaurerei und Rosenkreuzer*, published during those years at Berlin. This work contains much interesting information concerning Rosicrucianism. He also edited, in 1785 and 1786, at Altona, the *Ephemeriden der gesammten Freimaurerei auf das Logenjahr 1785 und 1786, Tables of the Total Freemasons of Lodges in 1785 and 1786.*

UGANDA. There are only about one thousand white men in Uganda, Central East Africa, but a Lodge has already been established there.

UNAFFILIATED FREEMASON. A Freemason who is not a member of any Lodge. As this class of Freemasons contribute nothing to the revenues nor to the strength of the Order, while they are always willing to partake of its benefits, they have been considered as an encumbrance upon the Craft, and have received the general condemnation of Grand Lodges.

It is evident that, anterior to the present system of Lodge organization, which dates about the end of the eighteenth century, there could have been no unaffiliated Freemasons. And, accordingly, the first reference that we find to the duty of Lodge membership is in the Charges, published in 1723, in Anderson's *Constitutions*, where it is said, after describing a Lodge, that "every Brother ought to belong to one"; and that "in ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him" (*Constitutions*, 1723, page 51). In this last clause, Doctor Anderson evidently refers to the regulation in the *Old Constitutions*, that required attendance on the Annual Assembly. For instance, in the oldest of these, the *Halliwell* or *Regius Manuscript* (lines 107 to 112) it is said, and we modernize the language, "that every Master that is a Freemason must be at the General Congregation, if he is told in reasonable time where the Assembly shall be holden; and to that Assembly he must go, unless he have a reasonable excuse."

But the Assembly was rather in the nature of a Grand Lodge, and neglect to attend its annual meeting would not place the offender in the position of a modern unaffiliated Freemason. But after the organization of subordinate Lodges, a permanent membership, which had been before unknown, was then established; and as the revenues of the Lodges, and through them of the Grand Lodge, were to be derived from the contributions of the members, it was found expedient to require every Freemason to affiliate with a Lodge, and hence the rule adopted in the Charge already cited. Yet, in Europe, non-affiliation, although deemed to some extent a Masonic offense, has not been visited by any penalty, except that which results from a deprivation of the ordinary advantages of membership in any Association.

The modern Constitution of England, however, prescribes that "no Brother who has ceased to be a subscribing member of a Lodge shall be permitted to visit any one Lodge more than once until he again becomes a subscribing member of some Lodge" (Rule 152). He is permitted to visit each Lodge once, because it is supposed that this visit is made for the purpose of enabling him to make a selection of the one in which he may prefer working. But afterward he is excluded, in order to discountenance those Brethren who wish to continue members of the Order, and to partake of its benefits, without contributing to its support. The Constitutions of the Grand Lodges of Ireland and Scotland are silent upon the subject, nor is any penalty prescribed for unaffiliation by any of the Grand Lodges of the Continent of Europe.

In the United States of America a different view has been taken of the subject, and its Grand Lodges have, with great unanimity, denounced unaffiliated Freemasons in the strongest terms of condemnation, and visited them with penalties, which vary, however, to some extent in the different Jurisdictions. There is, probably, no Grand Lodge in the United States that has not concurred in the opinion that the neglect or refusal of a Freemason to affiliate with a Lodge is a Masonic offense, to be visited by some penalty and a deprivation of some rights.

The following principles may be laid down as constituting the law in the United States of America on the subject of unaffiliated Freemasons:

1. An unaffiliated Freemason is still bound by all those Masonic duties and obligations which refer to the Order in general, but not by those which relate to Lodge organization.

2. He possesses, reciprocally, all those rights which are derived from membership in the Order, but none of those which result from membership in a Lodge.

3. He has a right to assistance when in imminent peril, if he asks for that assistance in the conventional way.
4. He has no right to pecuniary aid from a Lodge.
5. He has no right to visit Lodges, or to walk in Masonic processions.
6. He has no right to Masonic burial.
7. He still remains subject to the government of the Order, and may be tried and punished for any offense by the Lodge within whose geographical Jurisdiction he resides.
8. And, lastly, as the nonaffiliation is a violation of Masonic law, he may, if he refuses to abandon that condition, be tried and punished for it, even by expulsion, if deemed necessary and expedient, by any Grand Lodge within whose Jurisdiction he lives.

UNANIMOUS CONSENT. In the beginning of the eighteenth century, when Freemasonry was reviving from the condition of decay into which it had fallen, and when the experiment was tried of transforming it from a partly Operative to a purely Speculative System, the great object was to maintain a membership which, by the virtuous character of those who composed it, should secure the harmony and prosperity of the infant Institution. A safeguard was therefore to be sought in the care with which Freemasons should be selected from those who were likely to apply for admission. It was the quality, and not the quantity, that was desired. This safeguard could only be found in the unanimity of the ballot. Hence, in the sixth of the General Regulations, adopted in 1721, it is declared that "no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the *unanimous consent* of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master" (*Constitutions*, 1723, page 59). And to prevent the exercise of any undue influence of a higher power in forcing an unworthy person upon the Order, it is further said in the same article: "Nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the Lodge."

But a few years after, the Order being now on a firm footing, this prudent fear of "spoiling harmony," or "dispersing the Lodge," seems to have been lost sight of, and the Brethren began in many Lodges to desire a release from the restrictions laid upon them by the necessity for unanimous consent. Hence, Doctor Anderson says in his second edition: "But it was found inconvenient to insist upon unanimity in several cases. And, therefore, the Grand Masters have allowed the Lodges to admit a member if not above three ballots are against him; though some Lodges desire no such allowance" (*Constitutions*, 1738, page 155). This rule still prevails in England; and its modern Constitution still permits the admission of a Freemason where there are not more than three ballots against him, though it is open to a Lodge to demand unanimity.

In the United States, where Freemasonry is more popular than in any other country, it was soon seen that the danger of the Institution lay not in the paucity, but in the multitude of its members, and that the only provision for guarding its portals was the most stringent regulation of the ballot. Hence, in almost, if not quite, all Jurisdictions of the United States, unanimous consent is required. And this rule has been found to work with such advantage to the Order, that the phrase, "the black ball is the bulwark of Freemasonry," has become a proverb.

UNFAVORABLE REPORT. Should the Committee of Investigation on the character of a petitioner for initiation make an unfavorable report, the frequent usage, although some Grand Lodges have decided otherwise, is to consider the candidate rejected by such report, without proceeding to the formality of a ballot, which is therefore dispensed with. This usage was, in Doctor Mackey's opinion, established on the principles of common sense; for, as by the ancient Constitutions one black ball suffices to reject an application, the unfavorable report of a committee must necessarily, and by consequence, include two unfavorable votes at least. It is therefore unnecessary to go into a ballot after such a report, as it is to be taken for granted that the Brethren who reported unfavorably would, on a resort to the ballot, cast their negative votes. Their report is indeed virtually considered as the casting of such votes, and the applicant is therefore at once rejected without a further and unnecessary ballot.

UNHELE. An old English word meaning *to uncover*, or *reveal*. Spenser, in the *Faerie Queene*, says, "Then suddenly both would themselves unhele" (see *Heler*, also *Hail* or *Hale*).

UNIFORMITY OF WORK. An identity of forms in opening and closing, and in conferring the Degrees, constitutes what is technically called *Uniformity of Work*. The expression has no reference, in its restricted sense, to the working of the same Degrees in different Rites and different countries, but only to a similarity in the ceremonies practised by Lodges in the same Rite, and more especially in the same Jurisdiction. This is greatly to be desired, because nothing is more unpleasant to a Freemason, accustomed to certain forms and ceremonies in his own Lodge, than on a visit to another to find those forms and ceremonies so varied as to be sometimes scarcely recognizable as parts of the same Institution. So anxious are the dogmatic authorities in Freemasonry to preserve this uniformity, that in the Charge to a Brother he is instructed never to "suffer an infringement of our Rites, or a deviation from established usages and customs."

In the Act of Union in 1813, of the two Grand Lodges of England, in whose systems of working there were many differences, it was provided that a Committee should be appointed to visit the several Lodges, and promulgate and enjoin one system, "that perfect reconciliation, unity of obligation, law, working, language, and dress, might be happily restored to the English Craft" (Article XV).

A writer in *C. W. Moore's Magazine*, once proposed the appointment of delegates to visit the Grand Lodges of England, Scotland, and Ireland, that a system of work and lectures might be adopted, which should thereafter be rigidly enforced in both hemispheres. The proposition was not popular, and no delegation was ever appointed. It is well that it was so, for no such attempt could have met with a successful result.

It is a fact, that uniformity of work in Freemasonry, however much it may be desired, can never be

attained. This must be the case in all institutions where the ceremonies, the legends, and the instructions are oral. The treachery of memory, the weakness of judgment, and the fertility of imagination, will lead men to forget, to diminish, or to augment, the parts of any system which are not prescribed within certain limits by a written rule. The Rabbis discovered this when the Oral Law was becoming perverted, and losing its authority, as well as its identity, by the interpretations that were given to it in the schools of the Scribes and Prophets. Hence, to restore it to its integrity, it was found necessary to divest it of its oral character and give to it a written form. To this are we to attribute the origin of the two Talmuds which now contain the essence of Jewish theology. So, while in Freemasonry we find the esoteric ritual continually subjected to errors arising mainly from the ignorance or the fancy of Masonic teachers, the monitorial instructions—few in Preston, but greatly enlarged by Webb and Cross—have suffered no change.

It would seem from this that the evil of non-conformity could be removed only by making all the ceremonies monitorial; and so much has this been deemed expedient, that a few years since the subject of a written ritual was seriously discussed in England. But the remedy would be worse than the disease. It is to the oral character of its ritual that Freemasonry is indebted for its permanence and success as an organization. A written, which would soon become a printed, ritual would divest Symbolic Freemasonry of its attractions as a Secret Association, and would cease to offer a reward to the laborious student who sought to master its mystical science. Its philosophy and its symbolism would be the same, but the books containing them would be consigned to the shelves of a Masonic library, their pages to be discussed by the profane as the common property of the antiquary, while the Lodges, having no mystery within their portals, would find but few visitors, and certainly no workers.

It is, therefore, a matter of congratulation that uniformity of work, however desirable and however unattainable, is not so important and essential as many have deemed it. Doctor Oliver, for instance, seems to confound in some of his writings the ceremonies of a Degree with the landmarks of the Order. But they are very different. The landmarks, because they affect the identity of the Institution, have long since been embodied in its written laws, and unless by a wilful perversion, as was the case in France, where the Grand Mastership was abolished, can never be changed. But variations in the phraseology of the lectures, or in the forms and ceremonies of initiation, so long as they do not trench upon the foundations of symbolism on which the science and philosophy of Freemasonry are built, can produce no other effect than a temporary inconvenience. The errors of an ignorant Master will be corrected by his better instructed successor.

The variation in the ritual can never be such as to destroy the true identity of the Institution. Its profound dogmas of the unity of God, and the eternal life, and of the universal brotherhood of man, taught in its symbolic method, will forever shine out pre-eminent above all temporary changes of phraseology. Uniformity of work may not be attained, but uniformity of design and uniformity of character will forever preserve Freemasonry from disintegration.

UNION DES FRANCS-MAÇONS ALLEMANDS. See *Verein Deutscher Freimaurer.*

UNION, GRAND MASTERS'. Efforts were made at various times in Germany to organize an association of the Grand Masters of the Grand Lodges of Germany. At length, through the efforts of Brother Warnatz, the Grand Master of Saxony, the scheme was fully accomplished, and on May 31, 1868, the Grand Masters' Union—*Grossmeistertag*, literally, the diet of Grand Masters—assembled at the City of Berlin, the Grand Masters of seven German Grand Lodges being present. The meetings of this Body, which became annual, were entirely unofficial; it claimed no legislative powers, and met only for consultation and advisement on matters connected with the ritual, the history, and the philosophy of Freemasonry.

UNION MASTER'S DEGREE. An honorary Degree, said to have been invented by the Lodge of Reconciliation in England, in 1813, at the Union of the two Grand Lodges, and adopted by the Grand Lodge of New York in 1819, which authorized its Lodges to confer it. It was designed to detect clandestine and irregular Freemasons, and consisted only of the investiture of the recipient with certain new modes of recognition.

UNION OF 1813, THE. At one time two conflicting Grand Lodge Bodies were in existence in England. One, known as the Grand Lodge of England, originally with four old Lodges assembling at London on June 24, 1717. This Lodge we will designate as the Grand Lodge of the Moderns, that being the name by which they were known during the famous controversy, in spite of the fact that they were in existence long before the other competitor. The reason for the designation *Modern* in this instance is that parts of their ritual and ceremony had been modified or changed, as time went on, from the ancient workings of the Freemasons. The other Lodge, while of more recent establishment, became known as the Grand Lodge of the Antients because they claimed that their ceremonies had come down from the ancient or *Operative Lodges* without change. This Grand Lodge of the Antients was also known as of *Atholl Masons*, it having been headed by Lord Atholl. They elected their first Grand Master on December 5, 1753, their membership at that time consisting largely of Irish Freemasons then resident in London. This Antient Grand Lodge became strong as time went on. The Grand Lodge of the Moderns was weakened by dissension within its own ranks between the Operative and Speculative Lodges, some of whom joined the opposing Grand Lodge of the Antients. The famous Laurence Dermott was for many years the head of the Antients. Dermott was elected Grand Secretary of the Antients February 5, 1752. After much conflict between the *Antients* and *Moderns* a Union was consummated, the Articles of Union being signed November 25, 1813, by the Dukes of Sussex and Kent, the Grand Masters of the two Lodges. Later, December 27, 1813, the Act of Union confirmed this agreement at a joint meeting of the two Lodges and the present United Grand Lodge of England came into existence.

UNION OF GERMAN FREEMASONS. The German title is *Verein deutscher Freimaurer*. An association of Freemasons of Germany organized at Potsdam, May 19, 1861. The Society has met annually at different places and cultivates the Masonic science, the advancement of the prosperity and usefulness of the Order, and the closer union of the members in the bonds of brotherly love and affection (see *Verein Deutscher Freimaurer*).

UNION OF SCIENTIFIC FREEMASONS. The German name is *Bund scientifischer Freimaurer*. An Association founded, November 28, 1802, by Fessler, Fischer, Mossdorf and other learned Freemasons of Germany. According to their Act of Union, all the members pledged themselves to investigate the history of Freemasonry, from its origin down to the present time, in all its different parts, with all its systems and retrogressions, in the most complete manner, and then to communicate what they knew to trustworthy Brethren.

In the assemblies of the members, there were no rituals, nor ceremonies, nor any special vestments requisite, nor, indeed, any outward distinctions whatever. A common interest and the love of truth, a general aversion of all deception, treachery, and secrecy were the sentiments which bound them together, and made them feel the duties incumbent on them, without binding themselves by any special oath. Consequently, the members of the Scientific Union had all equal rights and obligations; they did not acknowledge a superior, or subordination to any Masonic authority whatever.

Any upright scientifically cultivated Master Mason, a sincere seeker after truth, might join this Union, no matter to what Rite or Grand Lodge he belonged, if the whole of the votes were given in his favor, and he pledged himself faithfully to carry out the intention of the founders of the Order. Each circle of scientific Freemasons was provided with a number of copies of the Deed of Union, and every new candidate,when he signed it, became a partaker of the privileges shared in by the whole; the Chief Archives and the center of the Confederation were at first to be in Berlin.

But the Association, thus inaugurated with the most lofty pretensions and the most sanguine expectations, did not well succeed. "Brethren," says Findel *History*, English translation, page 501), "whose cooperation had been reckoned upon, did not join; the active working of others was crippled by all sorts of scruples and hindrances, and Fessler's purchase of Kleinwall drew off his attention wholly from the subject. Differences of opinion, perhaps also too great egotism, caused dissensions between many members of the Association and the Brethren of the Lodge at Altenburg. Distrust was excited in every man's breast, and, instead of the enthusiasm formerly exhibited, there was only lukewarmness and disgust." Other schemes, especially that of the establishment of a Saxon Grand Lodge, impaired the efforts of the Scientific Freemasons. The Union gradually sank out of sight, and finally ceased to exist.

UNION OF THE TWENTY-TWO. See *German Union of Two and Twenty.*

UNIONS, LODGE OF. This Lodge, No. 256, was constituted in England in 1785 and under its sanction the famous Emulation Lodge of Improvement meets (see *Emulation Lodge*)

UNITED FRIARS, FRATERNITY OF. A philosophic and social organization established in 1785 at Norwich, England, meeting at the College of Saint Luke, and devoted, to quote from their own original records,

> To the cultivation of a liberal and rational system of goodfellowship. Whatever evils may have arisen from monastic institutions, or however incompatible with refined policy the sequestered habits of former times may be considered, it is allowed, on all authorities, that within the gloomy mansions of the ancient religious fraternities, the fine arts were nurtured, philosophy and science flourished; all the profundity of erudition was deposited; and, to add lustre to the scene, the eleemosynary virtues took their stand before their gates, and dispensed the blessings of charity far and wide throughout the world! . . . Disclaiming everything which appertains to religious functions of the monks and friars, this Society professes only to imitate what has been justly deemed praiseworthy in that description of men; to emulate their scientific acquisitions, their love of learning, their benevolence and philanthropy; and, adopting decent mirth in lieu of their austere rules, to exhibit the picture of a convent free from the dark and offensive shadows of bigotry, enthusiasm, and superstition. . . . To give external consistency to this plan, and to strengthen the idea of fraternal combination, the United Friars have thought proper to assume the habiliments of all the known Monastic Orders; but in every instance where they have adopted the formalities of the Romish Church, especial care has been taken to divest them of all reference to religion or sacred objects, and, in lieu thereof, to annex to them meanings significant to those moral and social duties which apply essentially to the interest and happiness of mankind.

The officers were Abbot, Prior, Procurator, Confessor, Bursar, Hospitaller, and Librarian. Each year when the Abbot was elected he assumed the name of Paul I, Paul II, and so on. The Order did much charitable work and during 1796–1820 the Almoner's Book shows that 5100 pounds, about $24,786, were expended among the poor. A Library was one of their first achievements. An impressive initiation ceremony was held and each initiate was given some special charge by the presiding officer. A small group of men at London associated themselves with the organization and from 1818 to 1824 held meetings twice monthly at the College of Saint Mark in Great Saint Helens. They elected no Abbot, out of deference to the parent Body, their highest and presiding officer being the Prior. At these meetings the members read papers, usually historical, and each one of the Fraternity was required, soon after initiation, to render an account of that Order whose garb he assumed on his profession. The London Branch was finally disbanded about 1825 (see Brother Mackenzie's *Royal Masonic Cyclopedia*).

UNITED GRAND LODGE OF ENGLAND. The Grand Lodge of England assumed that title in the year 1813, because it was then formed by the Union of the Grand Lodge of the *Antients*, the "Grand Lodge of Free and Accepted Masons of England according to the Old Institutions," and the Grand Lodge of *Moderns*, the "Grand Lodge of Free and Accepted Masons under the Constitution of England." The Body thus formed, by which an end was put to the dissensions of the Craft which had existed in England for more than half a century, adopted the title, by which it has ever since been known, of the *United Grand Lodge of Ancient Freemasons of England* (see *Union of 1813*).

UNITED STATES OF AMERICA. The history of the introduction of Freemasonry into the United States of America is discussed in this work under the titles of the several States into which the Union is divided, and to which therefore the reader is referred.

It may, however, be necessary to say, in a general view of the subject, that the first notice we have of Freemasonry in the United States is in 1729, in which year, during the Grand Mastership of the Duke of Norfolk, Mr. Daniel Coxe was appointed Provincial Grand Master for New Jersey. We have not, however, been able to obtain any evidence that he exercised his prerogative by the establishment of Lodges in that Province, although it is probable that he did. In the year 1733, the "Saint John's Grand Lodge" was opened in Boston, in consequence of a Charter granted, on the application of several Brethren residing in that city, by Lord Viscount Montague, the Grand Master of England. From that time Freemasonry was rapidly disseminated through the country by the establishment of Provincial Grand Lodges, all of which after the Revolutionary War, which separated the colonies from the mother country, assumed the rank and prerogatives of independent Grand Lodges. The history of these Bodies being treated under their respective titles, the remainder of this article may more properly be devoted to the character of the Masonic organization in the United States.

The Rite practised in this country is correctly called the *American Rite*. This title, however, has been adopted within only a comparatively recent period. It is still very usual with Masonic writers to call the Rite practised in this country the *York Rite*. The expression, however, Doctor Mackey held to be incorrect. The Freemasonry of the United States, though founded, like that practised in every other country, upon the three Symbolic Degrees which alone constitute the true York Rite, has, by its modifications and its adoption of advanced Degrees, so changed the Rite as to give it an entirely different form from that which properly constitutes the pure York Rite (see *American Rite*).

In each State of the Union there is a Grand Lodge which exercises jurisdiction over the Symbolic Degrees. The jurisdiction of the Grand Lodge, however, is exercised to a certain extent over what are called the higher Bodies, namely, the Chapters, Councils, and Commanderies. For by the American construction of Masonic law, a Freemason expelled by the Grand Lodge forfeits his membership in all of these Bodies to which he may be attached. Hence a Knight Templar, or a Royal Arch Mason, becomes *ipso facto*, because of that fact, suspended or expelled by his suspension or expulsion by a Symbolic Lodge, the appeal from which action lies only to the Grand Lodge. Thus the Masonic standing and existence of even the Grand Commander of a Grand Commandery is actually in the hands of the Grand Lodge, by whose decree of expulsion his relation with the Body over which he presides may be dissevered.

Royal Arch Masonry is controlled in each State by a Grand Chapter. Besides these Grand Chapters, there is a General Grand Chapter of the United States, which, however, exercises only a moral influence over the State Grand Chapters, since it possesses "no power of discipline, admonition, censure, or instruction over the Grand Chapters." In Territories where there ar no Grand Chapters, the General Grand Chapter con stitutes subordinate Chapters, and over these it ex ercises plenary jurisdiction.

The next branch of the Order is Cryptic Free masonry, which, although rapidly growing, is not ye as extensive as Royal Arch Masonry. It consists o two Degrees, Royal and Select Master, to which i sometimes added the Super-Excellent, which, howeve is generally considered only as an honorary or supple mentary Degree. These Degrees are conferred i Councils which owe their obedience to Grand Council Only one Grand Council can exist in a State or Terr tory, as is the case with a Grand Lodge, a Gran Chapter, or a Grand Commandery. Grand Council exist in many of the States, and elsewhere the Cour cils have been established by Charters emanatin from the General Grand Council.

Templarism is governed by a Supreme Body, whos style is the Grand Encampment of the United State and this Body, which meets triennially, possesse sovereign power over the whole Templar system in th United States. Its presiding officer is called *Gran Master*, and this is the highest office known to Amer can Templarism. Throughout the States there ar Grand Commanderies, which exercise immediat jurisdiction over the Commanderies in the Stat subject, however, to the superintending control of th Grand Encampment. Where there are no Grand Com manderies, Charters are issued directly to subordinat Commanderies by the Grand Encampment.

The Ancient and Accepted Scottish Rite is ver popular in the United States. There are two Suprem Councils—one for the Southern Jurisdiction, which i the Mother Council of the world. Its nominal Gran East is at Charleston, South Carolina; but its Secre tariat has been removed to Washington City sinc the year 1870. The other Council is for the Norther Masonic Jurisdiction. Its Grand East and Secretaria is at Boston, Massachusetts. The Northern Suprem Council has jurisdiction over the States of Main Vermont, New Hampshire, Massachusetts, Connect cut, Rhode Island, New York, Pennsylvania, Ne Jersey, Delaware, Ohio, Indiana, Illinois, Michiga and Wisconsin. The Southern Supreme Council ex ercises jurisdiction over all the other States and Te ritories of the United States.

UNITY OF GOD. In the popular mythology o the ancients there were many gods. It was to correc this false opinion, and to teach a purer theogony that the initiations were invented. And so, as Wa burton says, "the famous secret of the Mysteries wa the unity of the Godhead." This, too, is the doctrin of Masonic initiation, which is equally distant fro the blindness of atheism and the folly of polytheism

UNIVERSAL AURORA, SOCIETY OF THE Founded at Paris, in 1783, for the practise of mesme ism; Cagliostro, "the Divine Charlatan," taking a active part in its establishment. Very little at th day is known of it.

UNIVERSAL CRAFTSMEN COUNCIL O ENGINEERS. Brothers O. N. Pomeroy and Be jamin Dettleback, stationary steam engineers Cleveland, Ohio, in the course of a friendly meetin October 20, 1898, conversed about an organizatio being formed of engineers who were Master Mason

The outcome of this discussion was that on December 10, 1899, a notice was published in a local newspaper calling a meeting at the Forest City House, when twenty-seven were present on December 22, 1899. Similar organizations have been planted in other parts of the country and these have been grouped into the Universal Craftsmen Council of Engineers. This latter organization came into being through a conference held at Brother Pomeroy's residence at Cleveland, September 14, 1903, with the following delegates: Oscar Mabie and John L. O'Brien of Chicago, John H. Leathers of Rochester, New York, James Gillespie of Philadelphia, Charles E. Davey of Detroit and Benjamin Dettleback of Cleveland. The organization has established a publication entitled the *Universal Engineer*. In similar crafts, associations have been formed, as at Cleveland, Ohio, including workers in electricity, plumbing, steam-fitting, printing, sheet-metal, building, wood, etc. These are joined in the Body known as the Cleveland Federation of Craftsmen.

UNIVERSAL HARMONY, ORDER OF. See *Mesmeric Freemasonry*.

UNIVERSAL LANGUAGE. See *Language, Universal*, and *Universala Framasona Ligo*.

UNIVERSALA FRAMASONA LIGO. The Esperanto—auxiliary language—name for Universal Masonic League, an organization founded on August 30, 1913, at Berne, in Switzerland, the object being to further the intimacy of relations between members of all regular Lodges, Grand Lodges, and Grand Orients of all Rites and countries of the world. This was to be on a basis of absolute neutrality in all respects, the members to be independent outside the above scope of the League. As an official organ the *Bulletin* was used of the International Bureau of Masonic Affairs, intercourse being maintained through the medium of the auxiliary language, Esperanto. Officers were: President, Senator Dr. Magalhaes Lima of Lisbon, Grand Master of the Grand Orient of Portugal; Secretary, Doctor Uhlmann of Zihlschlacht, Switzerland, and Treasurer, Doctor Hederich, Kassel, Germany. More recently the Secretary has been Carl Barthel, Frankfort a/M, Germany. Meetings are usually held annually during the sessions of the International Congresses of the Esperantists (see *Language, Universal*).

UNIVERSALISTS, ORDER OF. A Society of a Masonic bearing, founded by Retif de la Bretonne, in Paris, about 1841, and having but one Degree.

UNIVERSALITY OF FREEMASONRY. The boast of the Emperor Charles V, that the sun never set on his vast Empire, may be applied with equal truth to the Order of Freemasonry. From East to West, and from North to South, over the whole habitable globe, are our Lodges disseminated. Wherever the wandering steps of civilized man have left their footprints, there have our Temples been established. The lessons of Masonic love have penetrated into the wilderness of the West, and the Red Man of our soil has shared with his more enlightened Brother the mysteries of our science; while the arid sands of the African desert have more than once been the scene of a Masonic greeting. Freemasonry is not a fountain, giving health and beauty to some single hamlet, and slaking the thirst of those only who dwell upon its humble banks; but it is a mighty stream, penetrating through every hill and mountain, and gliding through every field and valley of the earth, bearing in its beneficent bosom the abundant waters of love and charity for the poor, the widow, and the orphan of every land.

UNIVERSI TERRARUM, ETC. The documents emanating from any of the Bodies of the Ancient and Accepted Scottish Rite commence with the following epigraph: *Universi Terrarum Orbis Architectonis per Gloriam Ingentis*, meaning *By the Glory of the Grand Architect of the Universe*. This is the correct form as first published, in 1802, by the Mother Council at Charleston in its Circular of that year, and used in all its Charters and Patents.

UNKNOWN PHILOSOPHER. One of the mystical and theosophic works written by Saint Martin, the founder of the Rite of Martinism, was entitled *Le Philosophe Inconnu*, or *The Unknown Philosopher*, whence the appellation was often given by his disciples to the author. A Degree of his Rite also received the same name.

UNKNOWN SUPERIORS. When the Baron Von Hund established his system or Rite of Strict Observance, he declared that the Order was directed by certain Freemasons of superior rank, whose names as well as their designs were to be kept secret from all the Brethren of the lower Degrees; although there was an insinuation that they were to be found or to be heard of in Scotland. To these secret dignitaries he gave the title of *Superiores Incogniti*, or *Unknown Superiors*. Many Masonic writers, suspecting that Jesuitism was at the bottom of all the Freemasonry of that day, asserted that *S. I.*, the initials of Superiores Incogniti, meant really *Societas Jesu*, that is, the Society of Jesus or the Jesuits. It is scarcely necessary now to say that the whole story of the Unknown Superiors was probably a myth.

However, the reader will find much interest in an old book or two of 1788, as *Les Jesuites chassés de la Maçonnerie et leur Poignard brisé par les Masons*, or *The Jesuits driven from Masonry and their dagger broken by the Masons*. Another one, presumably a continuation of the above essay, is the *Mêmeté des Quatre Voeux de la Compagnie de S. Ignace et des Quatres Grades de la Maçonnerie de S. Jean*, that is the *Identity of the four Vows of the Company of Saint Ignace* (Ignatius Loyola, 1491–1556, soldier-priest, a Spaniard who founded the Order of the Jesuits or Society of Jesus) *and the Masonry of Saint John*. Both are of the same date and the title page might indicate by *Orient de Londres, East of London*, that they were published in that city but they were printed at Paris and probably by Nicholas de Bonneville. Brother Bernard Beyer, *Bibliographie der Freimaurerischen Literature*, 1926, lists over a dozen works dealing with the Jesuits, from this standpoint, amongst the many discussing matters pertaining to the Roman Catholic Church. As to this question generally Brother Dudley Wright has discussed it helpfully in *Roman Catholicism and Freemasonry*, London, 1922, and there is a lecture in pamphlet form by Brother R. J. Lemert, *Catholicism and Freemasonry*, Helena, Montana, examining the causes of the hostility displayed by the Roman Catholic hierarchy against the Masonic Institution, and a treatise, *The Principles of Freemasonry*, 374 pages,

1918, by Brother Melville R. Grant, S. G. I. G., is an informing and convincing contribution to the subject from the Truth Publishing Company, Meridian, Mississippi.

UNNAMEABLE, THE. See *Incommunicable.*

UNPUBLISHED RECORDS OF THE CRAFT. A work thus entitled and edited by the late Brother Hughan, was published in 1871, forming part of the book called *Masonic Sketches and Reprints* and containing many manuscripts of value, theretofore unknown to the general Masonic public. Many others have since been traced, and the work of Masonic progress has a large field in the near future which will be productive of great historic good.

UNTEMPERED MORTAR. In the lecture used in the United States in the early part of the nineteenth century, and in some parts of the country almost as recently as the middle of the century, the Apprentices at the Temple were said to wear their Aprons in the peculiar manner characteristic of that class that they might preserve their garments from being defiled by *untempered mortar.* This is mortar which has not been properly mixed for use, and it thus became a symbol of passions and appetites not duly restrained. Hence the Speculative Apprentice was made to wear his Apron in that peculiar manner to teach him that he should not allow his soul to be defiled by the "untempered mortar of unruly passions."

UNUTTERABLE NAME. The Tetragrammaton, or Divine Name, which is more commonly called the *Ineffable Name.* The two words are precisely synonymous.

UNWORTHY MEMBERS. That there are men in our Order whose lives and characters reflect no credit on the Institution, whose ears turn coldly from its beautiful lessons of morality, whose hearts are untouched by its soothing influences of brotherly kindness, whose hands are not opened to aid in its deeds of charity, is a fact which we cannot deny, although we may be permitted to express our grief while we acknowledge its truth. But these men, though in the Temple, are not of the Temple; they are among us, but are not with us; they belong to our household, but they are not of our faith; they are of Israel, but they are not Israel. We have sought to teach them, but they would not be instructed; seeing, they have not perceived; and hearing, they have not understood the symbolic language in which our lessons of wisdom are communicated. The fault is not with us, that we have not given, but with them, that they have not received. And, indeed, hard and unjust would it be to censure the Masonic Institution, because, partaking of the infirmity and weakness of human wisdom and human means, it has been unable to give strength and perfection to all who come within its pale. The denial of a Peter, the doubting of a Thomas, or even the betrayal of a Judas, could cast no reproach on that holy band of Apostles of which each formed a constituent part.

"Is Freemasonry answerable," says Doctor Oliver (*Landmarks* i, page 148), "for the misdeeds of an individual Brother. By no means. He has had the advantage of Masonic instruction, and has failed to profit by it. He has enjoyed Masonic privileges, but has not possessed Masonic virtue."

Such a man it is our duty to reform, or to dismiss; but the world should not condemn us, if we fail in our attempt at reformation. God alone can change the heart. Freemasonry furnishes precepts and obligations of duty which, if obeyed, must make its members wiser, better, happier men; but it claims no power of regeneration. Condemn when our instruction is evil, but not when our pupils are dull, and deaf to our lessons; for, in so doing, you condemn the holy religion which you profess. Freemasonry prescribes no principles that are opposed to the sacred teachings of the Divine Lawgiver, and sanctions no acts that are not consistent with the sternest morality and the most faithful obedience to government and the laws; and while this continues to be its character, it cannot, without the most atrocious injustice, be made responsible for the acts of its unworthy members.

Of all human societies, Freemasonry is undoubtedly, under all circumstances, the fittest to form the truly good man. But however well conceived may be its laws, they cannot completely change the natural disposition of those who ought to observe them. In truth, they serve as lights and guides; but as they can only direct men by restraining the impetuosity of their passions, these last too often become dominant and the Institution is forgotten.

UPADEVAS. Minor Sanskrit works regarded as appendices to the four Canonical Vedas, and comprising the *Ayurveda,* on medicine, the *Dhanurveda,* on archery, the *Gândharvaveda,* on music, and the *Silpasâstra,* or *Arthasastras,* on mechanics and other practical subjects. These were looked upon as inspired works and so classed by Hindu scholars among the treasures of the ancient literary language of India (see *Puranas*).

UPANISHAD. A Sanskrit word meaning *Mystic.* A name given to certain Sanskrit works, of which about one hundred and fifty are known, and founded upon the Brahmana portion of the Vedas, containing the "mysterious doctrine" of the process of creation, nature of a Supreme Being, and its due relation to the human soul. The older Upanishads are placed among the Sruti, or writings supposed to be inspired (see *Sruti*).

UPPER CHAMBERS. The practise of holding Masonic Lodges in the upper rooms of houses is so universal that, in all his experience, Doctor Mackey had no knowledge of a single instance in which a Lodge has been held in a room on the first floor of a building. Brother Clegg has been present at a country Lodge held in a one-story building which of course was carefully tiled. The most apparent reason for the use of an upper floor room is, that security from being overseen or overheard may be thus obtained, and hence Doctor Oliver says, in his *Book of the Lodge* (page 44), that "a Masonic hall should be isolated, and, if possible, surrounded with lofty walls. . . . As, however, such a situation in large towns, where Freemasonry is usually practised, can seldom be obtained with convenience to the Brethren, the Lodge should be formed in an upper story." This, as a practical reason, will be perhaps sufficient to Freemasons in general. But to those who are more curious, it may be well to say, that for this custom there is also a mystical reason of great antiquity.

Gregory, in his book, *Notes and Observations on some Passages of Scripture* (1671, page 17), states: "The upper rooms in Scripture were places in that part of

the house which was highest from the ground, set apart by the Jews for their private orisons and devotions, to be addressed towards Solomon's Temple." This room received, in the Hebrew language, the appellation of *Alijah*, which has been translated by the Greek *huperoon*, and improperly by the Latin *cenaculum*. The Hebrew and the Greek both have the signification of an upper room, while the Latin appellative would give the idea of a dining-room or place for eating, thus taking away the sacred character of the apartment. The Alijah was really a secret chamber or recess in the upper part of the house, devoted to religious uses. Hence the wise men or Rabbis of Israel are called by the Talmudists beni Alijah, or "the sons of the upper or secret room."

And so (in Psalm civ, 2 and 3), the Psalmist speaks of God as stretching out the heavens like a curtain, and laying the beams of his chambers in the waters, where, in the original, the word here translated "chambers" is the plural of Alijah, and should more properly be rendered "his secret chambers": an allusion, as Doctor Clarke thinks, to the Holy of Holies of the Tabernacle. Again, in Second Chronicles (ix, 3 and 4), it is said that when the Queen of Sheba had seen the wisdom of Solomon and the house that he had built—his provisions, servants, and cupbearers, "and his *ascent* by which he went up into the house of the Lord—there was no more spirit in her." The word which our translators have rendered "his ascent," is again this word Alijah, and the passage should be rendered "his secret chamber," or "upper room"; the one by which, through a private way, he was enabled to pass into the Temple.

On the advent of Christianity, this Jewish custom of worshiping privately in an upper room was adopted by the apostles and disciples, and the New Testament contains many instances of the practise, the word Alijah being, as we have already remarked, translated by the Greek *huperoon*, which has a similar meaning. Thus in Acts (i, 13), we find the apostles praying in an upper room; and again, in the twentieth chapter, the disciples are represented as having met at Ephesus in an upper room, where Peter preached to them. But it is unnecessary to multiply instances of this usage. The evidence is complete that the Jews, and after them the primitive Christians, performed their devotions in upper rooms. And the care with which Alijah, *huperoon*, or *upper chamber*, is always used to designate the place of devotion, abundantly indicates that any other place would have been considered improper.

Hence we may trace the practise of holding Lodges in upper rooms to this ancient custom; and that, again, has perhaps some connection with the sacred character always given by the ancients to "high places," so that it is said, in the Masonic lectures, that our ancient Brethren met on high hills and low vales. The reason there assigned by implication is that the meeting may be secret; that is, the lectures place the Lodge on a high hill, a vale, or *other secret place*. And this reason is more definitely stated in the modern lectures, which say that they so met "to observe the approach of cowans and eavesdroppers, and to guard against surprise." Probably the ancient symbolism of the sanctity of a high place was referred to as well as that more practical idea of secrecy and safety.

UPRIGHT MAN AND MASON. And given it strictly in charge ever to walk and act as such before God and Man. Admonition in the Apprentice Degree. The definition of *Man* is interwoven with the Triangle or Pyramid, hence true and upright. In S. P. Andrew's *Radical Etymology*, or the origin of language and languages, we find the following: "Throughout the Indo-European family of languages, the syllable *ma*—changeable to *me, mi, mo, mu*—means *great*, and *na*—changeable to *ne, ni, no, nu*—means *small*, as their primal sense. Hence *mana, mena, menu*, etc., mean *great-small* and thence *ratio* or *proportion*, allied with tapering, the *cone, pyramid*, or *triangle*. The Latin *men-sa* is a 'surveyor's triangular measuring-board'; *me(n)ta*, 'anything conical'; *mon-s*, 'a mountain'; *men-s*, 'the mind,' that is, 'ratio'; Sanskrit, *ma;* Latin, *mensum;* English, *measure;* hence, Sanskrit, *mana, manu* meaning *to think*" (see *Man*).

UPRIGHT POSTURE. The upright posture of the Apprentice in the Northeast Corner, as a symbol of upright conduct, was emphasized in the ritual by Preston, who taught in his lectures that the candidate then represented "a just and upright man and Mason." The same symbolism is referred to by Hutchinson, who says that "as the builder raises his column by the plane and perpendicular, so should the Mason carry himself toward the world." Indeed, the application of the Corner-stone, or the Square Stone, as a symbol of uprightness of conduct, which is precisely the Masonic symbolism of the candidate in the Northeast, was familiar to the ancients; for Plato says that he who valiantly sustains the shocks of adverse fortune, demeaning himself uprightly, is truly good and of a square posture.

UR. Hebrew, אור, meaning *fire*. Masonically alludes to *fire, light* or *spirit*.

URIEL. Hebrew, אוריאל, meaning the *fire of God*. An Archangel, mentioned only in Second Esdras. Michael Glycas, the Byzantine historian, says that his post is in the sun, and that he came down to Seth and Enoch, and instructed them in the length of the years and the variations of the seasons. The Book of Enoch describes him as the angel of thunder and lightning. In some of the Hermetic Degrees of Freemasonry, the name, as representing the angel of fire, becomes a significant word.

URIM AND THUMMIM. The Hebrew words אורים, *Aurim*, and תמים, *Thummim*, have been variously translated by commentators. The Septuagint translates them, "manifestation and truth"; the Vulgate, "doctrine and truth": Aquila, "lights and perfections"; Kalisch, "perfect brilliancy"; but the most generally received interpretation is, "light and truth." What the Urim and Thummim were has also been a subject of as much doubt and difference of opinion. Suddenly introduced to notice by Moses in the command in Exodus (xxviii, 30) "and thou shalt put in the breastplate of judgment the Urim and the Thummim"—as if they were already familiar to the people—we know only of them from the Scriptural account, that they were sacred lots to be worn concealed in or behind the breastplate, and to be consulted by the High Priest alone, for the purpose of obtaining a revelation of the will of God in matters of great moment.

Some writers have supposed that the augury consisted in a more splendid appearance of certain letters

of the names of the Tribes inscribed upon the stones of the Breastplate; others, that it was received by voice from two small images which were placed beyond the folds of the Breastplate. A variety of other conjectures have been hazarded, but as Godwyn (*Moses and Aaron* iv, 8) observes, "he spoke best, who ingeniously confessed that he knew not what Urim and Thummim was."

Whatever may have been the precise forms of these mysterious objects, and there is yet much uncertainty about them in the minds of scholars, there seems no doubt that they were essential elements of the sacred oracle by which the Hebrews of old endeavored to find out the will of God. *Urim* has been suggested as meaning *guilt*, and *Thummim*, *innocence*, and these widely contrasting ideas may have had none other than a comprehensive significance of the scope represented by the two, the Urim and Thummin; all that was light and dark, clean and unclean, stood before

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the Lord in this appeal for the Divine Guidance. Perhaps there was associated with the vestment, the ephod, connected with the Urim and Thummim, something of the nature of casting lots, of divination, of an appeal for a judgment from the Godhead, seeking a sign, to be exhibited by perhaps committing the question at issue to a sort of inspired ballot. But let the reader examine what is said in the Bible itself where evidently the Urim and Thummim were placed within the Breastplate of the High Priest. Here they were used to reveal the will of God. The reference in First Samuel (xxviii, 6) to dreams and to the Urim and Thummim indicate quite clearly the class in which these methods and means are capable of being placed. The verse says,

> And when Saul enquired of the Lord,
> the Lord answered him not, neither
> by dreams, not by Urim, nor by prophets.

The opinion now almost universally accepted is that the Jewish lawgiver borrowed this, as he did the Ark, the Brazen Serpent, and many other of the symbols of his theocracy, from the usages so familiar to him of the Egyptian Priests, with which both he and Aaron were familiar, eliminating, of course, from them their previous heathen allusion and giving to them a purer signification.

In reference to the Urim and Thummim, we know not only from the authority of ancient writers, but also from the confirmatory testimony of more recent monumental explorations, that the judges of Egypt wore golden chains around their necks, to which was suspended a small figure of *Themè*, the Egyptian goddess of *Justice* and *Truth*. "Some of these breastplates," says Gliddon, *Ancient Egypt* (page 32), "are extant in European museums; others are to be seen on the monuments as containing the figures of two deities—*Ra*, the sun, and *Themè*. These represent *Ra*, or the sun, in a double capacity, *physical* and *intellectual* light; and *Themè* in a double capacity, *justice* and *truth*."

Neither in the ancient Craft nor in Royal Arch Masonry have the Urim and Thummim been introduced; although Oliver discusses them, in his *Landmarks*, as a type of Christ, to be Masonically applied in his peculiar system of a Christian interpretation of all the Masonic symbols. But the fact is that after the construction of the Temple of Solomon we hear no more of the consultation by the priests of the Urim and Thummim. They seem to have given way to the audible interpretation of the divine will by the prophets. That would necessarily disconnect them from Freemasonry as symbols and these symbols are therefore not to be accepted even by those who place the foundation of the Order at the Solomonic era.

However, they have been introduced as a symbol into some of the continental high Degrees. Thus, in the last Degree of the Order of Brothers of Asia, the presiding officer wears the Urim and Thummim suspended from a golden chain as the jewel of his office.

Reghellini, *Esprit du dogme* or *Genius of Dogma* (page 60), thus gives the continental interpretation of the symbols: "The folly of Solomon is commemorated in the instructions and ceremonies of a high Degree, where the Acolyte is reminded that Solomon, becoming arrogant, was for a time abandoned by the Divinity, and as he was, although the greatest of kings, only a mortal, he was weak enough to sacrifice to idols, and thereby lost the communication which he had previously had through the Urim and Thummim. These two words are found in a Degree of the *Maître écossais*, or *Scottish Master*. The Venerables or Worshipful Masters of the Lodges and the Sublime Masters explain the legend to their recipients of an elevated rank, as intended to teach them that they should always be guided by reason, virtue, and honor, and never abandon themselves to an effeminate life or silly superstition."

Doctor Mackey concluded that it was undeniable that Urim and Thummim have no legitimate existence as Masonic symbols, and that they can only be considered such by a forced and modern interpretation.

URIOT, JOSEPH. The author of a work entitled *Le véritable Portrait d'un Franc-Maçon* or the *True Portrait of a Freemason* which was published by a Lodge at Frankfort, in 1742. It may be looked upon, says Kloss, as the earliest public exposition of the true principles of Freemasonry which appeared in Germany. Many editions of it were published. M. Uriot also published at Stongard, in 1769, a work entitled *Lettres sur la Franche Maçonnerie* or *Letters on Freemasonry;* which was, however, only an enlargement of the *Portrait*.

URN. Among the ancients, cinerary urns were in common use to hold the ashes of the deceased after the body had been subjected to incremation, which was the usual mode of disposing of it. He who would desire to be learned upon this subject should read Sir Thomas Browne's celebrated work entitled *Hydriotaphioe, or Urn Burial*, where everything necessary to be known on this topic may be found. In

Freemasonry, the cinerary urn has been introduced as a modern symbol, but always as having reference to the burial of the Temple Builder. In the comparatively recent symbol of the Monument, arranged probably by Cross for the Degree of Master in the American Rite, the urn is introduced as if to remind the beholder that the ashes of the great artist were there deposited. Cross borrowed, it may be supposed, his idea from an older symbol in the advanced Degrees, where, in the description of the tomb of Hiram Abif, it is said that the heart was enclosed in a golden urn, to the side of which a triangular stone was affixed, inscribed with the letters *J. M. B.* within a wreath of acacia, and placed on the top of an obelisk (see *Monument*, and *Time*, also *Broken Column*).

URUGUAY. A republic of South America. The Grand Orient of France is said to have chartered a Lodge in Uruguay in 1827, but there is no definite evidence to support this statement. Lodge No. 217, Asilio de la Virtud, *Home of Virtue*, was chartered by the Grand Lodge of Pennsylvania on February 6, 1832, at Montevideo. On August 20, 1841, the Grand Orient of France issued authority for a Lodge which developed into a Chapter, Areopagus and Consistory. Warrants were also issued from Brazil.

By authority of one of the Grand Orients at Rio de Janeiro, a Supreme Council of the Ancient and Accepted Scottish Rite and a Grand Orient of Uruguay were formed in 1856 at Montevideo. Relations between the two Bodies were so friendly that the Sovereign Grand Commander of the Supreme Council and the Grand Master of the Grand Orient were often one and the same person.

In 1923 the Grand Orient of Uruguay exercised control over eighteen Lodges.

The Grand Orient of France has a Lodge, *Amis de la Patrie*, meaning *Friends of the Native Land*, at Montevideo, where the Grand Lodge of England has Acacia Lodge and Silver River Lodge.

USAGES. The peculiarity of constant intercourse between the Kings of Israel and Tyre pending the construction of the Holy House, has been frequently commented upon. That this was so is evident from the old sacred Scriptures, as well as from cumulative history by Josephus and others. This ancient custom of intercommunication would not be so marked, had these two kings ever met, yet during the years of construction, gifts and messages seem to have led to the more intimate custom of propounding problems and difficult questions. Hence the inducement to speculate upon whether there was any secret tie between these two Kings or merely friendship and business. The customs, habits, and usages of the ancients are visible in every form and ceremony of Masonic work, as well as in the instruction, except where modern innovators have injured, while endeavoring to improve, the time-worn yet mellowed services of the Brotherhood. One of the most beautiful expressions occurring in the Catechism of Freemasonry is the answer to an interrogatory as to the position of the hand in assuming the vow of the First Degree; to wit, "In accordance with ancient *usages* the right hand has always been deemed the seat of Fidelity." A somewhat similar expression occurs in relation to the casting off of the shoe; answer, "This was in accordance with the *usages* of the ancient Israelites; a man plucked off his shoe and gave it to his neighbor; this was testimony in Israel." The shoe was the symbol of subjection when sent by rulers to princes (see Ruth iv, 7). It was the symbol of humiliation and surrender with Germans and Israelites. The formal divestiture was surrender of title (see *Hand*).

USE AND ABUSE OF FREEMASONRY. Book, was published in 1783 at London, by Captain George Smith, Inspector of the Royal Military Academy at Woolwich, England, and the Provincial Grand Master of Kent, 1777–81. While Master of a Lodge at Woolwich, Brother Smith was disciplined for opening a Lodge and initiating candidates in the Kings Bench Prison.

UTAH. Grand Secretary Sam H. Goodwin in his investigations of early Freemasonry in Utah has brought to light many noteworthy facts. He finds the first Lodge organized in Utah was among soldiers of the United States Army sent there by President Buchanan. A Dispensation for Rocky Mountain Lodge dated March 6, 1859, was granted by Grand Master Samuel Saunders of Missouri, to (Lieutenant) John T. Robinson and other officers at Camp Floyd. About forty were associated in the movement. This Lodge received a Charter in 1860, No. 205 of Missouri. In 1862 Grand Master Wm. R. Penick reported that the Lodge had prospered but ceased working because the membership "consisted principally of Masons belonging to the U. S. Army who were forced to surrender their Charter on account of the Army being recalled to Washington City." Grand Secretary Gourley also wrote "the Charter, jewels, records, etc., were all returned to this office more correctly completed than those ever received from any surrendered Lodge under the Jurisdiction of this Grand Body since its organization. The jewels were of the very best quality, in fact everything received by this office from that Lodge bore evidence of more than ordinary refinement and culture." This complimentary allusion adds interest to Brother Goodwin's mention of two relics, a square and compasses, framed and under glass in the ante-room of Damascus Lodge No. 10, at Mt. Pleasant, of which it is recorded that they were made from a camp kettle by the blacksmith of General Albert Sidney Johnston's army at Camp Floyd, Utah, 1858, and that they were the first to be used there in a Masonic Lodge.

The Grand Master of Nevada, Joseph DeBell, issued a Dispensation February 4, 1866, for the organization of Mount Moriah Lodge at Salt Lake City. The question then rose as to the attitude to be adopted towards the Mormons. The Grand Master of Nevada vetoed the admission to the Craft of any of Mormon faith and the Lodge submitted for the time being. Application at the Annual Communication of the Grand Lodge for an unrestricted Charter was refused, but the Dispensation of the Lodge was renewed. A year later it was surrendered and a certificate of standing in the Craft issued to each member. After a refusal from the Grand Lodge of Montana the Grand Lodge of Kansas issued a Dispensation on November 25, 1867, and a Charter on October 21, 1868. At a Convention held at Salt Lake City, January 16, 1872, representatives of Wasatch, Mount Moriah and Argenta Lodges decided to organize a Grand Lodge. Officers were chosen and installed and the Grand Lodge was duly constituted. It adopted the attitude

of the Grand Lodge of Nevada and expelled one Brother from the Craft who had become a Mormon.

Utah Chapter, No. 1, Salt Lake City, was granted a Dispensation on December 13, 1872. A Charter was issued by authority of the General Grand Chapter on November 25, 1874. Utah No. 1; Ogden, No. 2; Ontario, No. 3, and Provo, No 4, were the four Chapters in existence in Utah when the Grand Chapter of the State was formed. The first Convocation was held at Salt Lake City, September 5, 1911, and Companion C. F. Jennings was chosen the first Grand High Priest.

The General Grand Council issued a Dispensation for Utah Council, No. 1, at Salt Lake City on February 13, 1892. It gave authority to Companions A. Scott Chapman, Henry Budgeford and Edwin Copperfield to communicate the Degrees, and a Council, chartered on August 21, was constituted October 30, 1894.

The Grand Encampment of the United States warranted three Commanderies in Utah, the first of which, Utah, No. 1, at Salt Lake City, was granted a Dispensation December 20, 1873, and chartered December 3, 1874. Utah, No. 1; El Monte, No. 2, and Malta, No. 3, organized the Grand Commandery of Utah at Ogden on April 19, 1910, under a Warrant issued by Sir Henry Warren Rugg, Grand Master.

Four Charters were granted to bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, on October 21, 1903, at Salt Lake City, namely, Utah Consistory, No. 1; Salt Lake Council of Kadosh, No. 1; James Lowe Chapter of Rose Croix, No. 1, and Jordon Lodge of Perfection, No. 2.

V. The Hebrew letter is ו, *vau*. The twenty-second letter in the English alphabet, of the Hebrew, numerical value of six. Its definition, a *nail*, which in form it represents, and as a Divine name connected with it is יהו, *Vezio, cum splendore* or *with brilliancy*, the *V* and *O* in Hebrew being equal. As a Roman numeral its value is five.

VACANCIES IN OFFICE. Every Masonic officer is elected and installed to hold his office for the time for which he has been elected, and until his successor shall be installed. This is in the nature of a contract between the officer and the Lodge, Chapter, or other Body which has elected him, and to its terms he signifies his assent in the most solemn manner at the time of his installation. It follows from this that to resign the office would be on his part to violate his contract. Vacancies in office, therefore, can only occur by death. Even a removal from the Jurisdiction, with the intention of permanent absence, will not vacate a Masonic office, because the person removing might change his intention, and return. For the reasons why neither resignation nor removal can vacate an office (see *Succession to the Chair*).

VAGAO or BAGAOS. Found in the Fourth Degree of the French Rite of Adoption.

VALE or VALLEY. The *vale* or *valley* was introduced at an early period into the symbolism of Freemasonry. A catechism of the beginning of the eighteenth century says that "the Lodge stands upon holy ground, or the highest hill or lowest vale, or in the vale of Jehoshaphat, or any other secret place." And Browne, who in the beginning of the nineteenth century gave a correct version of the Prestonian lectures, says that "our ancient Brethren met on the highest hills, the lowest dales, even in the valley of Jehoshaphat, or some such secret place."

Hutchinson (see *Spirit of Masonry*, page 94) has dilated on this subject, but with a mistaken view of the true import of the symbol. He says: "We place the spiritual Lodge in the vale of Jehoshaphat, implying thereby that the principles of Masonry are derived from the knowledge of God, and are established in the judgment of the Lord." And he adds: "The highest hills and lowest valleys were from the earliest times esteemed sacred, and it was supposed the spirit of God was peculiarly diffusive in those places."

It is true that worship in high places was an ancient idolatrous usage. But there is no evidence that the superstition extended to valleys. Hutchinson's subsequent reference to the Druidical and Oriental worship in groves has no bearing on the subject, for groves are not necessarily valleys. The particular reference to the valley of Jehoshaphat would seem in that case to carry an allusion to the peculiar sanctity of that spot, as meaning, in the original, the valley of the judgment of God. But the fact is that the old Freemasons did not derive their idea that the Lodge was situated in a valley from any idolatrous practise of the ancients.

Valley, in our Freemasonry, is a symbol of secrecy. And although we are not disposed to believe that the use of the word in this sense was borrowed from any meaning which it had in Hebrew, yet it is a singular coincidence that the Hebrew word for valley, *gnemeth*, signifies also *deep*, or, as Bate (*Critica Hebraea*) defines it, "whatever lies remote from sight, as counsels and designs which are deep or close." This very word is used in Job (xii, 22) where it is said that God "discovereth *deep things* out of darkness, and bringeth out to light the shadow of death."

The Lodge, therefore, is said to be placed in a valley because, the valley being the symbol of secrecy, it is intended to indicate the secrecy in which the acts of the Lodge should be concealed. And this interpretation agrees precisely with what is said in the passages already cited, where the Lodge is said to stand in the lowest vale "or any secret place." It is supported also by the present instructions in the United States, the ideas of which at least Webb derived from Preston. It is there taught that our ancient Brethren met on the highest hills and lowest vales, *the better to observe the*

approach of cowans and eavesdroppers, and to guard against surprise (see *Valley*).

VALHALLA. The North German or Scandinavian hall of the gods.

VALLEY. In the Capitular Degrees of the French Rite, this word is used instead of Orient, to designate the seat of the Chapter. Thus on such a Body a document would be dated from the *Valley of Paris*, instead of the *Orient of Paris*. The word, says the *Dictionnaire Maçonnique*, is often incorrectly employed to designate the South and North sides of the Lodge, where the expression should be "the column of the South" and "the column of the North." Thus, a Warden will address the *Brethren of his valley*, instead of the *Brethren of his column*. The valley includes the whole Lodge or Chapter; the columns are its divisions (see *Vale*).

VAN RENSSELAER, KILLIAN HENRY. Born 1799, died January 28, 1881. A native of Albany, New York State, and descendant of the well-known old Knickerbocker family, whose name he bore. He had held various positions in Craft Masonry, but in 1824 he became prominent in the Ancient and Accepted Scottish Rite, to which he devoted himself for the remainder of his life, becoming an Inspector-General on June 17, 1845. Brother Van Rensselaer commanded the Supreme Council that rebelled against the ruling of Edward A. Raymond, and thus was formed another Supreme Body in the Northern States, whose difficulties were finally overcome as were all schisms of every nature of the Ancient and Accepted Scottish Rite, on May 17, 1867. Brother Van, as he was familiarly termed, resided during the last thirty years of his life in the West, and died in California, an outlying suburb of Cincinnati, Ohio. One more sincerely devoted to the cause of Freemasonry, and without a day of relenting earnestness, will not in time be found (see *Red Cross of Rome and Constantine*).

VASSAL, PIERRE GERARD. A French physician and Masonic writer, who was born at Manosques, in France, October 24, 1769. He was intended by his parents for the Church, and entered the Seminary of Marseilles for the purpose of pursuing his ecclesiastical studies. At the commencement of the Revolution he left the school and joined the army, where, however, he remained only eighteen months. He then applied himself to the study of medicine, and pursued the practise of the profession during the rest of his life, acquiring an extensive reputation as a physician. He was elected a member of several medical societies, to whose transactions he contributed several valuable essays. He is said to have introduced to the profession the use of the *Digitalis purpurea* (dried leaves of the foxglove plant) as a remedial agent, especially in diseases of the heart. He was initiated into Freemasonry about the year 1811, and thenceforth took an active part in the Institution. He presided in the Lodge, Chapter, and Areopagus of the Sept Ecossais Réunis, meaning in French the *Seven Reunited Scottish*, with great zeal and devotion; was in 1819 elected Secretary-General of the Grand Orient, and in 1827 President of the College of Rites. He attained the Thirty-third Degree of the Ancient and Accepted Scottish Rite, and was a warm advocate of Scottish Freemasonry. But his zeal was tempered by his judgment, and he did not hesitate to denounce the errors that had crept into the system, an impartiality of criticism which greatly surprised Ragon. His principal Masonic works are *Essai historique sur l'institution du Rit Ecossais*, or *Historical Essay on the Institution of the Scottish Rite*, Paris, 1827, and a valuable historical contribution to Freemasonry entitled *Cours complet de la Maçonnerie, ou Histoire générale de l'Initiation depuis son Origine jusqu'à son institution en France*, or *Complete Course of Masonry, or General History of Initiation since its Origin up to its Institution in France*, Paris, 1832. In private life, Vassal was distinguished for his kind heart and benevolent disposition. The Lodge of Sept Ecossais Réunis presented him a medal in 1830 as a recognition of his active labors in Freemasonry. He died May 4, 1840, at Paris.

VAUGHAN, THOMAS. Wrote *Fame and Confession of the Fraternity of R. C.*, and other similar books. Pen name was *Eugenius Philalethes*.

VAULT OF STEEL. The French title is *Voute d'acier*. The French Freemasons so call the *Arch of Steel*, which see.

VAULT, SECRET. As a symbol, the *Secret Vault* does not present itself in the first Degrees of Freemasonry. It is found only in the advanced Degrees, such as the Royal Arch of all the Rites, where it plays an important part. Doctor Oliver, in his *Historical Landmarks* (volume ii, page 434), gives, while referring to the building of the second Temple, the following general detail of the Masonic legend of this vault:

> The foundations of the Temple were opened, and cleared from the accumulation of rubbish, that a level might be procured for the commencement of the building. While engaged in excavations for this purpose, three fortunate Sojourners are said to have discovered our ancient Stone of Foundation, which had been deposited in the secret crypt by Wisdom, Strength, and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons. The discovery having been communicated to the Prince, Prophet, and Priest of the Jews, the stone was adopted as the chief corner-stone of the re-edified building, and thus became in a new and more expressive sense, the type of a more excellent Dispensation. An avenue was also accidentally discovered, supported by seven pairs of pillars, perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of war that had destroyed the city. The Secret Vault, which had been built by Solomon as a secure depository for certain secrets that would inevitably have been lost without some such expedient for their preservation, communicated by a subterranean avenue with the king's palace; but at the destruction of Jerusalem the entrance having been closed by the rubbish of falling buildings, it had been discovered by the appearance of a keystone amongst the foundations of the Sanctum Sanctorum. A careful inspection was then made, and the invaluable secrets were placed in safe custody.

To support this legend, there is no historical evidence and no authority except that of the Talmudic writers. It is clearly a mythical symbol, and as such we must accept it. We cannot altogether reject it, because it is so untimately and so extensively connected with the symbolism of the Lost and the Recovered Word, that if we reject the theory of the Secret Vault, we must abandon all of that symbolism, and with it the whole of the science of Masonic symbolism. Fortunately, there is ample evidence in the present appearance of Jerusalem and its subterranean topography, to remove from any tacit and, as it were, conventional assent to the theory, features of absurdity or impossibility.

Considered simply as an historical question, there can be no doubt of the existence of immense vaults beneath the superstructure of the original Temple of Solomon. Prime, Robison, and other writers who in recent times have described the topography of Jerusalem, speak of the existence of these structures, which they visited and, in some instances, carefully examined.

After the destruction of Jerusalem by Titus, the Roman Emperor Hadrian erected on the site of the House of the Lord a Temple of Venus, which in its turn was destroyed, and the place subsequently became a depository of all manner of filth. But the Calif Omar, after his conquest of Jerusalem, sought out the ancient site, and, having caused it to be cleansed of its impurities, he directed a Mosque to be erected on the rock which rises in the center of the mountain. Fifty years afterward the Sultan Abd-el-Meluk displaced the edifice of Omar, and erected that splendid building which remains to this day, and is still incorrectly called by Christians the Mosque of Omar, but known to Mussulmans as Elkubbet-es-Sukrah, or the Dome of the Rock. This is supposed to occupy the exact site of the original Solomonic Temple, and is viewed with equal reverence by Jews and Mohammedans, the former of whom, says Prime, (*Tent Life in the Holy Land*, page 183), "have a faith that the ark is within its bosom now."

Bartlett (*Walks about Jerusalem*, page 170), in describing a vault beneath this Mosque of Omar, says: "Beneath the dome, at the southeast angle of the Temple wall, conspicuous from all points, is a small subterraneous place of prayer, forming the entrance to the extensive vaults which support the level platform of the mosque above."

Doctor Barclay (*City of the Great King*) describes in many places of his interesting topography of Jerusalem, the vaults and subterranean chambers which are to be found beneath the site of the old Temple.

Conformable with this historical account is the Talmudical legend, in which the Jewish Rabbis state that, in preparing the foundations of the Temple, the workmen discovered a subterranean vault sustained by seven arches, rising from as many pairs of pillars. This vault escaped notice at the destruction of Jerusalem, in consequence of its being filled with rubbish. The legend adds that Josiah, foreseeing the destruction of the Temple, commanded the Levites to deposit the Ark of the Covenant in this vault, where it was found by some of the workmen of Zerubbabel at the building of the second Temple.

In the earliest ages, the cave or vault was deemed sacred. The first worship was in cave temples, which were either natural or formed by art to resemble the excavations of nature. Of such great extent was this practise of subterranean worship by the nations of antiquity, that many of the forms of heathen temples, as well as the naves, aisles, and chancels of churches subsequently built for Christian worship, are said to owe their origin to the religious use of caves.

From this, too, arose the fact, that the initiation into the ancient mysteries was almost always performed in subterranean edifices; and when the place of initiation, as in some of the Egyptian temples, was really above ground, it was so constructed as to give to the neophyte the appearance, in its approaches and its internal structure, of a vault. As the great doctrine taught in the mysteries was the resurrection from the dead—as *to die* and *to be initiated* were synonymous terms—it was deemed proper that there should be some formal resemblance between a descent into the grave and a descent into the place of initiation.

"Happy is the man," says the Greek poet Pindar, "who descends beneath the hollow earth having beheld these Mysteries for he knows the end as well as the divine origin of life"; and in a like spirit Sophocles exclaims, "Thrice happy are they who descend to the shades below after having beheld the sacred Rites for they alone have life in Hades, while all others suffer there every kind of evil."

The vault was, therefore, in the ancient Mysteries, symbolic of the grave; for initiation was symbolic of death, where alone Divine Truth is to be found. The Freemasons have adopted the same idea. They teach that death is but the beginning of life; that if the first or evanescent Temple of our transitory life be on the surface, we must descend into the *secret vault* of death before we can find that sacred deposit of truth which is to adorn our second Temple of eternal life. It is in this sense of an entrance through the grave into eternal life that we are to view the symbolism of the secret vault. Like every other myth and allegory of Freemasonry, the historical relation may be true or it may be false; it may be founded on fact or be the invention of imagination; the lesson is still there, and the symbolism teaches it exclusive of the history.

V. D. S. A. Initials of a phrase in French, *Veut Dieu Saint Amour*, which may be understood as *God wills holy love.* Four words supposed to be repeated by the Fratres of the Temple during certain pauses in the ceremonies. *P. D. E. P.* refers to the Latin motto *Pro Deo et Patria*, meaning *For God and Country.*

VEADAR. The Hebrew word ואדר. That is, the second Adar. A month intercalated by the Jews every few years between Adar and Nisan, so as to reconcile the computation by solar and lunar time. It commences sometimes in February and sometimes in March.

VEDANGA. A Sanskrit word meaning Limb of the Veda. A collection of Sanskrit works on the grammar, lexicography, chronology, and ritual of the Vedic text. They are older than the Upanishads, and are placed among the Great Shasters, though not among the Sruti.

VEDAS. The most ancient of the religious writings of the Indian Aryans, and now constituting the sacred canon of the Hindus, being to them what the Bible is to the Christians, or the Koran to the Mohammedans. The word *Veda* denotes in Sanskrit, the language in which these books are written, wisdom or knowledge and comes from the verb *Veda*, which, like the Greek Οἶδα, signifies *I know.* The German *weiss* and the English *wit* came from the same root. There are four collections of these writings, each of which is called a Veda, namely, the Rig-Veda, the Yazur-Veda, the Sama-Veda, and the Atharva-Veda; but the first only is the real Veda, the others being but commentaries on it, as the Talmud is upon the Old Testament.

The Rig-Veda is divided into two parts: the *Mantras* or hymns, which are all matrical, and the *Brahmanes*, which are in prose, and consist of ritualistic

directions concerning the employment of the hymns, and the method of sacrifice. The other Vedas consist also of hymns and prayers; but they are borrowed, for the most part, from the Rig-Veda. The Vedas, then, are the Hindu canon of Scripture—his Book of the Law; and to the Hindu Freemason they are his Trestle-Board, just as the Bible is to the Christian Freemason.

The religion of the Vedas is apparently an adoration of the visible powers of nature, such as the sun, the sky, the dawn, and the fire, and, in general, the eternal powers of light. The supreme divinity was the sky, called *Varuna*, whence the Greeks got their *Ouranas;* and next was the sun, called sometimes *Savitar*, the progenitor, and sometimes *Mitra*, the loving one, whence the Persian *Mithras*. Side by side with these was *Agni*, meaning *fire*, whence the Latin *ignis*, who was the divinity coming most directly in approximation with man on earth, and soaring upward as the flame to the heavenly gods. But in this nature-worship the Vedas frequently betray an inward spirit groping after the infinite and the eternal, and an anxious search for the Divine Name, which was to be reverenced just as the Hebrew aspired after the unutterable Tetragrammaton. Bunsen (*God in History*, book iii, chapter 7) calls this "the desire—the yearning after the nameless Deity, who nowhere manifests himself in the Indian pantheon of the Vedas—the voice of humanity groping after God." One of the most sublime of the Veda hymns (*Rig-Veda*, book x, hymn 121) ends each strophe with the solemn question: "Who is the god to whom we shall offer our sacrifice?" This is the question which every religion asks; the search after the All-Father is the labor of all men who are seeking Divine Truth and Light. The Semitic, like the Aryan poet in the same longing spirit for the knowledge of God, exclaims, "Oh that I knew where I might find him, that I might come even to His seat." It is the great object of all Masonic labor, which thus shows its true religious character and design.

The Vedas have not exercised any direct influence on the symbolism of Freemasonry. But, as the oldest Aryan faith, they became infused into the subsequent religious systems of the race, and through the Zend-Avesta of the Zoroastrians, the Mysteries of Mithras, the doctrines of the Neo-platonists, and the school of Pythagoras, mixed with the Semitic doctrines of the Bible and the Talmud, they have cropped out in the mysticism of the Gnostics and the Secret Societies of the Middle Ages, and have shown some of their spirit in the religious philosophy and the symbolism of Speculative Freemasonry. To the Masonic scholar, the study of the Vedic hymns is therefore interesting, and not altogether fruitless in its results. The writings of Bunsen, of Muir, of Cox, and especially of Max Müller, will furnish ample materials for the study.

VEHMGERICHT. See *Westphalia, Secret Tribunals of.*

VEILED PROPHETS OF THE ENCHANTED REALM, MYSTIC ORDER. See *Grotto.*

VEILS, GRAND MASTERS OF THE. Three officers in a Royal Arch Chapter of the American Rite, whose duty it is to protect and defend the Veils of the Tabernacle, for which purpose they are presented with a sword. The jewel of their office is a sword within a triangle, and they bear each a banner, which is respectively blue, purple, and scarlet. The title of *Grand Master* appears to be a misnomer. It would have been better to have styled them *Masters* or *Guardians*. In the English system, the three Sojourners act in this capacity, which is a violation of all the facts of history, and completely changes the symbolism.

VEILS, PASSING THE. A rite performed as part of the Ritual of the Royal Arch Degree. In England this particular portion of the ceremony has generally been discontinued although it is still used in other countries.

VEILS, SYMBOLISM OF THE. Neither the construction nor the *symbolism of the veils* in the Royal Arch Tabernacle is derived from that of the Sinaitic. In the Sinaitic Tabernacle there were no veils of separation between the different parts, except the one white one that hung before the most holy place. The decorations of the Tabernacle were curtains, like modern tapestry, interwoven with many colors; no curtain being wholly of one color, and not running across the apartment, but covering its sides and roof. The exterior form of the Royal Arch Tabernacle was taken from that of Moses, but the interior decoration from a passage of Josephus not properly understood.

Josephus has been greatly used by the fabricators of advanced Degrees of Freemasonry, not only for their ideas of symbolism, but for the suggestion of their legends. In the Second Book of Chronicles (iii, 14) it is said that Solomon "made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon." This description evidently alludes to the single veil, which, like that of the Sinaitic Tabernacle, was placed before the entrance of the Holy of Holies. It by no means resembles the four separate and equidistant veils of the Masonic Tabernacle.

But Josephus had said (*Antiquities*, book viii, chapter iii, 3) that the King "also had veils of blue, and purple, and scarlet, and the brightest and softest linen, with the most curious flowers wrought upon them, which were to be drawn before these doors." To this description—which is a very inaccurate one, which refers, too, to the interior of the first Temple, and not to the supposed Tabernacle subsequently erected near its ruins, and which, besides, has no Biblical authority for its support—we must trace the ideas, even as to the order of the veils, which the inventors of the Masonic Tabernacle adopted in their construction of it. That Tabernacle cannot be recognized as historically correct, but must be considered, like the three doors of the Temple in the Symbolic Degrees, simply as a symbol. But this does not at all diminish its value.

The symbolism of the veils must be considered in two aspects: first, in reference to the symbolism of the veils as a whole, and next, as to the symbolism of each veil separately.

As a whole, the four veils, constituting four divisions of the Tabernacle, present obstacles to the neophyte in his advance to the most holy place where the Grand Council sits. Now he is seeking to advance to that sacred spot that he may there receive his spiritual illumination, and be invested with a knowledge of the true Divine Name. But Masonically, this Divine Name is itself but a symbol of Truth, the object, as

has been often said, of all a Freemason's search and labor. The passage through the veils is, therefore, a symbol of the trials and difficulties that are encountered and must be overcome in the search for and the acquisition of Truth.

This is the general symbolism; but we lose sight of it, in a great degree, when we come to the interpretation of the symbolism of each veil independently of the others, for this principally symbolizes the various virtues and affections that should characterize the Freemason. Yet the two symbolisms are really connected, for the virtues symbolized are those which should distinguish everyone engaged in the Divine Search.

The symbolism, according to the system adopted in the American Rite, refers to the colors of the veils and to the miraculous signs of Moses, which are described in Exodus as having been shown by him to prove his mission as the messenger of Jehovah.

Blue is a symbol of universal friendship and benevolence. It is the appropriate color of the Symbolic Degrees, the possession of which is the first step in the progress of the search for truth to be now instituted. The Mosaic sign of the serpent was the symbol among the ancients of resurrection to life, because the serpent by casting his skin, is supposed continually to renew his youth. It is the symbol here of the loss and the recovery of the *Word.*

Purple is a symbol here of union, and refers to the intimate connection of Ancient Craft and Royal Arch Masonry. Hence it is the appropriate color of the intermediate Degrees, which must be passed through in the prosecution of the search. The Mosaic sign refers to the restoration of the leprous hand to health. Here again, in this representation of a diseased limb restored to health, we have a repetition of the allusion to the loss and the recovery of the Word; the Word itself being but a symbol of Divine Truth, the search for which constitutes the whole science of Freemasonry, and the symbolism of which pervades the whole system of initiation from the first to the last Degree.

Scarlet is a symbol of fervency and zeal, and is appropriated to the Royal Arch Degree because it is by these qualities that the neophyte, now so far advanced in his progress, must expect to be successful in his search. The Mosaic sign of changing water into blood bears the same symbolic reference to a change for the better—from a lower to a higher state—from the elemental water in which there is no life to the blood which is the life itself—from darkness to light. The progress is still onward to the recovery of that which had been lost, but which is yet to be found.

White is a symbol of purity, and is peculiarly appropriate to remind the neophyte, who is now almost at the close of his search, that it is only by purity of life that he can expect to be found worthy of the reception of Divine Truth. "Blessed," says the Great Teacher, "are the pure in heart, for they shall see God." The Mosaic signs now cease, for they have taught their lesson; and the aspirant is invested with the Signet of Truth, to assure him that, having endured all trials and overcome all obstacles, he is at length entitled to receive the reward for which he has been seeking; for the Signet of Zerubbabel is a royal signet, which confers power and authority on him who possesses it.

And so we now see that the Symbolism of the Veils however viewed, whether collectively or separately, represents the laborious, but at last successful, search for Divine Truth.

VENERABLE. The title of the Worshipful Master in a French Lodge.

VENERABLE GRAND MASTER OF ALL SYMBOLIC LODGES. The Twentieth Degree of the Ancient and Accepted Scottish Rite (see *Grand Master of all Symbolic Lodges*). The *Dictionnaire Maçonnique* says that this Degree was formerly conferred on those Brethren in France who, in receiving it, obtained the right to organize Lodges, and to act as Masters or Venerables for life, an abuse that was subsequently abolished by the Grand Orient. Ragon and Vassal both make the same statement. It may be true, but they furnish no documentary evidence of the fact.

VENERABLE, PERFECT. The French title is *Venerable Parfait.* A Degree in the collection of Viany.

VENEZUELA. A republic of South America. Lodges are reported to have been instituted in Venezuela by the Grand Orient of Spain during the years prior to 1824. At that time, however, a Lodge, Logia de la Concordia Venezolana, No. 792, was opened at Angostura but was taken off the register on June 4, 1862. In 1824 also the formation of a Provincial Grand Lodge was authorized by Scotland. At Caracas Joseph Cerneau opened a Grand Lodge and a Supreme Council. In 1827 an edict against secret societies caused all the Lodges, save one, to stop work.

In 1838 the Craft revived. The National Grand Lodge of Venezuela and a Grand Orient were organized. They joined forces on January 12, 1865, as the National Grand Orient of Venezuela comprising four Bodies, Grand Lodge, Grand Chapter, Grand Consistory and Supreme Council. This Grand Orient continued work until August 18, 1916, when it dissolved voluntarily. A Supreme Council of the Scottish Rite was then formed and a Grand Lodge of the United States of Venezuela founded at Caracas. Each stated that it was entirely separate from the other, but by many this was not altogether credited and the doubt was the cause of the formation of several other Grand Bodies.

According to Brother Oliver Day Street, in 1918 seven Lodges seceded and formed the Sovereign Grand Lodge of Free and Accepted Masons for the Craft working north of the Orinoco.

In November, 1919, three Lodges, namely, Asila de la Paz, *Home of Peace,* No. 13; Virtud y Order, No. 22, and Union No. 49, established the Grand Lodge of the East. This was installed February 9, 1920, and reorganized in January 9, 1921, and controls the Lodges south of the Orinoco and the Federal States east of the Republic.

VENGEANCE. A word used in the advanced Degrees. Barruel, Robison, and the other detractors of Freemasonry, have sought to find in this word a proof of the vindictive character of the Institution. "In the degree of Kadosh," says Barruel (*Memoires* ii, page 310), "the assassin of Adoniram becomes the King, who must be slain to avenge the Grand Master

Molay and the Order of Masons, who are the successors of the Templars." No calumny was ever fabricated with so little pretension to truth for its foundation. The reference is altogether historical; it is the record of the punishment which followed a crime, not an incentive to revenge.

The word *Nekam* is used in Freemasonry in precisely the same sense in which it is employed by the Prophet Jeremiah (l, 15) when he speaks of *nikemat Jehovah, the vengeance of the Lord*—the punishment which God will inflict on evil-doers. The word is used symbolically to express the universally recognized doctrine that crime will inevitably be followed by its penal consequences. It is the dogma of all true religions; for if virtue and vice entailed the same result, there would be no incentive to the one and no restraint from the other.

VEREIN DEUTSCHER FREIMAURER. Established at Potsdam, Germany, on May 19, 1861, this Association of German Freemasons was organized to labor for the development and promotion of Masonic ideals, to further the demands of Masonic knowledge, encourage the activity of Lodges, and exercise benevolence and charity. Any member of a recognized Masonic Lodge could become a member on application and by payment of the yearly subscription he receives the journal, *Zwanglosen Mitteilungen*, every second month. This progressive Body has been a popular enterprise whose interests were judiciously fostered for many years by the President, Dr. Diedrich Bischoff, and the Secretary in Charge, Dr. J. C. Schwabe, both of Leipzig, Germany (see *Union of German Freemasons*).

VERGER. An officer in a Council of Knights of the Holy Sepulcher, whose duties are similar to those of a Senior Deacon in a Symbolic Lodge.

VERITAS. The Latin for *Truth*, a significant word in Templar Freemasonry (see *Truth*).

VERMONT. A Charter was issued November 10, 1781, for a Lodge to be instituted at Springfield, Vermont, but as meetings were held instead at Charlestown, New Hampshire, a plan was evolved to divide into two Lodges. A second Charter was applied for and granted February 2, 1788, to Faithful Lodge at Charlestown. The first Lodge then moved to Springfield and on May 14, 1795, it received permission to hold its meetings for the future at Windsor. September 19, 1831, work ceased owing to the Anti-Masonic excitement until January 10, 1850, when the Lodge was revived and its present Charter was granted by the Grand Lodge of Vermont.

On January 30, 1799, a Warrant was issued for a Mark Master Masons Lodge at Bennington. March 25, 1805, a Dispensation was granted to Jerusalem Chapter at Vergennes and a Charter on February 5, 1806. The General Grand Chapter on January 9, 1806, recognized the Grand Royal Arch Chapter of Vermont as a constituent Body. The last communication of this Grand Lodge was held in 1832 and, owing to the Morgan trouble, there was too much opposition to the Craft for it to be reorganized until 1847.

The first Council in Vermont was established by Companion Cross at Windsor, July 5, 1817. The Charter dated August 13, 1817, still exists and is claimed by Companion Drummond to be that of the first permanent Body of Select Masters. A reorganization of this and the other Councils in Vermont took place in 1849 after the cessation of the Anti-Masonic movement, and four of them organized a Grand Council, August 10, 1854, which in 1877 united with the General Grand Council.

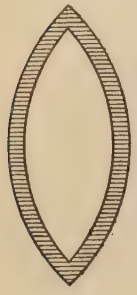
Vermont Encampment at Windsor was chartered February 23, 1821. On June 1, 1824, Sir Henry Fowle, Deputy General Grand Master, issued a Warrant for the formation of the Grand Encampment of Vermont which was constituted on June 17. On October 12, 1831, the last session was held. At the time there were four constituent Commanderies, namely, Vermont; Green Mountain, No. 2; Mount Calvary, No. 3, and LaFayette. In December, 1850, authority for a Grand Commandery of Vermont was given to three Commanderies: Mount Calvary, LaFayette, and Burlington, and it was revived January 14, 1852.

The Haswell Lodge of Perfection, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction, was chartered at Burlington on June 17, 1870. The Joseph W. Roby Council of Princes of Jerusalem and the Delta Chapter of Rose Croix were granted Charters on November 13, 1873, and the Vermont Consistory on August 19, 1874.

VERNHES, J. F. A French litterateur and Masonic writer, who was in 1821 the Venerable of the Lodge la Parfaite Humanité, or *Perfect Humanity*, at Montpellier. He wrote an *Essai sur l'Histoire de la Franche-Maçonnerie, depuis son établissement jusqu'à nos jours*, or *Essay on the History of Freemasonry since its Establishment up to our days*, Paris, 1813; and *Le Parfait Maçon ou Répertoire complet de la Maçonnerie Symbolique*, or *The Perfect Mason or Complete Repository of Symbolic Masonry*. This work was published at Montpellier, in 1820, in six numbers, of which the sixth was republished the next year, with the title of *Apologie des Maçons*. It contained a calm and rational refutation of several works which had been written against Freemasonry. Vernhes became an active disciple of the Rite of Mizraim, and published in 1822, at Paris, a defense of it and an examination of the various Rites then practised in France.

VERTOT D'AUBOEUF, RENE-AUBERT DE. The Abbé Vertot was born at the Chateau de Bennelot, in Normandy, in 1665. In 1715 the Grand Master of the Knights of Malta appointed him the Historiographer of that Order, and provided him with the Commandery of Santenay. Vertot discharged the duties of his office by writing his well-known work entitled *History of the Knights Hospitaler of Saint John of Jerusalem, afterwards Knights of Rhodes, and now Knights of Malta*, which was published at Paris, in 1726, in four volumes. It has since passed through a great number of editions, and been translated into many languages. Of this work, to which the Abbé principally owes his fame, although he was also the author of many other histories, French critics complain that the style is languishing, and less pure and natural than that of his other writings. Notwithstanding that it has been the basis of almost all subsequent histories of the Order, the judgment of the literary world is, that it needs exactitude in many of its details, and is too much influenced by the personal prejudices of the author. The Abbé Vertot died in 1735.

VESICA PISCIS. The fish was among primitive Christians a symbol of Jesus (see *Fish*). The *Vesica Piscis*, signifying literally the air-bladder of a fish, but, as some suppose, being the rough outline of a fish, was adopted as an abbreviated form of that symbol. In some old manuscripts it is used as a representation of the lateral wound of our Lord. As a symbol, it was frequently employed as a church decoration by the Freemasons of the Middle Ages. The seals of all colleges, abbeys, and other religious communities, as well as of ecclesiastical persons, were invariably made of this shape. Hence, in reference to the religious character of the Institution, it has been suggested that the seals of Masonic Lodges should also have that form, instead of the circular one now used.



VESICA PISCIS

VESSELS OF GOLD AND SILVER. These utensils for the service of the First Temple, were almost numberless, according to Josephus. He gives the accompanying list of them:

	Gold	Silver
Vessels	20,000	40,000
Candlesticks	4,000	8,000
Wine cups	80,000	.....
Goblets	10,000	20,000
Measures	20,000	40,000
Dishes	80,000	160,000
Censers	20,000	50,000
	234,000	318,000
Vestments for the priests		21,000
Musical instruments		600,000
Stoles of silver for the Levites		200,000

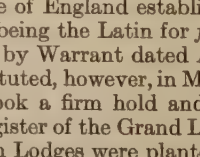
VESSELS OF GOLD AND SILVER FOR THE FIRST TEMPLE. The vessels and vestments were always protected by a Hierophylax or Guardian.

VETERANS. Associations of Freemasons "who, as such, have borne the burden and heat of the day" for at least twenty-one years' active service—in the State of Connecticut, thirty years. A number of these Societies exist in the United States, their objects being largely of a social nature, to set an example to the younger Freemasons, and to keep a watchful eye on the comfort of those whose years are becoming numbered. The assemblies are stated or casual, but in all cases annual for a Table Lodge. These Associations perpetuate friendship, cultivate the social virtues, and collate and preserve the histories and biographies of their members.

VEXILLUM BELLI. A war-flag. In classical Latin, *Vexillum* meant a flag consisting of a piece of cloth fixed on a frame or cross-tree, as contradistinguished from a *signum*, or *standard*, which was simply a pole with the image of an eagle, horse, or some other device on the top. Among the pretended relics of the Order of the Temple is one called *le drapeau de guerre, en laine blanche, à quatre raies noires;* that is, *the standard of war, of white linen, with four black rays;* and in the Statutes of the Order, the Vexillum Belli is described as being *albo nigroque palatum*, or *pales of white and black*, which is the same thing couched in the technical language of heraldry. This is incorrect. The only war-flag of the ancient Knights Templar was the Beauseant. Addison, on the title-page of his *Temple Church*, gives what he says is "the war-banner of the Order of the Temple," and which is, as in the illustration, the Beauseant, bearing in the center the blood-red Templar Cross. Some of the Masonic Templars, those of Scotland, for example, have both a Beaucenifer or Beauseant Bearer, and a Bearer of the Vexillum Belli. The difference in that instance would appear to be that the Beauseant is the plain white and black flag, and the Vexillum Belli is the same flag charged with the red cross.

VIANY, AUGUSTE DE. A Masonic writer of Tuscany, and one of the founders there of the Philosophic Scottish Rite. He was the author of many discourses, dissertations, and didactic essays on Masonic subjects. He is, however, best known as the collector of a large number of manuscript Degrees and cahiers or rituals, several of which have been referred to in this work.

TEMPLAR WAR STANDARD



BEAUSEANT WAR-FLAG

VICEROY EUSEBIUS. The name of the second officer in a Conclave of the Red Cross of Rome and Constantine.

VICTORIA. A state of the Commonwealth of Australia. The Grand Lodge of England established Australia Felix Lodge (*felix* being the Latin for *fruitful* and *lucky*) at Melbourne by Warrant dated April 2, 1841. The Lodge was constituted, however, in March 1840. The Craft at once took a firm hold and the Lodge is now No. 1 on the register of the Grand Lodge of Victoria. Scotch and Irish Lodges were planted in 1843 and 1847. Numerous others began work during the next three decades and a Provincial Grand Master, the Hon. J. E. Murray, was appointed.

In 1886 the Scotch, Irish, and English Jurisdictions controlled about 120 Lodges, all united under one Provincial Grand Master. A proposal in 1864 that Victoria should have a Grand Lodge of its own was strongly opposed by the Grand Lodge of England. The suggestion was dropped until 1876 and again until 1883 when a few of the Lodges combined to carry it to a successful issue. A Convention of delegates was held and the Masonic Union of Victoria was formed on April 27. In the following June more Lodges approved the scheme and the Grand Lodge of Victoria was founded July 2, 1883. Brother Coppin was elected Grand Master and before the end of his first year of office it had been recognized by 17 other Grand Lodges.

Those Lodges which remained faithful to the authorities in England, Scotland and Ireland united under one Provincial Grand Master, Sir. W. J. Clarke.

On March 21, 1889, the regular Grand Lodge of Victoria was constituted and succeeded in uniting all the conflicting elements in the Colony.

The Highest Hills and Lowest Valleys

VICTORIA, ALEXANDRINA. For over sixty years reigned as Queen of the United Kingdom of Great Britain and Ireland, Empress of India. Born 1819; the only child of Edward, Duke of Kent, who was Past Grand Master of Freemasons in England. Before twenty years of age Victoria was crowned Queen and during her long and glorious reign she gave unstintingly of her time, interest and personal funds to the various benevolent activities of English Freemasonry. Her death occurred in 1901, when she was succeeded by her son, Edward VII, born 1841, and who became Grand Master of the United Grand Lodge of England, in 1874. During Victoria's reign she was named the Patroness or Protectress of the Masonic Order.

VIELLE-BRU, RITE OF. In 1748, the year after the alleged creation of the Chapter of Arras by the Young Pretender, Charles Edward, a new Rite, in favor of the cause of the Stuarts, was established at Toulouse by, as it is said, Sir Samuel Lockhart, one of the Aides-de-Camp of the Prince. It was called the *Rite of Vielle-Bru*, or *Faithful Scottish Masons*. It consisted of nine Degrees, divided into three chapters as follows: *First Chapter*, 1, 2, 3. The Symbolic Degrees; 4. Secret Master. *Second Chapter*, 5, 6, 7, 8. Four *Elu Degrees*, based on the Templar system. *Third Chapter*, 9. Scientific Freemasonry. The head of the Rite was a Council of Menatzchim. In 1804 the Rite was refused a recognition by the Grand Orient of France, because it presented no moral or scientific object, and because the Charter which it claimed to have from Prince Charles Edward was not proved to be authentic. It continued to exist in the South of France until the year 1812, when, being again rejected by the Grand Orient, it fell into decay.

VIENNA, GRAND LODGE OF. See *Austria Hungary and Czecho-Slovakia.*

VILLARS, ABBE MONTFAUCON DE. He was born in Languedoc in 1653, and was shot by one of his relatives, on the high road between Lyons and Paris, in 1675. The Abbé Villars is celebrated as the author of *The Count de Gabalis, or Conversations on the Secret Sciences*, published in two volumes, at Paris, in 1670. In this work the author's design was, under the form of a romance, to unveil some of the Cabalistic mysteries of Rosicrucianism. It has passed through many editions, and has been translated into English as well as into other languages.

VINCERE AUT MORI. A Latin term that is in French, *Vaincre ou Mourir*, meaning *Conquer or die.* The motto of the Degree of Perfect Elect Freemason, the first of the *Elus* according to the Clermont or Templar system of Freemasonry.

VINDICATIONS OF MASONRY. Book by Brother Neil, 1810.

VINTON, DAVID. A distinguished lecturer on Freemasonry, and teacher of the ritual in the first quarter of the nineteenth century. His field of labors was principally confined to the Southern States, and he taught his system for some time with great success in North and South Carolina. There were, however, stains upon his character, and he was eventually expelled by the Grand Lodge of the former State. He died at Shakertown, Kentucky, in July, 1833. Vinton published at Dedham, Massachusetts, in 1816, a volume, containing Selections of Masonic, Sentimental and Humorous songs, under the title of *The Masonic Minstrel.* Of this rather trifling work no less than twelve thousand copies were sold by subscription. To Vinton's poetic genius we are indebted for that beautiful dirge commencing, *Solemn strikes the funeral chime* which became in almost all the Lodges of the United States a part of the ritualistic ceremonies of the Sublime Degree, and has been sung over the graves of thousands of departed Brethren. This contribution should preserve the memory of Vinton among the Craft, and in some measure atone for his faults, whatever they may have been. The words of this poem are appended as follows:

Solemn strikes the fun'ral chime,
Notes of our departing time;
As we journey here below
Through a pilgrimage of woe.

Mortals, now indulge a tear,
For mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave!

Here another guest we bring!
Seraphs of celestial wing,
To our fun'ral altar come,
Waft our friend and brother home.

Thee, enlarged, thy soul shall see,
What was veiled in mystery;
Heavenly glories of the place
Show his Maker face to face.

Lord of all! below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie
Take us to Thy Lodge on high.

VIOLET. This is not a Masonic color, except in some of the advanced Degrees of the Ancient and Accepted Scottish Rite, where it is a symbol of mourning, and thus becomes one of the decorations of a Sorrow Lodge. Portal (*Couleurs Symboliques*, page 236) says that this color was adopted for mourning by persons of high rank. And Campini (*Vetera Monumenta*) states that violet was the mark of grief, especially among Kings and Cardinals. In Christian art, the Savior is clothed in a purple robe during His passion; and it is the color appropriated, says Court de Gebelin (*Monde primatif* viii, page 201), to martyrs, because, like their Divine Master, they undergo the punishment of the Passion. Prevost (*Histoire des Voyages* vi, page 152) says that in China violet is the color of mourning. Among that people blue is appropriated to the dead and red to the living, because with them red represents the vital heat, and blue, immortality; and hence, says Portal, violet, which is made by an equal admixture of blue and red, is a symbol of the resurrection to eternal life. Such an idea is peculiarly appropriate to the use of violet in the advanced Degrees of Freemasonry as a symbol of mourning. It would be equally appropriate in the first Degrees, for everywhere in Freemasonry we are taught to mourn not as those who have no hope. Our grief for the dead is that of those who believe in the immortal life. The red symbol of life is tinged with the blue of immortality, and thus we would wear the violet as our mourning to declare our trust in the resurrection.

VIRGIN ISLANDS. A group of some hundred islands belonging to the Leeward Islands in the West Indies. In 1760 the "Antients" Grand Lodge of England authorized a Lodge on Virgin Gorda Island known

as Virgin Gorda Lodge, No. 82. Another was granted authority in 1763 at Tortola and a third was chartered by the "Moderns" in 1765. At the Union of 1813, however, not one of the three was placed on the Register.

Brother John Ryan was appointed Provincial Grand Master in 1777. Lodges were also chartered in these Islands by the Grand Lodges of Scotland, Pennsylvania, Denmark, France and Colon.

VIRGINIA. Mention of Freemasonry in Virginia occurs in the *Freemason's Pocket Companion* by Auld and Smellie, published in 1765. Two Lodges are mentioned therein, Royal Exchange, No. 172, at Norfolk, and No. 204, in Yorktown, and they are said to have met "1st Thursday, Dec. 1733" and "1st and 3d Wednesday; (from) Aug. 1, 1755" respectively. It has been said that the earlier date is a mistake for 1753, but probably 1733 is correct. Records also show that Norfolk Lodge was chartered on June 1, 1741, for the same place and to hold its meetings at the same times as Royal Exchange Lodge. It is therefore probable that Norfolk Lodge was instituted in place of Royal Exchange Lodge. At the instigation of Williamsburg Lodge, No. 6, a Convention was held on May 6, 1777, to arrange the formation of a Grand Lodge of Virginia. On October 13, 1778, the Grand Lodge of Ancient York Masons was constituted and John Blair was elected Grand Master. The meetings were held in Williamsburg until 1784, when the Grand Lodge removed to Richmond. That same year, General LaFayette visited Washington at Mount Vernon and took with him as a present an apron worked by Madame LaFayette herself. This apron is now in the possession of the Grand Lodge of Pennsylvania.

Royal Arch Degrees were probably worked first in Virginia under the Lodge Charters. Some think that Brother Joseph Myers introduced the system when he settled in Richmond and began the Holy Royal Arch of the Ancient and Accepted Rite which was taught in the State until 1820, when the English Degree was adopted. Brother John Dove said that substitutes had been in constant use since 1792 without evil results. It is therefore certain that Royal Arch Masonry was practised in Virginia at that date. From 1820 until 1841 the Council Degrees were under the control of a Grand Council. December 17, 1841, by general agreement, they came under the Grand Chapter. The Grand Chapter of Royal Arch Masons of Virginia was established May 1, 1808, following a suggestion from a Convention of the "Grand United Chapter of Excellent and Super-Excellent Masons of Norfolk." The new Chapter had no connection with the General Grand Royal Arch Chapter of the United States.

At the annual Convocation of the Grand Chapter of Maryland in 1827 Grand High Priest J. K. Stapleton introduced the subject of the granting of the Select Degree independent of the Grand Royal Arch Chapter. Circulars were sent out to the Grand Chapters and South Carolina in her reply mentioned a Grand Council of Princes of Jerusalem, established February 20, 1788, by Brothers Joseph Myers, Barend M. Spitzer, and A. Forst, and that the first named before his return to Europe had handed on his knowledge of the Degrees in the Cities of Virginia and Maryland. In 1817 Companion Jeremy L. Cross established a Council of Select Masters in Richmond in December. The Grand Council of Virginia, formed in December, 1820, failed to flourish during the decade 1829–39, the time of the Morgan excitement. In 1841 it was dissolved and the Degrees were once again under the control of the Chapters.

The first Encampment to be constituted in Virginia was Richmond, chartered May 5, 1823. No Dispensation had been issued. On September 17, 1847, this Charter and those of two other Encampments were annulled. This left Wheeling, No. 1, chartered September 16, 1841, the first existing Encampment of Virginia. There was, however, according to a memorial from Virginia to the 18th Triennial Convocation in 1871, an Encampment at Winchester as early as 1812 which worked under the protection of the Lodge there. The Richmond Encampment was also established at an early date and continued its work without a Charter until 1823. Sir J. G. Hankins, Grand Recorder of the Grand Commandery of Virginia, states that either Jeremy L. Cross or James Cushman proclaimed the Winchester body as the Grand Encampment of Virginia in 1823. It did not last very long and probably when it ceased to exist authority over the Encampments in the State reverted to the General Grand Encampment. In 1845 it was resolved to form a new one but the consent of the General Grand Encampment was not obtained, which was somewhat irregular. In 1871, however, application to withdraw from the General Grand Encampment was refused.

On December 18, 1874, the McDaniel Lodge of Perfection, No. 3, was granted a Charter at Norfolk. At Richmond three other bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, were chartered: Pelican Chapter of Rose Croix, No. 2, April 10, 1884; Saint Omar Council of Kadosh No. 1, May 22, 1889, and Dalcho Consistory, No. 1, at Richmond, September 6, 1889.

VIRGIN, WEEPING. See *Weeping Virgin.*

VIRTUTE ET SILENTIO. This Latin motto *By Virtue and Silence,* and *Gloria in Excelsis Deo, meaning Glory to God in the Highest,* are of the Royal Order of Scotland.

VISHNU. See *Puranas.*

VISIBLE MASONRY. In a Circular published March 18, 1775, by the Grand Orient of France, reference is made to two divisions of the Order, namely, *Visible* and *Invisible Masonry.* Did we not know something of the Masonic contentions then existing in France between the Lodges and the supreme authority, we should hardly comprehend the meaning intended to be conveyed by these words. By *Invisible Masonry* they denoted that Body of intelligent and virtuous Freemasons who, irrespective of any connection with dogmatic authorities, constituted "a Mysterious and Invisible Society of the True Sons of Light" who, scattered over the two hemispheres, were engaged, with one heart and soul, in doing everything for the glory of the Grand Architect and the good of their fellow-men. By *Visible Masonry* they meant the congregation of Freemasons into Lodges, which were often affected by the contagious vices of the age in which they lived. The former is perfect; the latter continually needs purification. The words were originally invented to effect a particular purpose, and

to bring the recusant or nonconforming Lodges of France into their Obedience. But they might be advantageously preserved, in the technical language of Freemasonry, for a more general and permanent object. Invisible Freemasonry would then indicate the abstract spirit of Freemasonry as it has always existed, while Visible Freemasonry would refer to the concrete form which it assumes in Lodge and Chapter organizations, and in different Rites and systems. The latter would be like the Material Church, or Church Militant; the former like the Spiritual Church, or Church Triumphant. Such terms might be found convenient to Masonic scholars and writers.

VISITATION, GRAND. The visit of a Grand Master, accompanied by his Grand Officers, to a subordinate Lodge, to inspect its condition, is called a *Grand Visitation*. There is no allusion to anything of the kind in the *Old Constitutions*, because there was no organization of the Order before the eighteenth century that made such an inspection necessary. But immediately after the Revival in 1717, it was found expedient, in consequence of the growth of Lodges in London, to provide for some form of visitation and inspection. So, in the very first of the Thirty-nine General Regulations, adopted in 1721, it is declared that "the Grand Master or his Deputy hath authority and right not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in any particular Lodges as Wardens, but in his presence and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other Brethren he pleaseth, to attend and act as his Wardens *pro tempore*" (*Constitutions*, 1723, page 58).

In compliance with this old regulation, whenever the Grand Master, accompanied by his Wardens and other officers, visits a Lodge in his Jurisdiction, for the purpose of inspecting its condition, the Master and officers of the Lodge thus visited surrender their seats to the Grand Master and the Grand Officers.

Grand Visitations are among the oldest usages of Freemasonry since the revival period. In the United States of America they are not now so frequently practised, in consequence of the extensive territory in which the Lodges are scattered, and the difficulty of collecting at one point all the Grand Officers, many of whom generally reside at great distances apart. Still, where it can be done, the practise of Grand Visitations should never be neglected.

The power of visitation for inspection is confined to the Grand Master and Deputy Grand Master and those holding official proxies for the purpose. The Grand Wardens possess no such prerogative. The Master must always tender the Gavel and the Chair to the Grand or Deputy Grand Master when either of them informally visits a Lodge; for the Grand Master and, in his absence, the Deputy have the right to preside in all Lodges where they may be present. But this privilege does not extend to the Grand Wardens.

VISITING BRETHREN. Every Brother from abroad, or from any other Lodge, when he visits a Lodge, must be received with welcome and treated with hospitality. He must be clothed, that is to say, furnished with an Apron, and, if the Lodge uses them as every Lodge should, with Gloves, and, if a Past Master, with the jewel of his rank. He must be directed to a seat, and the utmost courtesy extended to him. If of distinguished rank in the Order, the honors due to that rank must be paid to him.

This hospitable and courteous spirit is derived from the ancient customs of the Craft, and is inculcated in all the *Old Constitutions*. Thus, in the *Lansdowne Manuscript*, it is directed "that every Mason receive or cherish strange Fellows when they come over the Countrey, and sett them on worke, if they will worke, as the manner is; that is to say, if the Mason have any moulde stone in his place on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge." A similar regulation is found in all the other manuscripts of the Operative Masons; and from them the usage has descended to their speculative successors.

At all Lodge banquets it is of obligation that a toast or sentiment shall be emphasized "to the Visiting Brethren." To neglect this would be a great breach of decorum.

The English Constitutions (Rule 149) state that "the Master and Wardens of a Lodge are enjoined to visit other Lodges as often as they conveniently can, in order that the same usages and customs may be observed throughout the Craft, and a good understanding cultivated amongst Freemasons."

VISIT, RIGHT OF. Every affiliated Freemason in good standing has a right to visit any other Lodge, wherever it may be, as often as it may suit his pleasure or convenience; and this is called, in Masonic law, the *Right of Visit*. It is one of the most important of all Masonic privileges, because it is based on the principle of the identity of the Masonic Institution as one universal family, and is the exponent of that well-known maxim that "in every clime a Freemason may find a home, and in every land a Brother." It has been so long and so universally admitted, that we have not hesitated to rank it among the landmarks of the Order.

The admitted doctrine on this subject is, that the right of visit is one of the positive rights of every Freemason, because Lodges are justly considered as only divisions for convenience of the universal Masonic family. The right may, of course, be lost, or forfeited on special occasions, by various circumstances; but any Master who shall refuse admission to a Freemason in good standing, who knocks at the door of his Lodge, is expected to furnish some good and satisfactory reason for thus violating a Masonic right. If the admission of the applicant, whether a member or visitor, would, in his opinion, be attended with injurious consequences, such, for instance, as impairing the harmony of the Lodge, a Master would then, we presume, be justified in refusing admission. But without the existence of some such good reason, Masonic jurists have always decided that the right of visitation is absolute and positive, and inures to every Freemason in his travels throughout the world (see this subject discussed in its fullest extent in Doctor Mackey's revised *Jurisprudence of Freemasonry*).

VITRA. The representative deity of darkness in Vedic mythology, and the antagonist of Indra, as the personified light. Vitra also represents ignorance, superstition, fanaticism, and intolerance, the opponents of Freemasonry.

VIVAT. *"Vivat! vivat! vivat!"* is the acclamation which accompanies the honors in the French Rite. Bazot (*Manuel*, page 165) says it is "the cry of joy of Freemasons of the French Rite." *Vivat* is a Latin word, and signifies, literally, *May he live;* but it has been domiciliated in French, and Boiste (*Dictionnaire Universel*) defines it as "a cry of applause which expresses the wish for the preservation of any one." The French Freemasons say, "He was received with the triple vivat," to denote that "He was received with the highest honors of the Lodge."

VOGEL, PAUL JOACHIM SIGISMUND. A distinguished Masonic writer of Germany, who was born in 1753. He was at one time co-rector of the Sebastian School at Altdorf, and afterward First Professor of Theology and Ecclesiastical Counselor at Erlangen. In 1785 he published at Nuremberg, in three volumes, his *Briefe die Freimaurerei betreffend*, or, *Letters concerning Freemasonry*. The first volume treats of the Knights Templar; the second, of the Ancient Mysteries; and the third, of Freemasonry. This was, says Kloss, the first earnest attempt made in Germany to trace Freemasonry to a true, historical origin. Vogel's theory was this, that the Speculative Freemasons descended from the Operatives or Stone-Masons of the Middle Ages. The abundant evidence that more recent documentary researches have produced was then wanting, and the views of Vogel did not make that impression to which they were entitled. He has, however, the credit of having opened the way, after the Abbé Grandidier, for those who have followed him in the same field. He also delivered before the Lodges of Nuremberg, several *Discourses on the Design, Character, and Origin of Freemasonry*, which were published in one volume, at Berlin, in 1791.

VOIGT, FRIEDERICH. A Doctor of Medicine, and Professor and Senator at Dresden. He was a member of the advanced Degrees of the Rite of Strict Observance, where his Order name was *Eques à Falcone* or *Knight of the Falcon*. In 1788 he attacked Starck's Rite of the Clerks of Strict Observance, and published an essay on the subject, in the year 1788, in the *Acta Historico-Ecclesiastica* of Weimar. Voigt exposed the Roman Catholic tendencies of the new system, and averred that its object was "to cite and command spirits, to find the philosopher's stone, and to establish the reign of the millennium." His development of the Cabalistic character of the Rite made a deep impression on the Masonic world, and was one of the most effective attacks upon it made by its antagonists of the old Strict Observance.

VOISHNUVUS. Those who worship Vishnu, in white garments, and abstain from animal food. Believers in the third member of the Trimurti according to Hindu mythology, in him who was believed to be the preserver of the world, and who had undergone ten Avatars or incarnations, to wit, a bird, tortoise, wild boar, andro-lion, etc., of which the deity Krishna was the eighth incarnation in this line of Vishnu, and in which form he was supposed to be the son of Devanaguy and reared by the shepherd Nanda.

VOLTAIRE. His full name was *Jean François Marie Arouet de Voltaire*. This French philosopher, historian, dramatist, and man of letters adopted the name of François Marie Arouet de Voltaire though only the first words were his by baptism, the father, a notary, being François Arouet. Whence the name of Voltair was derived has been the cause of many perplexin speculations. One of the most famous of Frenc writers, he was born at Châtenay, near Sceau November 21, 1694. His early life was loose and varie In 1728 he became infatuated with a Madame d Chatelet. His literary works cover some ninety vo umes. In 1743, the French government despatche him on a mission to Frederick the Great, by whor he was held in high favor, and in 1750, at the reques of the King, he made his residence in Berlin, but fiv years later they quarreled, and Voltaire moved t Ferney, Switzerland. His literary talent was mos varied, and in invective he had no equal. During hi exile in England he imbibed deistical theories, whic marked his life. He was charged with atheism. Vol taire was easily misunderstood. While he attacke the fashionable atheism of his time, as well as Chris tianity, his real fight, broadly slashing as it was, an never any too courteously outlined or defined, wa probably against all persecution and oppression b any and all pampered orthodoxy. He was initiated i the Lodge of the Nine Sisters, at Paris, April 7, 1778 Benjamin Franklin and others distinguished in Free masonry were members of this famous Lodge. Frank lin at the time of Voltaire's initiation was a visito only but subsequently became Worshipful Master o the Lodge (see *Nine Sisters, Lodge of the*). Voltaire' death, on May 30, 1778, gave rise to a memorabl Lodge of Sorrow, which was held on the succeedin November 28.

VON STEUBEN, BARON FREDERICK WIL LIAM AUGUSTUS. Born November 15, 1730; die November 28, 1794. Famous General, who came t America from Prussia through the influence of Benja min Franklin in 1777 to train and organize troop of the American Revolution. He brought with hir his Masonic affiliation credentials with the rank o Past Master, to Holland Lodge, and also became member of Trinity Lodge No. 10, both of New Yor City (see *New Age*, November, 1924; *History o Freemasonry in the State of New York*, Ossian Lang pages 75, 81; *Masonry in the Formation of our Govern ment—1761–1799*, Philip A. Roth, page 81; *Builde* volume ii, page 21).

VOTING. Voting in Lodges *viva voce*, or by "aye" and "nay," is a modern innovation in America. Dur ing the Grand Mastership of the Earl of Loudoun on April 6, 1736, the Grand Lodge of England, on th motion of Deputy Grand Master Ward, adopted "a new Regulation of ten rules for explaining what con cerned the decency of Assemblies and Communica tions." The tenth of these rules is in the followin words: "The opinions or votes of the members ar always to be signified by each holding up one of hi hands; which uplifted hands the Grand Wardens ar to count, unless the number of hands be so unequa as to render the counting useless. Nor should an other kind of division be ever admitted among Ma sons" (*Constitutions*, 1738, page 178).

The usual mode of putting the question is for th presiding officer to say: "So many as are in favor wi signify the same by the usual sign of the Order," an then, when those votes have been counted, to say "So many as are of a contrary opinion will signify th same by the same sign." The votes are now counte

by the Senior Deacon in a subordinate Lodge, and by the Senior Grand Deacon in a Grand Lodge, it having been found inconvenient for the Grand Wardens to perform that duty. The number of votes on each side is communicated by the Deacon to the presiding officer, who announces the result. The same method of voting should be observed in all Masonic Bodies.

VOTING, RIGHT OF. Formerly, all members of the Craft, even Entered Apprentices, were permitted to vote. This was distinctly prescribed in the last of the Thirty-nine General Regulations adopted in 1721 (*Constitutions*, 1723, page 70). But the numerical strength of the Order, which was then in the First Degree, having now passed over to the Third, the modern rule in the United States of America, but not in England, is that the right of voting shall be restricted to Master Masons. A Master Mason may, therefore, speak and vote on all questions, except in trials where he is himself concerned as accuser or defendant. Yet by special regulation of his Lodge he may be prevented from voting on ordinary questions where his dues for a certain period—generally twelve months—have not been paid; and such a regulation exists in almost every Lodge. But no local by-law can deprive a member, who has not been suspended, from voting on the ballot for the admission of candidates, because the sixth regulation of 1721 distinctly requires that each member present on such occasion shall give his consent before the candidate can be admitted (see the above edition of the *Constitutions*, page 59). And if a member were deprived by any by-law of the Lodge in consequence of non-payment of his dues, of the right of expressing his consent or dissent, the ancient regulation would be violated, and a candidate might be admitted without the unanimous consent of all the members present. And this rule is so rigidly enforced, that on a ballot for initiation no member can be excused from voting. He must assume the responsibility of casting his vote, lest it should afterward be said that the candidate was not admitted by unanimous consent.

VOUCHING. It is a rule in Freemasonry, that a Lodge may dispense with the examination of a visitor, if any Brother present will vouch that he possesses the necessary qualifications. This is an important prerogative that every Freemason is entitled to exercise; and yet it is one which may so materially affect the well-being of the whole Fraternity, since, by its injudicious use, impostors might be introduced among the faithful, that it should be controlled by the most stringent regulations.

To vouch for one is to bear witness for him, and in witnessing to truth, every caution should be observed, lest falsehood may cunningly assume its garb. The Brother who vouches should know to a certainty that the one for whom he vouches is really what he claims to be. He should know this, not from a casual conversation, nor a loose and careless inquiry, but from *Strict Trial, due examination, or lawful information*. These are the three requisites which the instructions have laid down as essentially necessary to authorize the act of vouching. Let us inquire into the import of each.

1. *Strict Trial.* By this is meant that every question is to be asked, and every answer demanded, which is necessary to convince the examiner that the party examined is acquainted with what he ought to know, to entitle him to the appellation of a Brother. Nothing is to be taken for granted—categorical answers must be returned to all that it is deemed important to be asked; no forgetfulness is to be excused; nor is the want of memory to be considered as a valid reason for the want of knowledge. The Freemason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that Society whose secret modes of recognition he has so little valued as not to have treasured them in his memory. The *strict trial* refers to the matter which is sought to be obtained by inquiry. While there are some things which may safely be passed over in the investigation of one who confesses himself to be "rusty," because they are details which require much study to acquire and constant practise to retain, there are still other things of great importance which must be rigidly demanded.

2. *Due Examination.* If *strict trial* refers to the *matter*, *due examination* alludes to the *mode* of investigation. This must be conducted with all the necessary forms and antecedent cautions. Inquiries should be made as to the time and place of initiation as a preliminary step, the Tiler's oath of course never being omitted. Then the good old rule of "commencing at the beginning" should be pursued. Let everything go on in regular course; not is it to be supposed that the information sought was originally received. Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final decree for rejection is uttered.

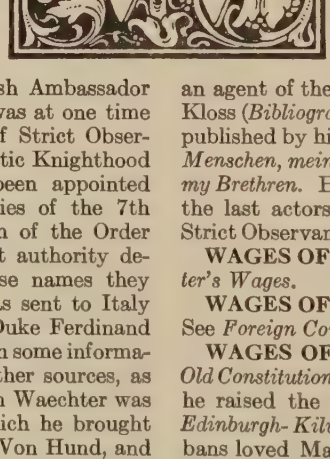
And let that decree be uttered in general terms, such as, "I am not satisfied," or "I do not recognize you," and not in more specific language, such as, "You did not answer this inquiry," or "You are ignorant on that point." The candidate for examination is only entitled to know that he has not complied generally with the requisitions of his examiner. To descend to particulars is always improper, and often dangerous. Above all, never ask what the lawyers call "leading questions," which include in themselves the answer, nor in any way aid the memory, or prompt the forgetfulness of the party examined, by the slightest hints.

3. *Lawful Information.* This authority for vouching is dependent on what has been already described. For no Freemason can lawfully give information of another's qualifications unless he has himself actually tested him But it is not every Freemason who is competent to give *lawful information*. Ignorant or unskilful Brethren cannot do so, because they are incapable of discovering truth or of detecting error. A "rusty Freemason" should never attempt to examine a stranger, and certainly, if he does, his opinion as to the result is worth nothing. If the information given is on the ground that the party who is vouched for has been seen sitting in a Lodge, care must be taken to inquire if it was a "just and legally constituted Lodge of Master Masons." A person may forget from the lapse of time, and vouch for a stranger as a Master Mason, when the Lodge in which he saw him was only opened in the First or Second Degree. Information given by letter, or through a third party, is irregular. The person giving information, the one receiving it, and the

one of whom it is given, should all be present at the time, for otherwise there would be no certainty of identity. The information must be positive, not founded on belief or opinion, but derived from a legitimate source. And, furthermore, it must not have been received casually, but for the very purpose of being used for Masonic purposes. For one to say to another, in the course of a desultory conversation, "A. B. is a Freemason," is not sufficient. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect, "I know this man to be a Master Mason, for such or such reasons, and you may safely recognize him as such." This alone will insure the necessary care and proper observance of prudence.

Lastly, never should an unjustifiable delicacy weaken the rigor of these rules. For the wisest and most evident reasons, that merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is with us reversed; so that in Freemasonry *it is better that ninety and nine true men should be turned away from the door of a Lodge, than that one Cowan should be admitted.*

VOYAGES. The French Freemasons thus call some of the proofs and trials to which a candidate is subjected in the course of initiation into any of the Degrees. In the French Rite, the voyages in the Symbolic Degrees are three in the first, five in the second and seven in the third. Their symbolic designs are briefly explained by Ragon (*Cours des Initiations*, pages 90, 132) and Lenoir (*La Franche-Maçonnerie*, page 263): The voyages of the Entered Apprentice are now, as they were in the Ancient Mysteries, the symbol of the life of man. Those of the Fellow-Craft are emblematic of labor in the search of knowledge. Those of the Master Mason are symbolic of the pursuit of crime, the wandering life of the criminal, and his vain attempts to escape remorse and punishment. It will be evident that the ceremonies in all the Rites of Freemasonry, although under a different name, lead to the same symbolic results.



W. The twenty-third letter of the English alphabet, which originated in the Middle Ages, is a double *V*, and is peculiar to the English, German, and Dutch alphabets.

W.·. An abbreviation of *Worshipful*, of *West*, of *Warden*, and of *Wisdom.*

WAECHTER, EBERHARD, BARON VON. Lord of the Chamber to the King of Denmark, and Danish Ambassador at Ratisbon; was born in 1747. He was at one time a very active member of the Rite of Strict Observance, where he bore the characteristic Knighthood name of *Eques à cerasо*, and had been appointed as Chancellor of the German Priories of the 7th Province. When the spiritual schism of the Order made its vast pretensions to a secret authority derived from unknown superiors, whose names they refused to divulge, Von Waechter was sent to Italy by the old Scottish Lodge of which Duke Ferdinand was Grand Master, that he might obtain some information from the Pretender, and from other sources, as to the true character of the Rite. Von Waechter was unsuccessful, and the intelligence which he brought back to Germany was unfavorable to Von Hund, and increased the embarrassments of the Strict Observance Lodges. But he himself lost reputation. A host of enemies attacked him. Some declared that while in Italy he had made a traffic of Freemasonry to enrich himself; others that he had learned and was practising magic; and others again that he had secretly attached himself to the Jesuits. Von Waechter stoutly denied these charges; but it is certain that, from being in very moderate circumstances, he had, after his return from Italy, become suddenly and unaccountably rich. Yet Mossdorf says that he discharged his mission with great delicacy and judgment. Thory, quoting the *Beytrag zur neuesten Geschicte*, or the *Bearer of New History* (page 150) says that in 178 he proposed to give a new organization to the old Templar system of Freemasonry, on the ruins, perhaps of both branches of the strict Observance, and declared that he possessed the true secrets of the Order. His proposition for a reform was not accepted by the German Freemasons because they suspected that he was an agent of the Jesuits (*Acta Latomorum* i, page 152). Kloss (*Bibliographie*, No. 622b) gives the title of a work published by him in 1822 as *Worte der Wahrheit an die Menschen, meine Brüder, Word of Truth on Humanity my Brethren.* He died May 25, 1825, one, perhaps, of the last actors in the great Masonic drama of the Strict Observance.

WAGES OF A MARK MASTER. See *Mark Master's Wages.*

WAGES OF A MASTER MASON, SYMBOLIC. See *Foreign Country.*

WAGES OF OPERATIVE MASONS. In all the *Old Constitutions* praise is given to Saint Alban because he raised the wages of the Freemasons. Thus the *Edinburgh-Kilwinning Manuscript* says: "Saint Albans loved Masons well and cherished them much and made their pay right good, standing by as the realme, did, for he gave them iis. a week, and 3*d.* to their cheer; for before that time, through all the land a Mason had but a penny a day and his meat, until Saint Alban amended it."

We may compare this rate of wages in the third century with that of the fifteenth, and we will be surprised at the little advance that was made.

In Grosse and Astle's *Antiquarian Repertory* (iii, page 58), will be found an extract from the Roll of Parliament, which contains a Petition, in the year 1443, to Parliament to regulate the price of labor. In it are the following items:

And yt from the Fest of Ester unto Mighelmasse ye wages of eny free Mason or maister carpenter exceed not by the day iiiid., with mete and drynk, and withoute mete and drink vd., ob.

A Maister Tyler or Sclatter, rough mason and meen carpenter, and other artificers concernyng beldyng, by the day iiid., with mete and drynk, and withoute mete and drynke, iiid., ob.

And from the Fest of Mighelmasse unto Ester, a free Mason and a maister carpenter by the day iiid., with mete and drynk, without mete and drink, iiid., ob.

Tyler, meen carpenter, rough mason, and other artificers aforesaid, by the day iid., ob, with mete and drynk, withoute mete and drynk iiiid., and every other werkeman and laborer by the day id., ob, with mete and drynk, and withoute mete and drink iiid., and who that lasse deserveth, to take lasse.

WAGES OF THE WORKMEN AT THE TEMPLE. Neither the Scriptures, nor Josephus, give us any definite statement of the amount of wages paid, nor the manner in which they were paid, to the workmen who were engaged in the erection of King Solomon's Temple. The cost of its construction, however, must have been immense, since it has been estimated that the edifice alone consumed more gold and silver than at present exists upon the whole earth; so that Josephus very justly says that "Solomon made all these things for the honor of God, with great variety and magnificence, sparing no cost, but using all possible liberality in adorning the Temple."

We learn, as one instance of this liberality, from the Second Book of Chronicles, that Solomon paid annually to the Tyrian Freemasons, the servants of Hiram, "twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil." The *bath* was a measure equal to seven and a half gallons wine measure; and the *cor* or *chomer*, which we translate by the indefinite word *measure*, contained ten baths; so that the corn, wine, and oil furnished by King Solomon, as wages to the servants of Hiram of Tyre, amounted to one hundred and ninety thousand bushels of the first and one hundred and fifty thousand gallons each of the second and third. The sacred records do not inform us what further wages they received, but we elsewhere learn that King Solomon gave them as a free gift a sum equal to more than thirty-two millions of dollars. The whole amount of wages paid to the Craft is stated to have been about six hundred and seventy-two millions of dollars; but we have no means of knowing how that amount was distributed; though it is natural to suppose that those of the most skill and experience received the highest wages. The Harodim, or chiefs of the workmen, must have been better paid than the Ish Sabal, or mere laborers.

The legend-makers of Freemasonry have not been idle in their invention of facts and circumstances in relation to this subject, the whole of which have little more for a foundation than the imaginations of the inventors. They form, however, a part of the legendary history of Freemasonry, and are interesting for their ingenuity, and sometimes even for their absurdity (see *Penny*).

WAHABITES. A Mohammedan sect, established about 1740, dominant through the greater part of Arabia. Their doctrine was reformatory, to bring back the observances of Islam to the literal precepts of the Koran. Mecca and Medina were conquered by them. The founder of Ibn-abd-ul-Wahab, son of an Arab Sheik, born in the latter part of the seventeenth century, and died 1787. Their teachings were received by the Mussulman population of India, and much uneasiness has been feared therefrom.

WALES. The earliest Lodges in Wales were two at Chester and one at Congelton, all three established in 1724, and Doctor Anderson records that Grand Master Inchiquin granted a Deputation, May 10, 1727, to Hugh Warburton, to be Provincial Grand Master of North Wales, and another, June 24th in the same year, to Sir Edward Mansel, to be Provincial Grand Master of South Wales (*Constitutions*, 1738, page 191). Wales forms a part of the Masonic obedience of the Grand Lodge of England, and the Fraternity there has been directly governed by four Provincial Grand Lodges, namely, North Wales, South Wales, Eastern Division, and Western Division.

WALES, PRINCES OF. From 1737 no less than nineteen princes of Great Britain and Ireland have been admitted as Freemasons, four being Princes of Wales:

Frederick Lewis, 20th Prince of Wales, was initiated at the Palace of Kew, November 5, 1737 by Doctor Desaguliers, and the Book of Constitutions of 1737 was dedicated to him.

February 6, 1787, George Augustus Frederick, 22nd Prince of Wales, was made a Freemason in London by the Most Worshipful Grand Master, the Duke of Cumberland. The Prince of Wales was elected Grand Master in 1790. There is in the museum at Washington, District of Columbia, of the Supreme Council, Ancient and Accepted Scottish Rite, a copper medal or token bearing the date November 24, 1790, and the inscription "Prince of Wales was elected G. M." with the motto "Amor, Honor et Justicia" (Love, Honor and Justice) commemorating the election of the Prince of Wales as Grand Master. He was installed in 1792; but on assuming the Regency, 1812, the office was vacated, and he became Patron. As George IV, he accepted the title of Grand Patron from 1820; and whilst Prince of Wales, 1787–1820, was Worshipful Master of the Prince of Wales Lodge, London, Sir Samuel Hulse being the Deputy Master for that period.

Albert Edward, 23rd Prince of Wales, later King Edward VII, was initiated at Stockholm by the King of Sweden, in 1868. The rank of Past Grand Master of England was conferred upon him in 1870, but on the resignation of the Marquis of Ripon, he accepted the chair, and was installed as Most Worshipful Grand Master at the Albert Hall, London, by the Earl of Carnarvon, April 28, 1875. He served as Worshipful Master in the Apollo University Lodge, Oxford, the Royal Alpha Lodge, London, and from 1874 was Worshipful Master of the famous Prince of Wales Lodge, No. 259. In the Grand Lodges of Scotland and Ireland he was a Patron and an honorary member of the Lodge of Edinburgh, No. 1; and also a member and Patron of the Supreme Council of the 33rd Degree for England, as well as Grand Master of the Convent General of Knights Templar.

On May 2, 1919, H. R. H. Edward A. C. G. 24th Prince of Wales, was initiated at an Emergency Meeting of the Household Brigade Lodge No. 2614, London, and raised a Master Mason on June 24,

1919, installed as Senior Grand Warden of the United Grand Lodge of England, October 25, 1922, and as Provincial Grand Master of Surrey, July, 1924.

WALLACE, GENERAL LEWIS. American writer and soldier in the Mexican and Civil Wars. Born April 10, 1827; died February 15, 1905. Member of Montgomery Lodge No. 50, Crawfordsville, Indiana (see *New Age Magazine*, February, 1924). Author of the famous novel, *Ben Hur, a Tale of the Christ.* Governor of New Mexico, 1880; Minister to Turkey, 1881–5.

WALLACE HEATON MANUSCRIPT. Brother Wallace Heaton of London in 1926 discovered this manuscript, of the period from 1695 to 1715, which bears his name and is now possessed by the Grand Lodge of England. A description of it by Brother H. Poole was published in the *Masonic Record*, beginning July, 1927 (page 192). There are six strips of parchment sewn into a roll about fourteen feet long and some seven inches wide. The text is in the main of normal style but Brother Poole notes a most interesting feature in that this version contains the peculiar variations of the *Dowland Manuscript.*

WALLACHIA, GRAND SCOTTISH DEGREE OF. Found in Fustier's lists.

WANAMAKER, JOHN. Famous American merchant, giving employment in two stores to more than 12,000 people. Born July 11, 1838; died December 12, 1922. U. S. Postmaster-General, 1889-93. He was made a Freemason "at sight" on March 30, 1898, by the Grand Lodge of Pennsylvania, and later received the Thirty-third Degree (see *New Age*, March 1925).

WANDS. Doctor Oliver, under this title in his *Dictionary*, refers to the three scepters which, in the Royal Arch system of England, are placed in a triangular form beneath the canopy in the East, and which, being surmounted respectively by a crown, an All-seeing eye, and a miter, refer to the regal, the prophetical, and the sacerdotal offices. In his *Landmarks* he calls them *scepters*. But *rod* or *wand* is the better word, because, while the *scepter* is restricted to the insignia of Kings, the *rod* or *wand* was and still is used as an indiscriminate mark of authority for all offices.

WARDENS. In every Symbolic Lodge, there are three principal officers, namely, a Master, a Senior Warden, and a Junior Warden. This rule has existed ever since the revival, and for some time previous to that event, and is so universal that it has been considered as one of the landmarks. It exists in every country and in every Rite. The titles of the officers may be different in different languages, but their functions as presiding over the Lodge in a tripartite division of duties, are everywhere the same. The German Masons call the two Wardens *erste* and *zweite Aufseher;* the French, *premier* and *second Surveillant;* the Spanish, *primer* and *segundo Vigilante;* and the Italians, *primo* and *secondo Sorvegliante.*

In the various Rites, the positions of these officers vary. In the American Rite, the Senior Warden sits in the West and the Junior in the South. In the French and Scottish Rites, both Wardens are in the West, the Senior in the Northwest and the Junior in the Southwest; but in all, the triangular position of the three officers relatively to each other is preserved; for a triangle being formed within the square of the Lodge, the Master and Wardens will each occupy one of the three points.

The precise time when the presidency of the Lodge was divided between these three officers or when they were first introduced into Freemasonry, is unknown. The Lodges of Scotland, during the Operative *régime*, or era, were governed by a Deacon and one Warden. The Earl of Cassilis was Master of Kilwinning in 1670, though only an Apprentice. This seems to have been not unusual, as there were cases of Apprentices presiding over Lodges. The Deacon performed the functions of a Master, and the Warden was the second officer, and took charge of and distributed the funds. In other words, he acted as a Treasurer. This is evident from the Minutes of the Edinburgh Lodge, published by Brother Lyon. But the head of the Craft in Scotland at the same time was called the *Warden General.* This regulation, however, does not appear to have been universal even in Scotland, for in the Mark Book of the Aberdeen Lodge, under date of December 27, 1670, which was published by Brother W. J. Hughan in the *Voice of Masonry*, February, 1872, we find there a Master and Warden recognized as the presiding officers of the Lodge in the following Statute: "And lykwayse we all protest, by the oath we have made at our entrie, to own the Warden of our Lodge as the next man in power to the Maister, and in the Maister's absence he is full Maister."

Some of the English manuscript Constitutions recognize the offices of Master and Wardens. Thus the *Harleian Manuscript*, No. 1942, whose date is supposed to be about 1670, contains the "new articles" said to have been agreed on at a General Assembly held in 1663, in which is the following passage: "That for the future the sayd Society, Company and Fraternity of Free Masons shal bee regulated and governed by one Master & Assembly & Wardens, as y^{e} said Company shall think fit to chose, at every yearely General Assembly."

As the word *Warden* does not appear in the earlier manuscripts, it might be concluded that the office was not introduced into the English Lodges until the latter part of the seventeenth century. Yet this does not absolutely follow. For the office of Warden might have existed, and no statutory provision on the subject have been embraced in the general charges which are contained in those manuscripts, because they relate not to the government of Lodges, but the duties of Freemasons. This of course, is conjectural; but the conjecture derives weight from the fact that Wardens were officers of the English Gilds as early as the fourteenth century. In the Charters granted by Edward III, in 1354, it is permitted that these companies shall yearly elect for their government "a certain number of Wardens."

To a list of the Companies of the date of 1377 is affixed what is called the *Oath of the Wardens of Crafts*, of which this is the commencement: "Ye shall swere that ye shall wele and treuly oversee the Craft of—— whereof ye be chosen Wardeyns for the year." It thus appears that the Wardens were at first the presiding officers of the Gilds.

At a later period, in the reign of Elizabeth, we find that the chief officer began to be called *Master;* and in the time of James I, between 1603 and 1625, the Gilds were generally governed by a Master and Wardens.

An ordinance of the Leather-Sellers Company at that time directed that on a certain occasion "the Master and Wardens shall appear in state."

It is not, therefore, improbable that the government of Masonic Lodges by a Master and two Wardens was introduced into the regulations of the Order in the seventeenth century, the "new article" of 1663 being a statutory confirmation of a custom which had just begun to prevail.

Senior Warden. He is the second officer in a Symbolic Lodge, and governs the Craft in the hours of labor. In the absence of the Master he presides over the Lodge, appointing some Brother, not the Junior Warden, to occupy his place in the West. His jewel is a level, a symbol of the equality which exists among the Craft while at labor in the Lodge. His seat is in the West, and he represents the column of Strength. He has placed before him, and carries in all processions, a column, which is the representative of the right-hand pillar that stood at the porch of King Solomon's Temple. The Junior Warden has a similar column, which represents the left-hand pillar. During labor the column of the Senior Warden is erect in the Lodge, while that of the Junior is recumbent. At refreshment, the position of the two columns is reversed.

Junior Warden. The duties of this officer have already been described (see *Junior Warden*).

There is also an officer in a Commandery of Knights Templar, the fifth in rank, who is styled *Senior Warden.* He takes an important part in the initiation of a candidate. His jewel of office is a triple triangle, the emblem of Deity.

WARDENS' COLUMNS. See articles on *Columns* and *Columns, The Wardens'.*

WARDENS, GRAND. See *Grand Wardens.*

WARDER. The literal meaning of *Warder* is one who keeps watch and ward. In the Middle Ages, the Warder was stationed at the gate or on the battlements of the castle, and with his trumpet sounded alarms and announced the approach of all comers. Hence the Warder in a Commandery of Knights Templar bears a trumpet, and his duties are prescribed to be to announce the approach and departure of the Eminent Commander, to post the sentinels, and see that the Asylum is duly guarded, as well as to announce the approach of visitors. His jewel is a trumpet and crossed swords engraved on a square plate.

WAR, FREEMASONRY IN. The question how Freemasons should conduct themselves in time of war, when their own country is one of the belligerents, is an important one. Of the political course of a Freemason in his individual and private capacity there is no doubt. The Charges declare that he must be "a peaceable subject to the civil powers, and never be concerned in plots and conspiracies against the peace and welfare of the nation" (*Constitutions*, 1723, page 50).

But so anxious is the Order to be unembarrassed by all political influences, that treason, however discountenanced by the Craft, is not held as a crime which is amenable to Masonic punishment. For the same charge affirms that "if a Brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible."

The Freemason, then, like every other citizen, should be a patriot. He should love his country with all his heart; should serve it faithfully and cheerfully; obey its laws in peace; and in war should be ever ready to support its honor and defend it from the attacks of its enemies. But even then the benign principles of the Institution extend their influence, and divest the contest of many of its horrors. The Freemason fights, of course, like every other man, for victory; but when the victory is won, he will remember that the conquered foe is still his Brother.

On the occasion, of a Masonic banquet given immediately after the close of the Mexican War to General Quitman by the Grand Lodge of South Carolina, that distinguished soldier and Freemason remarked that, although he had devoted much of his attention to the nature and character of the Masonic Institution, and had repeatedly held the highest offices in the gift of his Brethren, he had never really known what Freemasonry was until he had seen its workings on the field of battle.

But as a collective and organized body—in its Lodges and its Grand Lodges—it must have nothing to do with war. It must be silent and neutral. The din of the battle, the cry for vengeance, the shout of victory, must never penetrate its portals. Its dogmas and doctrines all teach love and fraternity; its symbols are symbols of peace; and it has no place in any of its rituals consecrated to the inculcation of human contention.

Brother C. W. Moore, in his *Biography of Thomas Smith Webb*, the great American ritualist, mentions a circumstance which occurred during the period in which Webb presided over the Grand Lodge of Rhode Island, and to which Moore, in the opinion of Doctor Mackey, inconsiderately has given his hearty commendation. The United States was engaged at that time in a war with England. The people of Providence having commenced the erection of fortifications, the Grand Lodge volunteered its services; and the members, marching in procession as a Grand Lodge to the southern part of the town, erected a breastwork, to which was given the name of Fort Hiram (see *Fort Masonic*). Doctor Mackey doubted the propriety of the act. While, to repeat what has been just said, every individual member of the Grand Lodge as a Freemason, was bound by his obligation to be "true to his government " and to defend it from the attacks of its enemies, it was, says Doctor Mackey, unseemly, and contrary to the peaceful spirit of the Institution, for any organized body of Freemasons, organized as such to engage in a warlike enterprise. But the patriotism, if not the prudence of the Grand Lodge, cannot be denied.

Since writing this paragraph, Doctor Mackey met in Brother Murray Lyon's *History of the Lodge of Edinburgh* (page 83) with a record of the Grand Lodge of Scotland, which in his judgment sustained the view that he has taken. In 1777, recruits were being enlisted in Scotland for the British Army, which was to fight the Americans in the War of the Revolution, which had just begun. Many of the Scotch

Lodges offered, through the newspapers, bounties to all who should enlist. But on February 2, 1778, the Grand Lodge passed a resolution, which was published on the 12th, through the Grand Secretary, in the following circular:

At a quarterly meeting of the Grand Lodge of Scotland, held here the second instant, I received a charge to acquaint all the Lodges of Scotland holding of the Grand Lodge that the Grand Lodge has seen with concern advertisements in the public newspapers, from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition that all such recruits shall be admitted to the freedom of Masonry. The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed Brethren; and the second they regard as a prostitution of our Order, which demands the reprehension of the Grand Lodge. Whatever share the Brethren may take as individuals in aiding these levies, out of zeal to serve their private friends or to promote the public service, the Grand Lodge considered it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business as a collective Body. For Masonry is an Order of Peace, and it looks on all mankind to be Brethren as Masons, whether they be at peace or at war with each other as subjects of contending countries. The Grand Lodge therefore strongly enjoins that the practise may be forthwith discontinued. By order of the Grand Lodge of Scotland. W. Mason, Gr. Sec.

Of all human institutions, Freemasonry is the greatest and purest Peace Society. And this is because its doctrine of universal peace is founded on the doctrine of a universal brotherhood.

WARLIKE INSTRUMENT. In the ancient initiations, the aspirant was never permitted to enter on the threshold of the Temple in which the ceremonies were conducted until, by the most solemn warning, he had been impressed with the necessity of secrecy and caution. Thus the use, for this purpose, of a *warlike instrument* in the First Degree of Freemasonry, is intended to produce the same effect. A sword has always been employed for that purpose; and to substitute the point of the compasses, taken from the altar at the time, is an improper sacrifice of symbolism to the convenience of the Senior Deacon. The compasses are peculiar to the Third Degree. In the earliest instructions of the eighteenth century it is said that the entrance is "upon the point of a sword, or spear, or some warlike instrument."

Krause (*Kunsturkunden* ii, page 142), in commenting on this expression, has completely misinterpreted its signification. He supposes that the sword was intended as a sign of jurisdiction now assumed by the Lodge. But the real object of the ceremony is to teach the neophyte that as the sword or warlike instrument will wound or prick the flesh, so will the betrayal of a trust confided wound or prick the conscience of him who betrays it.

WARRANT OF CONSTITUTION. The document which authorizes or gives a Warrant to certain persons therein named to organize and constitute a Lodge, Chapter, or other Masonic Body, and which ends usually with the formula, "for which this shall be your sufficient Warrant."

The practise of granting Warrants for the Constitution of Lodges, dates only from the period of the Revival of Freemasonry in 1717. Previous to that period "a sufficient number of Brethren," says Preston (*Illustrations*, edition of 1792, page 248), "met together within a certain district, had ample power to make Masons, and discharge every duty of Masonry without a Warrant of Constitution." But in 1717 a regulation was adopted "that the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a Warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such Warrant no Lodge should be hereafter deemed regular or constitutional."

Consequently, ever since the adoption of that regulation, no Lodge has been regular unless it is working under such an authority. The word *Warrant* is appropriately used, because in its legal acceptation it means a document giving authority to perform some specified act.

In England, the Warrant of Constitution emanates from the Grand Master; in the United States, from the Grand Lodge. In America, the Grand Master grants only a dispensation to hold a Lodge, which may be revoked or confirmed by the Grand Lodge; and in the latter case, the Warrant will then be issued. The Warrant of Constitution is granted to the Master and Wardens, and to their successors in office. It continues in force only during the pleasure of the Grand Lodge, and may, therefore, at any time be revoked, and the Lodge dissolved by a vote of that Body, or it may be temporarily arrested or suspended by an edict of the Grand Master. This will, however, never be done, unless the Lodge has violated the ancient landmarks or failed to pay due respect and obedience to the Grand Lodge or to the Grand Master. At the formation of the first Lodges in a number of the States in the South and Middle West, the Grand Lodges of other States granted both Dispensations and Charters.

When a Warrant of Constitution is revoked or recalled, the jewels, furniture, and funds of the Lodge revert to the Grand Lodge.

Lastly, as a Lodge holds its communications only under the authority of this Warrant of Constitution, no Lodge can be opened, or proceed to business, unless it be present. If it be mislaid or destroyed, it must be recovered or another obtained; and until that is done, the Communications of the Lodge must be suspended; and if the Warrant of Constitution be taken out of the room during the session of the Lodge, the authority of the Master instantly ceases.

Some pertinent comments upon the early use of significant and frequently employed words to be found in the documents of Freemasonry are discussed by Brother W. J. Chetwode Crawley (see *Caementaria Hibernica*, Fasciculus ii). We condense these herewith on the words *Warrant*, *Constitution*, *Deputation*, and *Regular*. The earliest mention of the word *Warrant* in connection with Grand Lodge is found in Number VIII of the *General Regulations* of 1721, comprised in *Doctor Anderson's Constitutions*, 1723, where the Brethren are warned that "they must obtain the Grand Master's Warrant to join in forming a new Lodge, and that he must approve of them by his

Warrant, which must be signify'd to the other Lodges." The provision is in the first *Irish Code*, 1730, but condensed by the Grand Secretary, Brother John Pennell. The Minutes of the Grand Lodge of Munster for John the Baptist's Day, 1730, show that Grand Lodge considered the petitions of Brethren at Waterford and Clonmell "to have a Warrant from our Grand Lodge for assembling and holding Regular Lodges." Both passages and context allow no doubt that the word *Warrant* is used in its etymological sense of permission, and not in its secondary sense of a permanent document embodying that authorization. This permission was involved in the formal Constitution of the Lodge by the Grand Master, or, failing him, by a Brother, to whom he issued a written Deputation for the purpose. This document has often and mistakenly been called the *Warrant*, or *Charter*, by Brethren familiar with the legal qualities that form a Charter, and who were unable to distinguish between a Warrant or general authorization of 1723, and Warrant or permanent documents of today.

The words *Constitution* and *Deputation* had similar development. The Constitution and Deputation of 1723 meant a ceremony; the Constitution of fifty years later often, not always, meant a document. The Deputation of 1723 meant entrusting duties to one who stood for the Grand Master; the Deputation displayed today, with just pride, in certain old Lodges, is a document delegating those temporary duties.

The word *Regular*, too, has had a modern connotation attributed to it that has helped to increase the confusion. It simply meant, in the first instance, that the Lodge to which it was applied had come under the jurisdiction—*sub regula*—of the Grand Lodge, in contradistinction to Lodges which had not so submitted themselves. These latter Lodges were not necessarily clandestine or irregular. They were only non-regular in that they were outside the jurisdiction of the recently formed Grand Lodge but many, with hasty judgment, have assumed that all Brethren who, in those early days, were not regular, must be irregular; a judgment far from truth. Evidence of the existence of legitimate non-regular Lodges has multiplied of late years. The Lodge at Warrington, in which Elias Ashmole was initiated in 1646, once stood well-nigh alone as an accredited example. Today we have even more striking examples in the Lodge discovered by Brother Edward Condor to have been held in 1636 under the auspices of the Masons Company, in London, and in the Lodge at Chester, to which Randle Holme belonged in 1688, and which Brother W. H. Rylands has proved to have been a Speculative Lodge. The Irish Lodge, traditionally held at Donneraile, in which the Honorable Elizabeth Saint Leger was initiated before 1713, belonged to the same category.

The old Lodge at Alnwick, apparently an Operative survival, has left By-laws dated 1701, and Minutes dated 1703. The Lodge at Swalwell, in Durham, possessing records from 1725, did not become Regular by exhibiting a Constitution from the Grand Lodge of England until 1735. Evidence is not wanted of similar neighboring Lodges which failed to follow the Lodge at Swalwell even in this tardy submission to the Grand Lodge in London. When we passed in review the series of Masonic Manuals published by Brother William Smith in 1735 and 1736, we find a flourishing Lodge at Hexhan mentioned in the Book M. (see introduction to the *Pocket Companion*, 1735). This Lodge according to Brother John Lane, never became Regular by coming under the jurisdiction of the Grand Lodge of England. Similarly, Doctor Stukely's Lodge at Grantham, in Lincolnshire, never became Regular, though we knew from his *Diary* that it existed under his tutelage from 1726 to 1730.

As a matter of history, all Lodges before 1717 existed under like conditions. Those Time Immemorial Lodges continuing work after Grand Lodge was founded, came gradually and voluntarily under its jurisdiction, if they did so at all. Such of them as remained aloof did not forfeit their right to be regarded as Lodges of Freemasons. They were Non-Regular Lodges. Reference to the ecclesiastical use of the word Regular will help to make its original Masonic use clear. In the Roman Catholic Church the clergy were divided into two great sections—the Monastic and the Parochial. The Monastic clergy are alone entitled to be styled Regular, as being under the Rule—*sub regula*—of their special Order. Parochial clergy are styled Non-Regular, or Secular. It would be the height of inconsequence to style them Irregular. Each of these verbal misconceptions is trifling in itself, and obvious when pointed out. In the aggregate, they have generally helped to obscure the origin of the now universal practise of holding no Lodge to be Regular unless it possesses a permanent Charter embodying its rights. This is the Irish use.

We have seen that the issuing of permanent Warrants or Charters to its supporting Lodges formed no part of the theory of Constitution contemplated by the Grand Lodge of England. When the first Warrant was issued by the Grand Lodge of Ireland, the step was along a new path. No precedent could be discerned in the Sister Grand Lodge of England for either the theory or the practise. The growth of our mother tongue has been almost imperceptible during the generations that have passed since the first book of Constitutions was published by Brother James Anderson. Yet the interval has been long enough to impart confusion into the terminology of our history. No student can afford to be ignorant or careless of the ceaseless changes of meaning in the words of a living language. The words *Warrant*, *Constitution* and *Regular* connote many things today which our forefathers had not in view at the Revival of 1717.

WAR RELIEF ASSOCIATION, MASONIC. An early organized Body inspired by Brother William B. Melish, Cincinnati, Ohio, who during the World War, November 14, 1914, to June 1, 1920, collected $140,011.29 for the relief of widows and orphans of Freemasons of the foreign nations and disbursed the fund through the Masonic authorities in France, England, Belgiun, Italy, Serbia, Switzerland, and Greece, and mainly to Masonic orphanages of France, Belgium and Serbia. The cost of administration was less than the savings bank interest earned and the officers and trustees served without salaries. From this fund was contributed $5,000 to the rebuilding of a public hospital at Jerusalem, to which a like sum was given by the Grand Priory, Order of the Temple, England. American Knights Templar while expending $150,000 on foreign orphans, also contributed $20,783.91 to Brother Melish's fund, twenty-seven

Grand Lodges gave $52,120.61; Royal Arch Masons, $27,363.68; Mystic Shrine, $29,557.91, and others were also generous (see *Proceedings*, Imperial Council, 1920, page 284).

WARREN, GENERAL JOSEPH. Grand Master of Massachusetts from December 27, 1759, to June 17, 1775, a statesman of foresight and judgment, President of the Provincial Congress and Major General in the Revolutionary War. Born June 11, 1741, Roxbury, Massachusetts; graduated from Harvard College in 1759; began the practise of medicine in 1763, noted for his success in the smallpox epidemic at Boston in 1764. In 1774, sent to the Provincial Congress to represent the City of Boston and elected President in 1775. This Provincial Congress offered him the appointment of Surgeon General, which he declined. He accepted a Commission as Major General, which was dated three days before the Battle of Bunker Hill. General Warren presided at the meeting of the Colonial Congress, June 16, 1775, which lasted almost the entire night and immediately left for Charlestown, arriving just a few moments before the first attack of the British troops at Bunker Hill. Here Putnam and Prescott offered him command but he, refusing, seized a musket and fought in the ranks. During this encounter he received a bullet in the head and was instantly killed, being buried in a hastily prepared grave on the battle-field. Joseph Warren was Initiated September 30, 1761, in Saint Andrews Lodge of Boston; Passed, November 2, but no record is extant of his being Raised. Earl of Dalhousie, Grand Master of Masons in Scotland, sent Brother Warren a Commission, dated May 30, 1769, appointing him Grand Master of Masons in Boston and within one hundred miles of the same. This communication was received in December of 1769. He received another Commission, 1773, from the Earl of Dumfries, then Grand Master of Scotland. This Commission was dated March 3, 1772, and extended Brother Warren's Jurisdiction to the entire Continent of America. He was assiduous in his Masonic duties, giving constant attendance to the Committees of the Fraternity and taking care of manifold duties with a minute attention remarkable, considering his activity in public causes. The Masonic Brotherhood removed Brother Warren's body from the shallow grave in the battle-field as soon as possible after the evacuation of Boston, April 6, 1776; held a Masonic funeral service over it and placed it in a tomb in the Granary Burying Ground. Since then the body has been moved several times and now lies in Forest Hills Cemetery. King Solomon's Lodge, then of Charlestown, erected and dedicated a monument to his memory and later voted to present the land and monument to the Bunker Hill Monument Association and an exact model in marble of the original is now placed within the Bunker Hill Monument. The completion of the monument was celebrated June 17, 1843, King Solomon's Lodge, then of Charlestown, conducting the Masonic funeral rites. On this occasion the Masonic Apron of Brother Warren was worn by Past Grand Master Benjamin Russell, a soldier of the Revolution. A statue of General Warren was inaugurated by the Brethren June 17, 1857, in the presence of the Grand Officers. See *Bylaws of Saint Andrews Royal Arch Chapter*, Boston (1866, page 85); *Proceedings*, Grand Lodge of Massachusetts, 1916 (page 246); also Mackey's revised *History of Freemasonry*, volumes v and vi (pages 1572, 1573, 1669, 2016, 2022 and 2025), and *Leaflets of Masonic Biography*, by C. Moore, 1863 (pages 9 to 48).

WASHING HANDS. See *Lustration.*

WASHINGTON. Washington was separated from Oregon by Act of Congress on March 2, 1853. There were at the time four chartered Lodges in the new Territory, all of which gave allegiance to Oregon, namely, Olympia, No. 5, chartered in 1853 and the first Lodge to be established north of the Columbia River and west of the Rocky Mountains; Steilacoom, No. 8; Grand Mound, No. 21, and Washington, No. 22. A Convention was held on December 6, 1858, at which Brother Charles Byles presided to consider the formation of a Grand Lodge of Washington. At a meeting held on December 8, 1858, a Constitution was adopted and a Lodge of Master Masons was opened. Grand Officers were elected as follows: Grand Master, T. F. McElroy; Deputy Grand Master, James A. Graham; Senior Grand Warden, James Byles; Junior Grand Warden, Levi Farnsworth; Grand Treasurer, J. M. Bachelder, and Grand Secretary, Thomas M. Reed. The Grand Master was then installed and on the following day the Grand Lodge was opened with due ceremony in Ample Form.

Seattle Chapter, No. 1, was granted a Dispensation November 1, 1869, but did not have a prosperous career and its Charter was declared forfeited on August 27, 1880. Its number was given to Walla Walla Chapter which had been given a Dispensation February 13, 1871, and a Charter at the same time as Seattle Chapter on September 20, 1871. By authority of the General Grand High Priest a Convention was held at Walla Walla on October 2, 1884, by the three Chapters, Walla Walla, No. 1; Spokane, No. 2; Seattle, No. 3, and arrangements for a Grand Chapter were completed.

Tacoma Council, No. 1, at Tacoma was warranted on February 9, 1891, and chartered July 21, 1891. By Dispensation of the General Grand Master, dated May 31, 1895, a Convention was held at Tacoma to organize a Grand Council. It met on June 5, adopted a Constitution and elected Grand Officers who were installed by the Special Deputy, Elijah M. Beatty.

Washington Commandery, No. 1, was organized by Dispensation issued April 19, 1882, at Walla Walla. Its Charter was dated August 23, 1883. This, with three other constituent Commanderies, Seattle, No. 2; Cataract, No. 3, and Ivanhoe, No. 4, came under the control of the Grand Commandery of the Territory when it was organized on June 2, 1887.

On March 13, 1872, three Charters were granted to Bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, at Seattle, namely, Washington Lodge of Perfection, No. 1; Washington Chapter of Rose Croix, No. 1, and Washington Council of Kadosh, No. 1. Lawson Consistory, No. 1, was chartered, also at Seattle, on November 11, 1883.

WASHINGTON, CONGRESS OF. A Congress of American Freemasons was convoked at the City of Washington, in the year 1822, at the call of several Grand Lodges, for the purpose of recommending the

establishment of a General Grand Lodge of the United States. The result was an unsuccessful one.

WASHINGTON, GEORGE. Born at Bridges Creek, Westmorland County, Virginia, February 22, 1732, of the present calendar, but February 11, 1731/2 of the birth record and on December 14, 1799, he died at Mount Vernon, Fairfax County, Virginia, about fifteen miles from Washington, District of Columbia. At sixteen he became surveyor on the estate of Lord Fairfax, then joined the army and later was on the staff of General Braddock. Delegate to First and Second Continental Congresses. Unanimously chosen in 1775 as Commander-in-Chief of Colonial Army and his Yorktown campaign ended the war on October 19, 1781, with the surrender of Lord Cornwallis and his British Army. Washington presided at the Federal Convention in Philadelphia, May, 1787, for the framing of the Constitution, and then was elected President, and in 1792 re-elected, refusing a third term. He was recalled from his retirement in 1798 to again serve as Commander-in-Chief but the prospect of war with France did not materialize.

The Oath of office as President of the United States was administered on April 30, 1789, New York City, to General Washington, by Brother Robert R. Livingston, Chancellor of the State of New York, and who was also the Grand Master of Free and Accepted Masons.

The name of Washington occupies a prominent place in Masonic biography, not perhaps so much because of any services he has done to the Institution either as a worker or a writer, but because the fact of his connection with the Craft is a source of pride to every American Freemason, at least, who can thus call the "Father of his Country" a Brother. There is also another reason. While the friends of the Institution have felt that the adhesion to it of a man so eminent for virtue was a proof of its moral and religious character, the opponents of Freemasonry, being forced to admit the conclusion, have sought to deny the premises, and, even if compelled to admit the fact of Washington's initiation, have persistently asserted that he never took any interest in it, disapproved of its spirit, and at an early period of his life abandoned it. The truth of history requires that these misstatements should be met by a brief recital of his Masonic career.

Washington was initiated, in 1752, in the Lodge at Fredericksburg, Virginia, and the records of that Lodge, still in existence, present the following entries on the subject. The first entry is thus: "Nov. 4th. 1752. This evening Mr. George Washington was initiated as an Entered Apprentice"; and the receipt of the entrance fee, amounting to £2 3*s*., was acknowledged.

On March 3 in the following year, "Mr. George Washington" is recorded as having been passed a Fellow Craft; and on August 4, same year, 1753, the record of the transactions of the evening states that "Mr. George Washington," and others whose names are mentioned, have been raised to the Sublime Degree of Master Mason.

Curiously enough each of the days when Washington attended Lodge was Saturday, the dates already mentioned falling on that day, and he was last in the Lodge at Fredericksburg on Saturday, September 1, 1753. Brother Franklin Stearns, Past Master of Fredericksburg Lodge, says that Washington paid his fees November 6, 1752 and that no further fees appearing in this connection he has arrived at the conclusion that £2 3s was paid for all three Degrees.

For five years after his initiation, he was engaged in active military service, and it is not likely that during that period his attendance on the communications of the Lodge could have been frequent. Some English writers have asserted that he was made a Freemason during the old French War, in a military Lodge attached to the 46th Regiment. The Bible on which he is said to have been obligated claimed to be still in existence, although the Lodge was many years ago dissolved, at Halifax, Nova Scotia. The records of the Lodge are, or were, extant, and furnish the evidence that Washington was there, and perhaps received some Masonic Degree. It is equally clear that he was first initiated in Fredericksburg Lodge, for the record is still in possession of the Lodge.

Three methods have been adopted to reconcile this apparent discrepancy. Brother Hayden, in his work on *Washington and his Masonic Compeers* (page 31), suggests that an obligation had been administered to him as a test-oath when visiting the Lodge, or that the Lodge, deeming the authority under which he had been made insufficient, had required him to be healed and reobligated. Neither of these attempts to solve the difficulty appears to have any plausibility.

Brother C. W. Moore, of Massachusetts in the *Freemasons Monthly Magazine* (volume xi, page 261), suggests that, as it was then the custom to confer the Mark Degree as a side Degree in Masters' Lodges, and as it has been proved that Washington was in possession of that Degree, he may have received it in Lodge No. 227, attached to the 46th Regiment.

Brother C. C. Hunt, Grand Secretary of Iowa, has prepared an article dealing with the probable initiation of Washington into Royal Arch Masonry. The first mention in the Minutes of a Lodge to the Royal Arch Degree being actually worked is the reference in the records of Fredericksburg Lodge for December 22, 1753. In that Virginian Lodge on August 4, 1753, George Washington was raised a Master Mason, the Royal Arch Degree being worked four months and eighteen days previously. When he was initiated Washington was twenty years old; six feet three inches tall; a Major and Adjutant-General for the Colony. By the time he had taken the Master Mason's Degree he had been appointed a Colonel. He was Commander of the Northern Military District of Virginia at the outbreak of the French and Indian War, in May, 1754. Brother Cyrus Field Willard points out that an examination of this record would indicate that this wealthy young man must have gone on and taken his Royal Arch Degree as others did who were initiated in the Lodge with him and appear later as officers of the Royal Arch. Naturally Washington would follow this example so far as receiving the Degree was concerned in order that he might be fully prepared for his military career, many Brethren having done exactly the same thing for a like purpose, as one may readily call to mind in thinking over the initiation in the days of War. Brother Willard has made a study of the precedence of the various Brethren upon the

records of the Lodge, which precedence does not seem to be determined altogether by the dates when they were given the three first Degrees of the Lodge, and he says that it is hard to determine what occasioned this precedence if it were not membership in the Royal Arch. He explains the fact that the Secretary does not mention the conferring of the Royal Arch Degree upon Washington as this probably took place before Secretary Woodrow had himself received that Degree.

However, the Worshipful Master of the Lodge at Fredericksburg said in a speech of welcome to Lafayette on November 28, 1824 "Our records assure us that on the 4th day of November, A. L. 5752, the light of Masonry here first burst upon his (Washington's) sight, and that within the pale of this Lodge he subsequently sought and obtained further illumination" (see pages 33–34 *Historical Sketch of Fredericksburg Lodge* by Brother S. J. Quinn, Past Master, 1890). Of course this may refer simply to the further illumination of the Second and Third Degrees. A more significant reference is the one stressed by Brother Hunt. He calls particular attention to the presentation by General Lafayette in August, 1784, forty years previous to the occasion of the above address of welcome to Brother Lafayette on his second visit to the United States. Brother Hunt is especially impressed with the Masonic Apron presented by General Lafayette to Brother Washington, a gift embroidered in colored silks by Madame Lafayette with the emblems of the Holy Royal Arch. On the flap of the apron are the letters H.T.W.S.S.T. K.S. arranged in the form of a circle familiar to Chapter Freemasons. Within the circle is a beehive seemingly indicating the Mark selected by the wearer. As this apron was made especially for Brother Washington it is pointed out by Brother Hunt that it is not likely that General Lafayette would have had this emblem placed on the apron had the facts been otherwise, and that certainly the beehive as an emblem of industry was a proper mark for Washington to select. We must also remember that at this time the Royal Arch Degree was conferred in Masters Lodges and under a Lodge Warrant.

There is ample evidence that during the Revolutionary War, while he was Commander-in-Chief of the American armies, he was a frequent attendant on the meetings of military Lodges. Years ago, Captain Hugh Maloy, a revolutionary veteran, then residing in Ohio, declared that on one of these occasions he was initiated in Washington's marquée, the chief himself presiding at the ceremony. Brother Scott, a Past Grand Master of Virginia, asserted that Washington was in frequent attendance on the Communications of the Brethren. The proposition made to elect him a Grand Master of the United States, as will be hereafter seen, affords a strong presumption that his name as a Freemason was familiar to the Craft.

In 1777, the Convention of Virginia Lodges recommended Washington as the most proper person to be elected Grand Master of the Independent Grand Lodge of that Commonwealth. Brother Dove has given in his *Text-Book* the complete records of the Convention; and there is therefore no doubt that the nomination was made. It was, however, declined by Washington.

Soon after the beginning of the Revolution, a disposition was manifested among American Freemasons to dissever their connection, as subordinates, with the Masonic authorities of the mother country, and in several of the newly erected States the Provincial Grand Lodges assumed an independent character. The idea of a Grand Master of the whole of the United States had also become popular. On February 7, 1780, a Convention of delegates from the military Lodges in the Army was held at Morristown, in New Jersey, when an address to the Grand Masters in the various States was adopted, recommending the establishment of "one Grand Lodge in America," and the election of a Grand Master. This address was sent to the Grand Lodges of Massachusetts, Pennsylvania and Virginia; and although the name of Washington is not mentioned in it, those Grand Lodges were notified that he was the first choice of the Brethren who had framed it.

While the proceedings were in progress, the Grand Lodge of Pennsylvania had taken action on the same subject. On January 13, 1780, it had held a session, and it was unanimously declared that it was for the benefit of Freemasonry that "a Grand Master of Masons throughout the United States" should be nominated; whereupon, with equal unanimity, General Washington was elected to the office. It was then ordered that the Minutes of the election be transmitted to the different Grand Lodges in the United States, and their concurrence therein be requested. The Grand Lodge of Massachusetts, doubting the expediency of electing a General Grand Master declined to come to any determination on the question and so the subject was dropped.

This will correct the error into which many foreign Grand Lodges and Masonic writers have fallen, of supposing that Washington was ever a Grand Master of the United States. The error was strengthened by a medal contained in Merzdorf's *Medals of the Fraternity of Freemasons*, which the editor states was struck by the Lodges of Pennsylvania. This statement is, however, liable to great doubt. The date of the medal is 1797. On the obverse is a likeness of Washington, with the device, "Washington, President, 1797." On the reverse is a tracing-board and the device, "Amor, Honor, et Justitia, or Love, Honor and Justice. G. W., G. G. M."

French and German Masonic historians have been deceived by this medal, and refer to it as their authority for asserting that Washington was a Grand Master. Lenning and Thory, for instance, place the date of his election to that office in the year in which the medal was struck. More recent European writers, however, directed by the researches of the American authorities, discovered and corrected the mistake.

We next hear of Washington's official connection in the year 1788. Lodge No. 39, at Alexandria, which had hitherto been working under the Grand Lodge of Pennsylvania, in 1788 transferred its allegiance to Virginia. On May 29 in that year the Lodge adopted the following resolution: "The Lodge proceeded to the appointment of Master and Deputy Master to be recommended to the Grand Lodge of Virginia, when George Washington, Esq., was unanimously chosen Master; Robert McCrea, Deputy Master; Wm. Hunter, Jr., Senior Warden; John Allison, Junior Warden.

It was also ordered that a committee should wait on General Washington, "and inquire of him whether it will be agreeable to him to be named in the Charter." What was the result of that interview, we do not positively know. But it is to be presumed that the reply of Washington was a favorable one, for the application for the Charter contained his name, which would hardly have been inserted if it had been repugnant to his wishes. And the Charter or Warrant under which the Lodge is still working is granted to Washington as Master. The appointing clause is in the following words: "Know ye that we, Edmund Randolph, Esquire, Governor of the Commonwealth aforesaid, and Grand Master of the Most Ancient and Honorable Society of Freemasons within the same, by and with the consent of the Grand Lodge of Virginia, do hereby constitute and appoint our illustrious and well-beloved Brother, George Washington, Esquire, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brethren Robert McCrea, William Hunter, Jr., and John Allison, Esqs., together with all such other Brethren as may be admitted to associate with them, to be a first, true, and regular Lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge, No. 22.'"

In 1805, the Lodge, which continued in existence, was permitted by the Grand Lodge to change its name to that of "Washington Alexandria," in honor of its first Master.

The evidence, then, is clear that Washington was the Master of a Lodge. Whether he ever assumed the duties of the office, and, if he assumed, how he discharged them, we know only from the testimony of Timothy Bigelow, who, in a Eulogy delivered before the Grand Lodge of Massachusetts, two months after Washington's death, and eleven after his appointment as Master, made the following statement: "The information received from our Brethren who had the happiness to be members of the Lodge over which he presided for many years, and of which he died the Master, furnishes abundant proof of his persevering zeal for the prosperity of the Institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and solicitous, at all times, to communicate light and instruction, he discharged the duties of the Chair with uncommon dignity and intelligence in all the mysteries of our art."

There is also a very strong presumption that Washington accepted and discharged the duties of the Chair to the satisfaction of the Lodge. At the first election held after the Charter had been issued, he was elected, or we should rather say re-elected, Master. The record of the Lodge, under the date of December 20, 1788, is as follows: "His Excellency, General Washington, unanimously elected Master; Robert McCrea, Senior Warden; Wm. Hunter, Jr., Junior Warden; Wm. Hodgson, Treasurer; Joseph Greenway, Secretary; Doctor Frederick Spanbergen, Senior Deacon; George Richards, Junior Deacon."

The subordinate officers had undergone a change: McCrea, who had been named in the Petition as Deputy Master, an officer not recognized in the United States, was made Senior Warden; Wm. Hunter, who had been nominated as Senior Warden, was made Junior Warden; and the original Junior Warden, John Allison, was dropped. But there was no change in the office of Master. Washington was again elected. The Lodge would scarcely have been so persistent without his consent; and if his consent was given, we know, from his character, that he would seek to discharge the duties of the office to his best abilities. This circumstance gives, if it be needed, strong confirmation to the statement of Brother Bigelow. Grand Secretary James M. Clift of Virginia says the records of the Lodge show that during his year as Worshipful Master he presided at several meetings.

But incidents like these are not all that are left to us to exhibit the attachment of Washington to Freemasonry. On repeated occasions he has announced, in his letters and addresses to various Masonic Bodies, his profound esteem for the character, and his just appreciation of the principles, of that Institution into which, at so early an age, he had been admitted. And during his long and laborious life, no opportunity was presented of which he did not avail himself to evince his esteem for the Institution.

Thus, in the year 1797, in reply to an affectionate address from the Grand Lodge of Massachusetts, he says: "My attachment to the Society of which we are members will dispose me always to contribute my best endeavors to promote the honor and prosperity of the Craft." Five years before this letter was written, he had, in a communication to the same Body, expressed his opinion of the Masonic Institution as one whose liberal principles are founded on the immutable laws of "truth and justice," and whose "grand object is to promote the happiness of the human race."

Answering an address from the Grand Lodge of South Carolina in 1791, he says: "I recognize with pleasure my relation to the Brethren of your Society," and "I shall be happy, on every occasion, to evince my regard for the Fraternity." And in the same letter he takes occasion to allude to the Masonic Institution as "an association whose principles lead to purity of morals, and are beneficial of action."

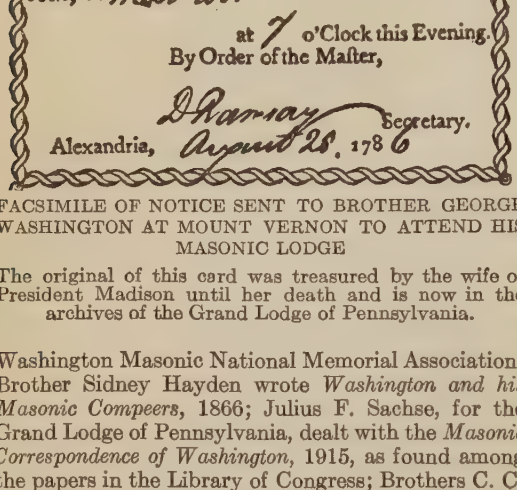
Writing to the officers and members of Saint David's Lodge at Newport, Rhode Island, in the same year, he uses this language: "Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving Brother."

And lastly, for we will not further extend these citations, in a letter addressed in November, 1798, only thirteen months before his death, to the Grand Lodge of Maryland he has made this explicit declaration of his opinion of the Institution: "So far as I am acquainted with the doctrines and principles of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind. I cannot, therefore, upon this ground, withdraw my approbation from it."

So much has been said upon the Masonic career and opinions of Washington because American Freemasons love to dwell on the fact that the distinguished patriot, whose memory is so revered that his unostentatious grave on the banks of the Potomac has become the Mecca of America, was not only a Brother

of the Craft, but was ever ready to express his good opinion of the Society. They feel that under the panoply of his great name they may defy the malignant charges of their adversaries. They know that no better reply can be given to such charges than to say, in the language of Clinton, "Washington would not have encouraged an Institution hostile to morality, religion, good order, and the public welfare."

Brother Charles H. Callahan, Past Grand Master of Virginia, has written a splendid story of Washington, *The Man and the Mason*, 1913, for the George


BROTHER,

YOU are desired to meet the MASTER and BRETHREN of LODGE No. 39, Ancient YORK MASONS, at their Room

at 7 o'Clock this Evening.
By Order of the Master,

D Ramsay Secretary.
Alexandria, August 28. 1786

FACSIMILE OF NOTICE SENT TO BROTHER GEORGE WASHINGTON AT MOUNT VERNON TO ATTEND HIS MASONIC LODGE

The original of this card was treasured by the wife of President Madison until her death and is now in the archives of the Grand Lodge of Pennsylvania.

Washington Masonic National Memorial Association; Brother Sidney Hayden wrote *Washington and his Masonic Compeers*, 1866; Julius F. Sachse, for the Grand Lodge of Pennsylvania, dealt with the *Masonic Correspondence of Washington*, 1915, as found among the papers in the Library of Congress; Brothers C. C. Hunt and B. Shimek of the Research Committee, Grand Lodge of Iowa, compiled a useful and stimulating pamphlet, *George Washington, the Man and the Mason*, 1921, and there are numerous other references, Brother August Wolfsteig, *Bibliographie*, 1913, listing nearly fifty of them.

WASHINGTON MEMORIAL. The full name is The George Washington Masonic National Memorial and this is also the title of a pamphlet by Brother Louis Arthur Watres, Past Grand Master of Pennsylvania, and President of the George Washington Masonic National Memorial Association. General Washington was the only President of the United States, who, while Chief Executive, was Worshipful Master of his Lodge. That Lodge was Alexandria-Washington Lodge No. 22, at Alexandria, Virginia. The chair he sat on, the implements he used, the apron he wore, and many relics that are filled with interest are still carefully cherished by Alexandria-Washington Lodge. The Brethren of Alexandria, Virginia, bought and paid for a site on the Potomac River for a Memorial Temple. An interesting fact in connection with the location is that Jefferson chose it for our national capitol building but Washington vetoed the selection because he owned the surrounding land and feared that his motives might be misunderstood were this site to be selected. There met in 1910 at Alexandria, Freemasons from several Grand Jurisdictions. Sitting in the Lodge room of Alexandria-Washington Lodge the Brethren resolved that the Freemasons of the United States should erect at Alexandria a suitable memorial to Brother Washington. The assembled Brethren decided to become incorporated under the laws of the State of Virginia and Brother Thomas J. Shryock who was Grand Master of Maryland for thirty-three years was elected President, a position he occupied until his death in 1917. Brother Watres says:

> We are to erect this memorial, not because we can add to the renown of Washington, but because he was one of the brightest luminaries in the Masonic constellation; not because we can add to his fame by brick and mortar, but because in the world's strife he stands serene as the great American whom we are all proud to hail and revere as a great Mason; neither are we to build it to add to his greatness; but because in the lofty attributes which made him great we clearly discern the ideals of Masonry. Were our memorial as enduring as the pyramids it could not exceed our esteem for him who embodied in himself the attributes of a true Mason and a great patriot.

WATCHWORDS. Used in the Thirty-second Degree of the Ancient and Accepted Scottish Rite because that Degree has a military form, but not found in other Degrees of Freemasonry.

WATERFALL. Used in the Fellow Craft's Degree as a symbol of plenty, for which Doctor Mackey held the word *waterford* is sometimes improperly substituted (see *Shibboleth*).

WAYFARING MAN. A term used in the legend of the Third Degree to denote the person met near the port of Joppa by certain persons sent out on a search by King Solomon. The part of the legend which introduces the *Wayfaring Man*, and his interview with the Fellow Crafts, was probably introduced into the American system by Webb, or found by him in the older ceremonies practised in the United States. It is not in the old English instructions of the eighteenth century, nor is the circumstance detailed in the present English lecture. A wayfaring man is defined by Phillips as "one accustomed to travel on the road." The expression is becoming obsolete in ordinary language, but it is preserved in Scripture—"he saw a wayfaring man in the street of the city" (Judges xix 17)—and in Freemasonry, both of which still retain many words long since disused elsewhere.

WAYNE, GENERAL ANTHONY. Born at Easttown, Pennsylvania, January 1, 1745, died at Erie, Pennsylvania, December 15, 1796. A surveyor in native State and in Nova Scotia, he recruited and led a Pennsylvanian regiment in the American Revolution and became a Brigadier-General in 1777. His bravery earned the name of "Mad Anthony" and he was in 1792 appointed by Washington the Major General in command of the regular army and by his military victories and successful negotiations with the Indians, opened the Northwestern United States to civilization. Reputed to be a Freemason but his Lodge not identified with certainty. Brother Julius F. Sachse in *General Lafayette's Fraternal Connections*, 1916, page 5, alludes to "Brothers A. Saint Clair, William Irving and General Anthony Wayne." Brother Phil A. Roth, *Masonry in the Formation of Our Government*, 1927, page 82, says "He was a member of Winchester Lodge No. 12, according to some statements, but they do not mention the State. We believe he was a member, having often been mentioned

GEORGE WASHINGTON

Worshipful Master and proposed for General Grand Master of United States

in toasts in Masonic Lodges in the East at that time. There is a monument over his grave, placed there by the Grand Lodge."

WEARY SOJOURNERS. Spoken of in the American legend of the Royal Arch as three of the captives who had been restored to liberty by Cyrus, and, after sojourning or remaining longer in Babylon than the main body of their Brethren, had at length repaired to Jerusalem to assist in rebuilding the Temple.

While the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, these three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection. Who these sojourners were, we have no historical means of discovering; but there is a Masonic tradition, entitled, perhaps, to but little weight, that they were Hananiah, Mishael, and Azariah, three holy men, who are better known to general readers by their Chaldaic names of Shadrach, Meshech, and Abednego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar.

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitutes the great end and design of the Royal Arch Degree.

Such is the legend of the American Royal Arch. It has no known foundation in history, and is therefore altogether mythical. But it presents, as a myth the symbolic idea of arduous and unfaltering search after truth, and the final reward that such devotion receives.

WEBB-PRESTON WORK. The title given by Doctor Rob Morris to a system of lectures which he proposed to introduce, in 1859, into the Lodges of the United States, and in which he was partly successful. He gave this name to his system because his theory was that the lectures of Thomas Smith Webb and those of Preston were identical. But this theory is untenable, for it has long since been shown that the lectures of Webb were an abridgment, and a very material modification of those of Preston. In 1863, and for a few years afterward, the question of the introduction of the "Webb-Preston Work" was a subject of warm, and sometimes of intemperate, discussion in several of the Western Jurisdictions. It has, however, at least as a subject of controversy, ceased to attract the attention of the Craft. One favorable result was, however, produced by these discussions, and that is, that they led to a more careful investigation and a better understanding of the nature and history of the rituals which have, during the nineteenth century, been practised in America. The bitterness of feeling has passed away, but the knowledge that it elicited remains.

WEBB, THOMAS SMITH. No name in Freemasonry is more familiar to the American Freemason than that of Webb, who is generally credited with being really the inventor and founder of the system of work which, under the appropriate name of the *American Rite*, although often improperly called the *York Rite*, is universally practised in the United States. The most exhaustive biography of him that has been written is that of Brother Cornelius Moore, in his *Leaflets of Masonic Biography*, and from that, with a few additions from other sources, the present sketch is derived.

Thomas Smith Webb, the son of parents who a few years previous to his birth had emigrated from England and settled in Boston, Massachusetts, was born in that city, October 13, 1771. He was educated in one of the public schools, where he acquired such knowledge as was at that time imparted in them, and became proficient in the French and Latin languages.

He selected as a profession either that of a printer or a bookbinder; his biographer is uncertain which, but inclines to think that it was the former. After completing his apprenticeship he removed to Keene, in New Hampshire, where he worked at his trade, and about the year 1792, the precise date is unknown, was initiated in Freemasonry in Rising Sun Lodge in that town.

While residing at Keene he married Miss Martha Hopkins, and shortly afterward removed to Albany, New York, where he opened a bookstore. When and where he received the advanced Degrees has not been stated, but we find him, while living at Albany, engaged in the establishment of a Chapter and an Encampment.

It was at this early period of his life that Webb appears to have commenced his labors as a Masonic teacher, an office which he continued to fill with great influence until the close of his life. In 1797 he published at Albany the first edition of his *Freemasons Monitor; or Illustrations of Masonry*. It purports to be "by a Royal Arch Mason, K. T., K. M., etc." He did not claim the authorship until the subsequent edition; but his name and that of his partner, Spencer, appear in the imprint as publishers. He acknowledges in the preface his indebtedness to Preston for the observations on the first three Degrees. But he states that he has differently arranged Preston's distributions of the sections, because they were "not agreeable to the mode of working in America." This proves that the Prestonian system was not then followed in the United States, and ought to be a sufficient answer to those who at a later period attempted to claim an identity between the lectures of Preston and Webb.

About the year 1801 he removed to Providence, Rhode Island, where he engaged in the manufacture of wall-paper on a rather extensive scale. By this time his reputation as a Masonic teacher had been well established, for a committee was appointed by Saint John's Lodge of Providence to wait upon and inform him that this Lodge, for his great exertions in the cause of Freemasonry, "wish him to become a member of the same." He accepted the invitation, and passing through the various gradations of office was elected, in 1813, Grand Master of the Freemasons of Rhode Island.

But it is necessary now to recur to preceding events. In 1797, on October 24th, a Convention of Committees from several Chapters in the Northern States was held in Boston for the purpose of deliberating on the propriety and expediency of establishing a Grand Chapter of Royal Arch Masons for the Northern States. Of this convention Webb was chosen as the chairman. Previous to this time the Royal Arch Degrees had been conferred in Masters Lodges and under a Lodge Warrant. It is undoubtedly to the influence of Webb that we are to attribute the dis-

THE

FREEMASON'S

MONITOR;

OR,

ILLUSTRATIONS

OF

MASONRY:

IN TWO PARTS.

—oo***oo—

By a ROYAL ARCH MASON.

K. T.—K. of M.—*&c. &c.*

—oo***oo—

PART I.

—oo***oo—

PRINTED AT *ALBANY*,
For SPENCER and WEBB, Market-Street.
1797.

PREFACES

THE following work, although chiefly intended for the use of the ancient and honorable society of Free and Accepted Masons, is also calculated to explain the nature and design of the Masonic Institution, to those who may be desirous of becoming acquainted with its principles, whether for the purpose of initiation into the society or merely for the gratification of their curiosity.

The observations upon the first three Degrees, are principally taken from Preston's "Illustrations of Masonry," with some necessary alterations. Mr. Preston's distribution of the first lecture into six, the second into four, and the third into twelve sections, not being agreeable to the present mode of working, they are arranged in this work according to the general practise.

It is presumed that all regular Lodges and Chapters will find it a useful assistant and MONITOR, inasmuch as it contains most of the Charges, Prayers, and Scripture Passages, made use of at our meetings; and which are not otherwise to be found, without recourse to several volumes; which often occasions much delay, produces many irregularities in their distribution, and may sometimes cause omissions of much importance.

The whole are here digested and arranged in such order, through the several Degrees, from the ENTERED APPRENTICE to the ROYAL ARCH MASON, that they will be easily understood; and by a due attention to the several divisions, the mode of working, as well in arrangement as matter, will become universally the same. This desirable object will add much to the happiness and satisfaction of all good Masons, and redound to the honour of the whole fraternity.

THE INEFFABLE DEGREES OF MASONRY, the History and Charges of which are contained in the following pages, are as ancient (it is alleged), as the time of King Solomon; the proof of which, is probably known only to those who are professors of the Degrees. The general design of this part of the work, is to preserve the History and Charges of the several Ineffable Degrees from falling into oblivion; with which they have been long threatened, as well from the small number of conventions of Masons who possess them, as from the little attention that has been paid to their meetings of late years.

It will also serve to convince Masons who possess the Degrees treated of in the first part of this work, that there is a total difference between those and the Ineffable Degrees; for it is a circumstance, necessary to be known, that there is no part of these Degrees, that have any resemblance to the Fourth, Fifth, Sixth or Seventh Degrees beforementioned, or that have any reference or allusion to any of the circumstances on which those Degrees were founded. But notwithstanding this difference, it will clearly appear, from the account here given of the Ineffable Degrees, that much ingenuity is displayed in their formation; that their design is noble, benevolent and praiseworthy; and, that the institution was intended for the glory of the Deity and the good of mankind.

TITLE PAGE AND PREFACES OF FIRST AMERICAN MONITOR, BY BROTHER THOMAS SMITH WEBB IN 1797.

severance of the Degree from that Jurisdiction and the establishment of independent Chapters. It was one of the first steps that he took in the organization of the American Rite. The circular addressed by the Convention to the Chapters of the country was most probably from the pen of Webb.

The Grand Chapter having been organized in January, 1798, Webb was elected Grand Scribe, and re-elected in 1799, at which time the Body assumed the title of General Grand Chapter. In 1806 he was promoted to the office of General Grand King, and in 1816 to that of Deputy General Grand High Priest, which he held until his death.

During all this time, Webb, although actively engaged in the labors of Masonic instruction, continued his interest in the manufacture of wall-paper, and in 1817 removed his machinery to the West, Moore thinks, with the intention of making his residence there.

In 1816 he visited the Western States, and remained there two years, during which time he appears to have been actively engaged in the organization of Chapters, Grand Chapters, and Encampments. It was during this visit that he established the Grand Chapters of Ohio and Kentucky, by virtue of his powers as a General Grand Officer.

August, 1818, he left Ohio and returned to Boston. In the spring of 1819, he again began a visit to the West, but he reached no farther than Cleveland, Ohio, where he died very suddenly, it is supposed in a fit of apoplexy, on July 6, 1819, and was buried the next day with Masonic honors. The body was subsequently disinterred and conveyed to Providence, where, on the 8th of November, it was reinterred by the Grand Lodge of Rhode Island.

Webb's influence over the Freemasons of the United States, as the founder of a Rite, was altogether personal. In Masonic literature he has made no mark, for his labors as an author are confined to a single work, his *Monitor*, and this is little more than a syllabus of his lectures. Although, if we may judge by the introductory remarks to the various sections of the Degrees, and especially to the second one of the Third Degree, Webb was but little acquainted with the true philosophical symbolism of Freemasonry, such as was taught by Hutchinson in England and by his contemporaries in this great country, Harris and Town; he was what Carson properly calls him, "the ablest Masonic ritualist of his day—the very prince of Masonic workmen," and this was the instrument with which he worked for the extension of the new Rite which he established. The American Rite would have been more perfect as a system had its founder entertained profounder views of the philosophy and symbolism of Freemasonry as a science; but as it is, with imperfections which time, it is hoped, will remove, and deficiencies which future researches of the Masonic scholar will supply, it still must ever be a monument of the ritualistic skill, the devotion, and the persevering labor of Thomas Smith Webb.

The few odes and anthems composed by Webb for his rituals possess a high degree of poetic merit, and evince the possession of much genius in their author.

WEDEKIND, GEORG CHRISTIAN GOTTLIEB BARON VON. A German physician and Professor of Medicine at Metz, and a medical writer of reputation. He was born at Göttingen, January 8, 1761. As a Freemason, he was distinguished as a member of the Eclectic Union, and labored effectually for the restoration of good feeling between it and the Directorial Lodge at Frankfort. His Masonic works, which are numerous, consist principally of addresses, controversial pamphlets, and contributions to the Altenburg *Journal of Freemasonry*. He died in 1831.

WEEPING VIRGIN. The *Weeping Virgin* with disheveled hair, in the Monument of the Third Degree used in the American Rite, is interpreted as a symbol of grief for the unfinished state of the Temple. Jeremy Cross, who is said to have fabricated the monumental symbol, was not, we are satisfied, acquainted with Hermetic Science. Yet a woman thus portrayed, standing near a tomb, was a very appropriate symbol for the Third Degree, whose dogma is the resurrection. In Hermetic Science, according to Nicolas Flammel (*Hieroglyphica*, chapter xxxii), a woman having her hair disheveled and standing near a tomb is a symbol of the soul (see *Broken Column*, and *Monument*).

WEISHAUPT, ADAM. He is celebrated in the history of Freemasonry as the founder of the Order of Illuminati of Bavaria, among whom he adopted the characteristic or Order name of *Spartacus*. He was born in February 6, 1748, at Ingoldstadt, and was educated by the Jesuits, toward whom, however, he afterward exhibited the bitterest enmity, and was equally hated by them in return. In 1772 he became Extraordinary Professor of Law, and in 1775, Professor of Natural and Canon Law, at the University of Ingoldstadt. As the professorship of canon law had been hitherto held only by an ecclesiastic, his appointment gave great offense to the clergy. Weishaupt, whose views were cosmopolitan, and who knew and condemned the bigotry and superstitions of the Priests, established an opposing party in the University, consisting principally of young men whose confidence and friendship he had gained. They assembled in a private apartment, and there he discussed with them philosophic subjects, and sought to imbue them with a liberal spirit. This was the beginning of the Order of the Illuminati, or the Enlightened —a name he bestowed upon his disciples as a token of their advance in intelligence and moral progress.

At first, it was totally unconnected with Freemasonry, of which Order Weishaupt was not at that time a member. It was not until 1777 that he was initiated in the Lodge Theodore of Good Counsel, at Munich. Thenceforward, Weishaupt sought to incorporate his system into that of Freemasonry, so that the latter might become subservient to his views and with the assistance of the Baron Knigge, who brought his active energies and genius to the aid of the cause, he succeeded in completing his system of Illuminism. But the clergy, and especially the Jesuits, who, although their Order had been abolished by the government, still secretly possessed great power, redoubled their efforts to destroy their opponent, and they at length succeeded. In 1784, all secret Associations were prohibited by a royal decree, and in the following year Weishaupt was deprived of his professorship and banished from the country. He repaired to Gotha, where he was kindly received by Duke Ernest, who made him a Counselor and gave him a pension. There he remained until he died in 1811.

During his residence at Gotha he wrote and published many works, some on philosophical subjects and several in explanation and defense of Illuminism. Among the latter were *A Picture of the Illuminati*, 1786; *A Complete History of the Persecutions of the Illuminati in Bavaria*, 1786. Of this work only one volume was published; the second, though promised, never appeared. *An Apology for the Illuminati*, 1786; *An Improved System of the Illuminati*, 1787, and many others.

No man has ever been more abused and vilified than Weishaupt by the adversaries of Freemasonry. In such partisan writers as Barruel and Robinson we might expect to find libels against a Masonic reformer. But it is passing strange that Doctor Oliver should have permitted such a passage as the following to sully his pages (*Landmarks* ii, page 26): "Weishaupt was a shameless libertine, who compassed the death of his sister-in-law to conceal his vices from the world and as he termed it, to preserve his honor."

To charges like these, founded only in the bitterness of his persecutors, Weishaupt has made the following reply: "The tenor of my life has been the opposite of everything that is vile; and no man can lay any such thing to my charge."

Indeed, his long continuance in an important religious professorship at Ingoldstadt, the warm affections of his pupils, and the patronage and protection, during the closing years of his life, of the virtuous and amiable Duke of Gotha, would seem to give some assurance that Weishaupt could not have been the monster that he has been painted by his adversaries.

Illuminism, it is true, had its abundant errors, and no one will regret its dissolution. But its founder had hoped by it to effect much good: that it was diverted from its original aim was the fault, not of him, but of some of his disciples; and their faults he was not reluctant to condemn in his writings.

His ambition was, Doctor Mackey believed, a virtuous one; that it failed was his, and perhaps the world's misfortune. He says,

> My general plan is good, though in the detail there may be faults. I had myself to create. In another situation, and in an active station in life, I should have been keenly occupied, and the founding of an Order would never have come into my head. But I would have executed much better things, if the government had not always opposed my exertions, and placed others in situations which suited my talents. It was the full conviction of this, and of what could be done, if every man were placed in the office for which he was fitted by nature, and a proper education, which first suggested to me the plan of Illuminism.

What he really wished Illuminism to be, we may judge from the instructions he gave as to the necessary qualifications of a candidate for initiation. They are as follows:

> Whoever does not close his ear to the lamentations of the miserable, nor his heart to gentle pity; whoever is the friend and brother of the unfortunate; whoever has a heart capable of love and friendship; whoever is steadfast in adversity, unwearied in the carrying out of whatever has been once engaged in, undaunted in the overcoming of difficulties; whoever does not mock and despise the weak; whose soul is susceptible of conceiving great designs, desirous of rising superior to all base motives, and of distinguishing itself by deeds of benevolence; whoever shuns idleness; whoever considers no knowledge as unessential which he may have the opportunity of acquiring, regarding the knowledge of mankind as his chief study; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of his own heart,—such a one is a proper candidate.

The Baron von Knigge, who, perhaps, of all men, best knew him, said of him that he was undeniably a man of genius, and a profound thinker; and that he was all the more worthy of admiration because, while subjected to the influences of a bigoted Roman Catholic education, he had formed his mind by his own meditations, and the reading of good books. His heart, adds this companion of his labors and sharer of his secret thoughts, was excited by the most unselfish desire to do something great, and that would be worthy of mankind, and in the accomplishment of this he was deferred by no opposition and discouraged by no embarrassments.

The truth is, Doctor Mackey says, that Weishaupt has been misunderstood by Masonic authors and slandered by un-Masonic writers. His success in the beginning as a reformer was due to his own honest desire to do good. His failure in the end was attributable to ecclesiastical persecution, and to the faults and follies of his disciples. The Master worked to elevate human nature; the Scholars, to degrade. Weishaupt's place in history should be among the unsuccessful reformers and not among the profligate adventurers.

WELCOME. In the American instructions, it is said to be the duty of the Senior Deacon "to welcome and clothe all visiting Brethren." That is to say, he is to receive them at the door with all courtesy and kindness, and to furnish them, or see that they are furnished, with the necessary apron and gloves and, if they are Past Masters, with the appropriate collar and jewel of that office, with an extra supply of which all Lodges were in the olden time supplied, but not now. He is to conduct the visitor to a seat, and thus carry out the spirit of the *Old Charges*, which especially inculcate hospitality to strange Brethren. These customs are no longer practised and the instructions prescribe other well-known duties.

WELL FORMED, TRUE, AND TRUSTY. A formula used by the Grand Master at the laying of a Corner-stone. Having applied the Square, Level, and Plumb to its different surfaces and angles, he declares it to be "well formed, true, and trusty."

Borrowed from the technical language of Operative Masonry, it is symbolically applied in reference to the character which the Entered Apprentice should sustain when, in the course of his initiation, he assumes the place of a typical Corner-stone in the Lodge.

WELLINGTON, DUKE OF. The Hero of Waterloo, and the renowned, General, was initiated in Lodge No. 494, Ireland, about December, 1790. Brother Hedley Williams, of Hastings (England), has just presented to the Wellington Lodge, No. 341, Rye, the Knight's spurs belonging to the Duke of Wellington, who was an initiate of the Trim Lodge under the Irish Constitution (*Freemason*, March 14, 1925). Wellington's name appears in a subscription fund for his Lodge, in 1795 according to Brother Woodford's *Cyclopedia of Freemasonry*, and other interesting particulars are in the *Masonic Magazine*, January, 1875, contributed by Brother J. H. Neilson, Dublin, Ireland.

WESLEY, REVEREND JOHN. On many occasions the claim has been made that John Wesley, born June 17, 1703, died March 2, 1791, founder of Methodism, was a member of a Lodge at Downpatrick, Ireland. These assertions were carefully examined by Brother W. J. Chetwode Crawley in volume xv, 1902, *Transactions* of Quatuor Coronati Lodge, and his opinion is as follows: "Reviewing the circumstances of the supposed initiation of the Reverend John Wesley in the Lodge at Downpatrick, we are driven to the conclusion that the idea is altogether illusory, and based on a palpable confusion of identity. Equally convincing is the truth that the veritable John Wesley had not been admitted to the Craft at any time previous to his visit to Ballymena, in June, 1773, and that, up to the seventieth year of his age, he entertained but a dubious opinion of Freemasonry and its secrets. This last consideration compels us to the further inference that he did not join the Craft at any subsequent period of his life. Otherwise, the surprising change of opinion involved would not fail to have been chronicled in his copious and accurate journals and diaries" (see also *Wesley's Journal*, authorized edition, volume iii, page 500).

WESLEY, SAMUEL. At one time the most distinguished organist of England, and called by Mendelssohn "the father of English organ-playing." He was initiated as a Freemason on December 17, 1788, and in 1812, the office of Grand Organist of the Grand Lodge of England being in that year first instituted, he received the appointment from the Grand Master, the Duke of Sussex, and held it until 1818. He composed the anthem performed at the union of the two Grand Lodges in 1813, and was a composer of many songs, glees, etc., for the use of the Craft. He was the son of the Rev. Charles Wesley, and nephew of the celebrated John Wesley, the founder of Methodism. Born February 24, 1766, at Bristol, England, and died October 11, 1837. He was well entitled to the epithet of the *Great Musician of Freemasonry*. Brother W. J. Chetwode Crawley (*Transactions*, Quatuor Coronati Lodge, page 107, volume xv, 1902), writes of him thus:

> Samuel Wesley was the second son of the Reverend Charles Wesley, a former Captain of Westminster School, who after declining Garrett Wesley's heritage had blossomed into the most melodious hymn writer that has ever graced the Christian Church. He was born in 1766, so that he was twenty-two years of age when initiated on December 17, 1788, in the famous Lodge of Integrity, then No. 1 on the Register of the Grand Lodge of the Moderns. It is beside our purpose to speak of his marvellous musical abilities, further than to relate that he placed them unreservedly at the service of the Craft. He was appointed Grand Organist on May 13, 1812, being the first to hold that office. In truth, the post appears to have been created for him, in recognition of his professional services to Grand Lodge, for Brother Henry Sadler has found reason to believe that he presided over the musical ceremonies of Grand Lodge before 1812. He was in his place as Grand Organist at the Grand Assembly, which ratified the Articles of Union, December 1, 1813, and at the inaugural Communication of the United Grand Lodge which was happily established by these Articles. He was appointed annually until 1818 when he was succeeded by a Brother of equal musical reknown, Sir George Smart. Wesley's withdrawal from the office was caused by a relapse into acute mental depression, from which he had suffered at intervals, and from which he only recovered temporarily. Samuel Wesley's morbid fits of depression were the result of an injury to the head received in early life by an accidental fall. He died in 1837, after prolonged retirement from public life. Brother Samuel Wesley earned the thanks of three great institutions which do not often concur in returning thanks. In 1813, he composed and conducted a Grand Anthem for Freemasons, in honor of the Union of the Grand Lodges of England, and received the enthusiastic commendations of his Brethren. A few years later he composed a Grand Mass for the Chapel of Pope Pius VI, and received an official Latin letter of thanks from the Supreme Pontiff. As a sort of counter-balance, he composed for the Church of England, a complete set of Matins and Evensong, which at once took rank among our most esteemed Cathedral Services.

WEST. Although the West, as one of the four Cardinal Points, holds an honorable position as the station of the Senior Warden, and of the pillar of Strength that supports the Lodge, yet, being the place of the sun's setting and opposed to the East, the recognized place of light, it, in Masonic symbolism, represents the place of darkness and ignorance. The old tradition, that in primeval times all human wisdom was confined to the eastern part of the world, and that those who had wandered toward the West were obliged to return to the East in search of the knowledge of their ancestors, is not confined to Freemasonry. Creuzer (*Symbolik*) speaks of an ancient and highly instructed Body of Priests in the East, from whom all knowledge, under the veil of symbols, was communicated to the Greeks and other unenlightened nations of the West. And in the Legend of the Craft, contained in the old *Masonic Constitutions*, there is always a reference to the emigration of the Freemasons from Egypt eastward to the "land of behest," or Jerusalem. Hence, in the modern symbolism of Speculative Freemasonry, it is said that the Freemason during his advancement is *Traveling from the West to the East in search of light.*

WEST AUSTRALIA. A state of the Commonwealth of Australia. Saint John Lodge, No. 712, was established at Perth in 1842. In all eight Lodges were formed of which only one became extinct. They reported direct to the Grand Lodge of England, with the exception of one other Lodge opened by the Grand Lodge of Ireland in 1896. A Grand Lodge of Western Australia was organized and has since had a very successful career.

WESTCOTT, WILLIAM WYNN. Born on December 17, 1848, he was an orphan at ten years of age, trained by a bachelor uncle, a surgeon. He obtained the diplomas of the College of Surgeons and of the Society of Apothecaries at twenty-one. Initiated in 1871, his Masonic career was diligent and distinguished, becoming Worshipful Master of Quatuor Coronati Lodge in 1893 and author of many valuable contributions. Doctor Westcott was in 1883 elected Secretary General of the Societas Rosicruciana in Anglia and in 1889 founded the Library of the High Council at London. Elected Supreme Magus in 1892, he occupied the position for thirty-three years, dying at Durban, Natal, on July 30, 1925.

WESTMINSTER AND KEYSTONE. The name of the third of the three oldest warranted Lodges in England, having been chartered in 1722. The first is Friendship, No. 6, and the second the British, No. 8. Those assembling *without Warrants* are only two and are numbered two and four, Antiquity and the Royal Somerset House and Inverness.

WESTPHALIA, SECRET TRIBUNALS OF. The Vehmgerichte, or Fehmgerichte, were secret criminal Courts of Westphalia in the Middle Ages. The origin of this institution, like that of Freemasonry has been involved in uncertainty. The true meaning of the name even is doubtful. *Vaem* is said by Dreyer to signify *holy* in the old Northern languages; and, if this be true, a Fehmgericht would mean a *Holy Court.* But it has also been suggested that the word comes from the Latin *fama*, or *rumor*, and that a Fehmgericht was so called because it proceeded to the trial of persons whose only accuser was common rumor, the maxim of the German law, "no accuser, no judge," being in such a case departed from. They were also called *Tribunals of Westphalia*, because their Jurisdiction and existence were confined to that country.

The Medieval Westphalia was situated within the limits of the country bounded on the West by the Rhine, on the East by the Weser, on the North by Friesland, and on the South by Westerwald. Render (*Tour through Germany*, page 186), says that the tribunals were only to be found in the Duchies of Gueldres, Cleves, and Westphalia, in the principal cities of Corvey and Minden, in the Landgravate of Hesse, in the Counties of Bentheim, Limburg, Lippe, Mark, Ravensberg, Rechlinghausen, Rietzberg, Sayn, Waldeck, and Steinfort, in some Baronies, as Gehmen, Neustadt, and Rheda, and in the free imperial city of Dortmund; but these were all included within the limits of Medieval Westphalia.

It has been supposed that the first secret Tribunals were established by the Emperor Charlemagne on the conquest of Saxony. In 803 the Saxons obtained, among other privileges, that of retaining their national laws, and administering them under imperial judges who had been created Counts of the Empire. Their Courts, it is said, were held three times a year in an open field, and their sessions were held in public on ordinary occasions; but in all cases of religious offense, such as apostasy, heresy, or sacrilege, although the trial began in a public session, it always ended in a secret tribunal.

It has been supposed by some writers that these Courts of the Counts of the Empire instituted by Charlemagne gave origin to the secret tribunal of Westphalia, which were held in the thirteenth and fourteenth centuries. There is no external evidence of the truth of this hypothesis. It was, however, the current opinion of the time, and all the earlier traditions and documents of the courts themselves trace their origin to Charlemagne. Paul Wigand, the German jurist and historian, who wrote a history of their Tribunals (*Fehmgericht Westfälens*, Hamburg, 1826), contends for the truth of these traditions; and Sir Francis Palgrave, in his *Rise and Progress of the English Commonwealth*, says unhesitatingly, that "the Vehmic Tribunals can only be considered as the original jurisdictions of the old Saxons which survived the subjugation of their country." The silence on this subject in the laws and capitularies of Charlemagne has been explained on the ground that these Tribunals were not established authoritatively by that monarch, but only permitted by a tacit sanction to exist.

The author of the article on the Secret Societies of the Middle Ages, published in the *Library of Entertaining Knowledge*, who has written somewhat exhaustively on this subject, says that the first writers who have mentioned these Tribunals are Henry of Hervorden in the fourteenth, and Aeneas Sylvius in the fifteenth century; both of whom, however, trace them to the time of Charlemagne; but Jacob (*Recherches Historiques sur les Croisades et les Templiers*, page 132), cites a Diploma of Count Engelbert de la Mark, of the date of 1267, in which there is an evident allusion to some of their usages. Render says that they are first generally known in the year 1220. But their absolute historical existence is confined to the fourteenth and fifteenth centuries.

The secret Westphalian Tribunals were apparently created for the purpose of preserving public morals, of punishing crime, and of protecting the poor and weak from the oppressions of the rich and powerful. They were outside of the regular Courts of the country, and in this respect may be compared to the modern Vigilance Committees sometimes instituted in the United States for the protection of the well-disposed citizens in newly settled territories from the annoyance of lawless men. But the German Tribunals differed from the American Committees in this, that they were recognized by the Emperors, and that their decisions and executions partook of a judicial character.

The Vehmic Tribunals, as they are also called, were governed by a minute system of regulations, the strict observance of which preserved their power and influence for at least two centuries.

At the head of the institution was the Emperor, for in Germany he was recognized as the source of law. His connection with the association was either direct or indirect. If he had been initiated into it, as was usually the case, then his connection was direct and immediate. If, however, he was not an initiate, then his powers were delegated to a lieutenant who was a member of the Tribunal.

Next to the Emperor came the Free Counts. Free Counties were certain districts comprehending several parishes, where the judges and counselors of the secret band exercised jurisdiction in conformity with the Statutes. The Free Count, who was called *Stuhlherr*, or *tribunal lord*, presided over this free County and the Tribunal held within it. He had also the prerogative of erecting other Tribunals within his territorial limits, and if he did not preside in person, he appointed a *Freigraf*, or *free judge*, to supply his place. No one could be invested with the dignity of a Free Judge unless he were a Westphalian by birth, born in lawful wedlock of honest parents; of good repute, charged with no crime, and well qualified to preside over the County. They derived their name of Free Judges from the fact that the Tribunals exercised their jurisdiction over only free men, serfs being left to the control of their own lords.

Next in rank to the Free Judges were the *Schöppen*, as Assessors or Counselors. They formed the main body of the Association, and were nominated by the Free Judge, with the consent of the Stuhlherr, and vouched for by two members of the Tribunal. A Schöppe was required to be a Christian, a Westphalian of honest birth, neither excommunicated nor outlawed, nor involved in any suit before the Fehmgericht and not a member of any monastic or ecclesiastical Order. There were two classes of these Assessors or

Schöppen: a lower class or grade, called the *Ignorant*, who had not been initiated, and were consequently not permitted to be present at the secret session; and a higher grade, called the *Knowing*, who were subjected to a form of initiation.

The ceremonies of initiation of a Free Judge were very solemn and symbolic. The candidate appeared bareheaded before the Tribunal, and answered certain questions respecting his qualifications. Then, kneeling with the thumb and forefinger of the right hand on a naked sword and halter, he pronounced the following oath:

I swear by the Holy Trinity that I will, from henceforth, aid, keep, and conceal the holy Fehms from wife and child, from father and mother, from sister and brother, from fire and wind, from all that the sun shines on and the rain covers, from all that is between sky and earth, especially from the man who knows the law; and will bring before this Free Tribunal, under which I am sitting, all that belongs to the secret Jurisdiction of the Emperor, whether I know it to be true myself or have heard it from trustworthy men, whatever requires correction or punishment, whatever is committed within the Jurisdiction of the Fehm, that it may be judged, or, with the consent of the accuser, be put off in grace; and will not cease so to do for love or for fear, for gold or for silver, or for precious stones; and will strengthen this Tribunal and Jurisdiction with all my five senses and power; and that I do not take on me this office for any other cause than for the sake of right and justice. Moreover, that I will ever advance and honor this Free Tribunal more than any other free tribunals; and what I thus promise will I steadfastly and firmly keep; so help me God and his Holy Gospel.

He further swore in an additional oath that he would, to the best of his ability, enlarge the Holy Empire, and with unrighteous hand would undertake nothing against the land and people of the *Stuhlherr*, or the *Lord of the Tribunal*. His name was tnen inserted in the Book of Gold.

The secrets of the Tribunal were then communicated to the candidate, and with them the modes of recognition by which he could be enabled to discover his fellow-members. The sign is described as having been made by placing, when at table, the point of their knife pointing to themselves, and the haft away from them. This was also accompanied by the words *Stock Stein, Gras Grein*, the exact ritualistic meaning of which phrase is unknown.

The duties of the initiated were to act as Assessors or Judges at the meetings of the Courts, to constitute which at least seven were required to be present; and also to go through the country, serve citations upon the accused, and to execute the sentences of the Tribunals upon criminals, as well as to trace out and denounce all evil-doers. The punishment of an initiate who had betrayed any of the secrets of the Society was severe. His tongue was torn out by the roots, and he was then hung on a tree seven feet higher than any other felon.

The ceremonies practised when a Fehm Court was held were very symbolic in their character. Before the Free Count stood a table, on which were placed a naked sword and a cord of withes. The sword, which was cross-handled, is explained in their ritual as signifying the Cross on which Christ suffered for our sins, and the cord the punishment of the wicked. All had their heads uncovered, to signify that they would proceed openly and fairly, punish in proportion to guilt, and cover no right with a wrong. Their hands also were uncovered, to show that they would do nothing covertly and underhand; and they wore cloaks, to signify their warm love for justice for, as the cloak covers all the other garments and the body, so should their love cover justice. Lastly, they were to wear neither armor nor weapons, that no one might feel fear, and to indicate that they were under the peace of the Empire. They were charged to be cool and sober, lest passion or intoxication should lead them to pass an unjust judgment.

Writers of romance have clothed these Tribunals with additional mystery. But the stories that they were held at night, and in subterranean places, have no foundation save in the imagination of those who have invented them. They were held, like other German Courts, at break of day and in the open air, generally beneath a tree in the forest, or elsewhere. The Public Tribunals were, of course, open to all. It was the secret ones only that were held in private. But the time and place were made known to the accused in the notification left at his residence, or, if that were unknown, as in the case of a vagabond, at a place where four roads met, being affixed to the ground or to a tree, and the knowledge might be easily communicated by him to his friends.

The Chapter-General met once a year, generally at Dortmund or Arensburg, but always at some place in Westphalia. It consisted of the Tribunal Lords and Free Counts, who were convoked by the Emperor or his lieutenant. If the Emperor was an initiate, he might preside in person; if he was not, he was represented by his lieutenant. At these Chapters the proceedings of the various Fehm Courts were reviewed, and hence these latter made a return of the names of the persons initiated, the suits they had commenced, the sentences they had passed, and the punishments they had inflicted. The Chapter-General acted also as a Court of Appeals. In fact, the relation of a Chapter-General to the Fehm Courts was precisely the same as that of a Grand Lodge of Freemasons to its subordinates. The resemblance, too, in the symbolic character of the two institutions was striking. But here the resemblance ended, for it has never been contended that there was or could be any connection whatever between the two institutions. But the coincidences show that peculiar spirit and love of mystery which prevailed in those times, and the influence of which was felt in Freemasonry as well as in the Westphalian Tribunals, and all the other secret societies of the Middle Ages.

The crimes over which the Fehmgericht claimed a jurisdiction were, according to the Statutes passed at Arensburg in 1490, of two kinds: those cognizant by the Secret Tribunal, and those cognizant by the Public Tribunal. The crimes cognizant by the Secret Tribunal were, violations of the secrets of Charlemagne and of the Fehmgericht, heresy, apostasy, perjury, and witchcraft or magic. Those cognizant by the Public Tribunal were sacrilege, theft, rape, robbery of women in childbirth, treason, highway robbery, murder or manslaughter, and vagrancy. Sometimes the catalogue of crimes was modified and often enlarged. There was one period when all the crimes mentioned in the decalog were included; and indeed there was no positive restriction of the Jurisdiction of the Tribunals, which generally were governed in their

proceedings by what they deemed expedient for the public peace and safety.

In the early history of the institution, its trials were conducted with impartiality, and its judgments rendered in accordance with justice, being constantly restrained by mercy, so that they were considered by the populace as being of great advantage in those times of lawlessness. But at length the institution became corrupt, and often aided, instead of checking, oppression, a change which finally led to its decay.

When anyone was accused, he was summoned to appear before the Tribunal at a certain specified time and place. If he was an initiate, the summons was repeated three times; but if not, that is, if any other than an inhabitant of Westphalia, the summons was given only once. If he appeared, an opportunity was afforded him of defense. An initiate could purge himself by a simple oath of denial, but any other person was required to adduce sufficient testimony of his innocence. If the accused did not appear, nor render a satisfactory excuse for his absence, the Court proceeded to declare him outlawed, and a Free Judge was delegated to put him to death wherever found. Where three Free Judges found anyone *flagrante delicto*, or in the very act of committing a crime, or having just perpetrated it, they were authorized to put him to death without the formality of a trial. But if he succeeded in making his escape before the penalty was inflicted, he could not on a subsequent arrest be put to death. His case must then be brought for trial before a Tribunal.

The sentence of the Court, if capital, was not announced to the criminal, and he learned it only when, in some secret place, the executioners of the decree of the Fehmgericht met him and placed the halter around his neck and suspended him to a neighboring tree. The punishment of death was always by hanging, and from a tree. The fact that a dead body was thus found in the forest, was an intimation to those who found it that the person had died by the judgment of the Secret Tribunal.

It is very evident that an institution like this could be justified, or even tolerated, only in a country and at a time when the power and vices of the nobles, and the general disorganization of society, had rendered the law itself powerless; and when in the hands of persons of irreproachable character, the weak could only thus be protected from the oppressions of the strong, the virtuous from the aggression of the vicious. It was in its commencement a safeguard for society; and hence it became so popular that its initiates numbered at one time over one hundred thousand, and men of rank and influence sought with avidity admission into its circle.

In time the institution became demoralized. Purity of character was no longer insisted on as a qualification for admission. Its decrees and judgments were no longer marked with unfaltering justice, and, instead of defending the weak any longer from the oppressor, it often became itself the willing instrument of oppression. Efforts were made from time to time to inaugurate reforms, but the prevailing spirit of the age, now beginning to be greatly improved by an introduction of the Roman law and the spread of the Protestant religion, was opposed to the self-constituted authority of the Tribunals. They began to dissolve almost insensibly, and after the close of the sixteenth century we hear no more of them, although there never was any positive decree of dissolution enacted or promulgated by the State. They were destroyed not by any edict of law, but by the progressive spirit of the people.

WEST VIRGINIA. When West Virginia separated from its parent State, Virginia, on June 20, 1863, much confusion existed in the new domain. As far as the Craft was concerned many Lodges had ceased to meet or had lost their Charters. Fairmont Lodge, No. 9, issued a circular calling a Convention for December 29, 1863, at Grafton. Some delegates were prevented from attending by a renewal of military hostilities, but, after two adjournments the meeting was finally held, June 24, 1864, in Fairmont. Eight out of thirteen active Lodges were represented, but it was decided by the Grand Officers that the meeting could not take action owing to an informality in the proceedings and a new Convention was called for April 12, 1865, when the following Lodges were represented: Wellsburg, No. 108; Wheeling, No. 128; Ohio, No. 101; Marshall Union, No. 37; Cameron, No. 180; Morgantown, No. 93; Fairmont, No. 9; Fetterman, No. 170. Grand Officers were elected and the Convention met on May 10 for the installation ceremony, at which Mount Olivet, No. 113, was also represented. The Grand Lodge was duly opened and the old Charters ordered to be endorsed until new ones could be issued.

The early history of Royal Arch Masonry in this State is bound up with that of Virginia whence it was derived. The nine Chapters in West Virginia under the Constitution of the Grand Chapter of Virginia decided to organize a Grand Chapter. The movement began in Wheeling Union Chapter and the following approved the suggestion: Jerusalem, No. 55, in Parkersburg; Star of the West, No. 18, at Point Pleasant, and Nelson, No. 26, at Morgantown.

At a Convention held on November 16, 1871, in Wheeling, representatives from Lebanon Chapter, No. 9, were present in addition to those above mentioned. The Grand Chapter was then duly organized and the Grand Officers chosen and installed by Most Excellent John P. Little, Grand High Priest of the Grand Chapter of Virginia. The Council Degrees were made part of Chapter work as in Virginia itself.

The Commanderies in West Virginia before its separation from the parent State had been with one exception under the control of the Grand Encampment of Virginia. Wheeling, No. 1; Palestine, No. 9; Star of the West, No. 12, and Kanawha, No. 4, were all in West Virginia and subordinate to its Grand Encampment when it was organized February 25, 1874, by Sir James Hopkins, Past Grand Master of Knights Templar. Wheeling, No. 1, granted a Dispensation on August 21, 1838, was chartered September 16, 1841. There had been, however, three other Commanderies in that part of Virginia which afterwards became West Virginia, and the first of these was Warren at Harper's Ferry, July 4, 1824. The latter three Charters were annulled in 1847.

On October 20, 1909, four Charters from the Supreme Council, Southern Jurisdiction, were granted to bodies of the Ancient and Accepted Scottish Rite at Wheeling, namely, West Virginia Consistory, No.

1; Albert Pike Council of Kadosh, No. 1; Charity Chapter of Rose Croix, No. 1, and McDaniel Lodge of Perfection, No. 1.

WHARTON, PHILIP, DUKE OF. See *Philip, Duke of Wharton.*

WHEAT. An emblem of plenty under the name of *Corn* (see *Corn*, *Wine*, and *Oil*).

WHITE. White is one of the most ancient as well as most extensively diffused of the symbolic colors. It is to be found in all the ancient Mysteries, where it constituted, as it does in Freemasonry, the investiture of the candidate. It always, however, and everywhere has borne the same signification as the symbol of purity and innocence. In the religious observances of the Hebrews, white was the color of one of the curtains of the Tabernacle, where, according to Josephus, it was a symbol of the element of earth; and it was employed in the construction of the ephod of the High Priest, of his girdle, and of the Breastplate.

The word לבן, *laban*, which in the Hebrew language signifies *to make white*, also denotes *to purify;* and there are to be found throughout the Scriptures many allusions to the color as an emblem of purity. "Though thy sins be as scarlet," says Isaiah, "they shall be as white as snow." Jeremiah, describing the once innocent condition of Zion, says, "her Nazarites were purer than snow, they were whiter than milk." "Many," says Daniel, "shall be purified and made white." In Revelation, a *white stone* was the reward promised by the Spirit to those who overcame; and again, "he that overcometh, the same shall be clothed in white garments;" and in another part of the same book the Apostle is instructed to say that fine linen, clean and white, is the righteousness of the saints. The ancient prophets always imagined the Deity clothed in white, because, says Portal (*Des Couleurs Symboliques, Concerning Symbolic Colors*, page 35), "white is the color of absolute truth, of Him who is; it alone reflects all the luminous rays; it is the unity whence all the primitive colors emanate." Thus Daniel, in one of his prophetic visions, saw the Ancient of days, "whose garment was white as snow, and the hair of his head like pure wool." Here, says Doctor Henry (*Exposition*), the whiteness of the garment "noted the splendor and purity of God in all the administrations of his justice."

Among the Gentile nations, the same reverence was paid to this color. The Egyptians decorated the head of their deity, Osiris, with a white tiara. In the school of Pythagoras, the sacred hymns were chanted in white robes. The Druids clothed their initiates who had arrived at the ultimate Degree, or that of perfection, in white vestments. In all the Mysteries of other nations of antiquity, the same custom was observed. White was, in general, the garment of the Gentile as well as of the Hebrew priests in the performance of their sacred rites. As the Divine Power was supposed to be represented on earth by the Priesthood, in all nations the Sovereign Pontiff was clad in white. Aaron was directed to enter the Sanctuary only in white garments; in Persia, the Magi wore white robes because, as they said, they alone were pleasing to the Deity; and the white tunic of Ormuzd is still the characteristic garment of the modern Parsees.

White, among the ancients, was consecrated to the dead, because it was the symbol of the regeneration of the soul. On the monuments of Thebes the manes or ghosts are represented as clothed in white; the Egyptians wrapped their dead in white linen; Homer (*Iliad* xviii, 353) refers to the same custom when he makes the attendants cover the dead body of Patroclus, φάρεϊ λεύκῳ, with a white pall; and Pausanias tells us that the Messenians practised the same customs, clothing their dead in white, and placing crowns upon their heads, indicating by this double symbolism the triumph of the soul over the empire of death.

The Hebrews had the same usage. Saint Matthew (xxvii, 59) tells us that Joseph of Arimathea wrapped the dead body of our Lord "in a clean linen cloth." Adopting this as a suggestion, Christian artists have, in their paintings of the Savior after His resurrection, depicted Him in a white robe. And it is with this idea that in the Apocalypse white vestments are said to be the symbols of the regeneration of souls, and the reward of the elect. It is this consecration of white to the dead that caused it to be adopted as the color of mourning among the nations of antiquity. As the victor in the games was clothed in white, so the same color became the symbol of the victory achieved by the departed in the last combat of the soul with death. "The friends of the deceased wore," says Plutarch, "his livery, in commemoration of his triumph." The modern mourning in black is less philosophic and less symbolic than this ancient one in white.

In Speculative Freemasonry, white is the symbol of purity. This symbolism commences at the earliest point of initiation, when the white apron is presented to the candidate as a symbol of purity of life and rectitude of conduct. Wherever in any of the subsequent initiations this color appears, it is always to be interpreted as symbolizing the same idea. In the Thirty-third Degree of the Ancient and Accepted Scottish Rite, the Sovereign Inspector has been invested with a white scarf as inculcating that virtuous deportment above the tongue of all reproach which should distinguish the possessors of that Degree, the highest in the Rite.

This symbolism of purity was most probably derived by the Freemasons from that of the primitive church, where a white garment was placed on the catechumen who was about to be baptized, as a token that he had put off the lusts of the flesh, and, being cleansed from his former sins, had obliged himself to maintain an unspotted life. The ancient symbolism of regeneration which appertained to the ancient idea of the color white has not been adopted in Freemasonry; but would be appropriate in an Institution having a chief dogma in the resurrection.

WHITE BALL. In Freemasonry, equivalent to a favorable or affirmative vote. The custom of using white and black balls seems to have been derived from the Romans, who in the earlier days of the Republic used white and black balls in the judicial trials; the balls were cast into an urn, the former acquitting and the latter condemning the accused.

WHITE CROSS KNIGHTS. A title sometimes applied to the Knights Hospitaler of Saint John, from the color of their cross. Porter (*History of the Knights of Malta* i, page 166) says: "Villiers hastily assembled a troop of *White Cross Knights*, and, issuing from the city by a side gate, made a circuit so as, if possible, to fall upon the flank of the foe unperceived."

WHITE MANTLE, ORDER OF THE. The Teutonic Knights were so denominated in allusion to the color of their cloaks, on which they bore a black cross.

WHITE MASONRY. The French term is *Maçonnerie blanche.* A title given by French writers to Female Freemasonry, or the Freemasonry of Adoption.

WHITE SHRINE OF JERUSALEM, ORDER OF. Founded by Charles D. Magee, at Chicago, Illinois, in 1894. The Order comprises both men and women, who must be members in good standing of the Order of the Eastern Star. The White Shrine was not recognized, however, as a branch of the Order of the Eastern Star. During the term of her office as Most Worthy Grand Matron of the Order of the Eastern Star, 1892 to 1895, Mrs. Mary C. Snedden refused her approval and this position was endorsed by the General Grand Chapter in 1895 and in 1898 Resolutions were adopted as follows:

> Resolved, that there are no Degrees connected in any way or manner with our Order other than those provided for and taught in our Ritual. Any member wilfully representing to any one that there are Side Degrees, or Higher Degrees, or any Degrees other than those taught and provided for by our Ritual, shall be guilty of conduct unbecoming a member of the Order, and upon conviction thereof, shall be suspended or expelled from the Order.

WHITE STONE. A symbol in the Mark Degree referring to the passage in the Apocalypse (ii 17) "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." In this passage it is supposed that the Evangelist alluded to the stones or tesserae which, among the ancients and the early Christians, were used as tokens of alliance and friendship. Hence in the Mark Degree, the white stone and the new name inscribed upon it is a symbol of the Covenant made between the possessors of the degree, which will in all future time, and under every circumstance of danger or distress, secure the kind and fraternal assistance of all upon whom the same token has been bestowed. In the symbolism of the degree the candidate represents that white stone upon whom the new name as a Mark Master is to be inscribed (see *Mark* and *Tessera Hospitalis*).

WHITE, WILLIAM. Father of *William Henry White,* which see. He was Grand Secretary of the Moderns, with James Heseltine, from November 1, 1780, and was sole Grand Secretary for many years following 1784. May 9, 1810, his son was appointed Junior or Adjoint Grand Secretary, father and son working together for several years. William White, Senior, was initiated in the Royal Somerset House and Iverness Lodge, March 8, 1770, and was Senior Warden of the Emulation Lodge, December 21, 1770, and Master of Lodges, 1771, 72, 74 and 77, founding a Lodge of Instruction in Emulation Lodge during the term of his office. He was Worshipful Master of the Grand Stewards Lodge in 1780, and previously, 1775, Secretary of the Board of Grand Stewards.

WHITE, WILLIAM HENRY. Distinguished for his services to the Craft of England, whom he served as Grand Secretary for the long period of forty-seven years. He was the son of William White, who was also Grand Secretary of the Grand Lodge of England for thirty-two years, the office having thus been held by father and son for seventy-nine years. William Henry White was born in 1778. On April 15, 1799, he was initiated in Emulation Lodge, No. 12, now called the Lodge of Emulation, No. 21, having been nominated by his father. December 15, 1800, he was elected Master of the Lodge, and presided until 1809. In 1805 he was appointed a Grand Steward, and in 1810 Grand Secretary, as the assistant of his father. The office was held by them conjointly for three years. In 1813, at the union of the two Grand Lodges, he was appointed, with Edwards Harper, Joint Grand Secretary of the United Grand Lodge of England, and in 1838 sole Grand Secretary. In 1857, after a service of nearly half a century, he retired from the office, the Grand Lodge unanimously voting him a retiring pension equal in amount to his salary. On that occasion the Earl of Zetland, Grand Master, said, "I know of no one, and I believe there never was anyone who has done more, who has rendered more valuable services to Masonry than our worthy Brother White." In view of the great names in Masonic literature and labor which preceded him, the eulogium will be deemed exaggerated; but the devotion of the Grand Secretary to the Order, and his valuable services during his long and active life, cannot be denied. During the latter years of his official term, he was charged with inactivity and neglect of duty, but the fault has been properly attributed to the increasing infirmities of age. A service of plate was presented to him by the Craft, June 20, 1850, as a testimonial of esteem. He died April 5, 1866.

WIDE AWAKES. See *Free and Accepted Americans.*

WIDOW, SONS OF THE. A Society founded in the third century, by a Persian slave, Manes, who had been purchased and adopted by a widow. It consisted of two Degrees, Auditor and Elut. The expression is also frequent in some countries, as in France, to mean Freemasons, Hiram Abif being the Son of a Widow.

WIDOW'S SON. In Ancient Craft Masonry, the title applied to Hiram, the architect of the Temple, because he is said, in the first Book of Kings (vii, 14) to have been "a widow's son of the tribe of Naphtali." The Adonhiramite Freemasons have a tradition which Chapron gives (*Nécessaire Maçonnique,* page 101) in the following words: "The Freemasons call themselves the widow's sons, because, after the death of our respectable Master, the Freemasons took care of his mother, whose children they called themselves, because Adonhiram had always considered them as his Brethren. But the French Freemasons subsequently changed the myth and called themselves *Sons of the Widow,* and for this reason. 'As the wife of Hiram remained a widow after her husband was murdered, the Freemasons, who regard themselves as the descendants of Hiram, called themselves *Sons of the Widow.*' " But this myth is a pure invention, and is without the Scriptural foundation of the York myth, which makes Hiram himself the widow's son. But in French Freemasonry the term *Son of the Widow* is synonymous with *Freemason.*

The claim has often been made that the adherents of the exiled House of Stuart, seeking to organize a system of political Freemasonry by which they hoped to secure the restoration of the family to the throne of

ngland, transferred to Charles II the tradition of iram Abif betrayed by his followers, and called him ie *Widow's Son*, because he was the son of Henrietta Iaria, the widow of Charles I. For the same reason iey presumably subsequently applied the phrase to is brother, James II.

WIFE AND DAUGHTER, FREEMASON'S. ee *Freemason's Wife and Daughter.*

WILHELMSBAD, CONGRESS OF. At Wilelmsbad, near the city of Hanau in Hesse-Cassel, was eld the most important Masonic Congress of the ghteenth century. It was convoked by Ferdinand,)uke of Brunswick, Grand Master of the Order of trict Observance, and was opened July 16, 1782. :s duration extended to thirty sessions, and in its iscussions the most distinguished Freemasons of ermany were engaged. Neither the Grand Lodge of ermany, nor that of Sweden, was represented; and ie Grand Lodge of the Three Globes, at Berlin, sent nly a letter: but there were delegates from Upper and ower Germany, from Holland, Russia, Italy, France, nd Austria; and the Order of the Illuminati was repreented by the Baron von Knigge. It is not therefore urprising that the most heterogeneous opinions were xpressed. Its avowed object was the reform of the lasonic system, and its disentanglement from the nfused mass of Rites and advanced Degrees with hich French and German pretenders or enthusiasts ad been for years past overwhelming it. Important opics were proposed, such as the true origin of Speculative Freemasonry, whether it was merely conventional and the result of modern thought, or whether it as the offspring of a more ancient order, and, if so, hat was that order; whether there were any Superiors General then existing and who these unknown uperiors were, etc. These and kindred questions ere thoroughly discussed, but not defined, and the ongress was eventually closed without coming to any ther positive determination than that Freemasonry as not essentially connected with Templarism, and iat, contrary to the doctrine of the Rite of Strict bservance, the Freemasons were not the successors f the Knights Templar. The real effect of the Conress of Wilhelmsbad was the abolition of that Rite, hich soon after drooped and died.

WILL. In some of the Continental Rites, and in ertain advanced Degrees, it is a custom to require the ecipiendary to make, before his initiation, a will and estament, exhibiting what are his desires as to the istribution of his property at his decease. The obct seems to be to add solemnity to the ceremony, and o impress the candidate with the thought of death. ut in the opinion of Brother Mackey it would seem o be a custom which would be "more honored in the reach than the observance." It is not practised in ie York and American Rites.

WILLIAM I, EMPEROR OF GERMANY. Born 797, died 1888. An honorary member of the Grand odge of Scotland and Protector of Freemasonry Germany, his son, the Crown Prince, later Emeror Frederick III, being Deputy-Protector.

WILLIAM IV, KING OF ENGLAND. Raised Freemason on March 9, 1786, in Lodge No. 86, lymouth, England (see *New Age*, March, 1925).

WILLIAM OF WYKEHAM. See *Wykeham, Villiam of.*

WILSON, GAVIN. Poet, published some Masonic songs in 1788.

WILSON MANUSCRIPT. In the marginal notes to the *Manifesto of the Lodge of Antiquity*, published in 1778, there is reference to an "O. (probably meaning *old or original*) Manuscript in the hands of Mr. Wilson of Broomhead, near Sheffield, Yorkshire written in the reign of King Henry VIII." It seems, from the context, to have been cited as authority for the existence of a General Assembly of the Craft at the city of York.

WILSON, STEPHEN BARTON. Masonic Ritualist. Head of Emulation Lodge of Improvement, London, thirty years; Junior Grand Deacon in 1857; died, 1866.

WINDING STAIRS. In the First Book of Kings (vi, 8) it is said: "The door for the Middle Chamber was in the right side of the house; and they went up with winding stairs into the Middle Chamber, and out of the middle into the third." From this passage the Freemasons of the eighteenth century adopted the symbol of the Winding Stairs, and introduced it into the Fellow Craft's Degree, where it has ever since remained, in the American Rite. In one of the higher Degrees of the Ancient and Accepted Scottish Rite the Winding Stairs are called *cochleus*, which is a corruption of *cochlis*, a spiral staircase. The Hebrew word is *lulim*, from the obsolete root *lul*, to roll or wind. The whole story of the Winding Stairs in the Second Degree of Freemasonry is a mere myth, without any other foundation than the slight allusion in the Book of Kings which has been just cited, and it derives its only value from the symbolism taught in its legend (see *Middle Chamber* and *Winding Stairs, Legend of the*).

WINDING STAIRS, LEGEND OF THE. Doctor Mackey says that he formerly so fully investigated the true meaning of the Legend of the Winding Stairs, as taught in the Degree of Fellow Craft, that he could later find nothing to add to what he had already said in his work on *The Symbolism of Freemasonry*. He might, in writing a new article, change the language, but he could furnish no new idea. He did not, therefore, hesitate to transfer much of what he had said on this subject in that work to the present article. It is an enlargement and development of the meager explanations given in the ordinary lecture of Webb.

In an investigation of the symbolism of the Winding Stairs, we shall be directed to the true explanation by a reference to their origin, their number, the objects which they recall, and their termination, but above all by a consideration of the great design which an ascent upon them was intended to accomplish. The steps of this winding staircase commenced, we are informed, at the porch of the Temple; that is to say, at its very entrance. But nothing is more undoubted in the science of Masonic symbolism than that the Temple was the representative of the world purified by the Shekinah, or the Divine Presence. The world of the profane is without the Temple; the world of the initiated is within its sacred walls. Hence to enter the Temple, to pass within the porch, to be made a Freemason, and to be born into the world of Masonic light, are all synonymous and convertible terms. Here then, the symbolism of the Winding Stairs begins.

The Apprentice, having entered within the porch of the Temple, has begun his Masonic life. But the First Degree in Freemasonry, like the lesser mysteries of the ancient systems of initiation, is only a preparation and purification for something higher. The Entered Apprentice is the child in Freemasonry. The lessons which he receives are simply intended to cleanse the heart and prepare the recipient for that mental illumination which is to be given in the succeeding Degrees.

As a Fellow Craft, he has advanced another step, and as the Degree is emblematic of youth, so it is here that the intellectual education of the candidate begins. And therefore, here, at the very spot which separates the porch from the sanctuary, where childhood ends and manhood begins, he finds stretching out before him a Winding Stair which invites him, as it were, to ascend, and which, as the symbol of discipline and instruction, teaches him that here must commence his Masonic labor—here he must enter upon those glorious though difficult researches, the end of which is to be the possession of Divine Truth. The Winding Stairs begin after the candidate has passed within the porch and between the pillars of strength and establishment, as a significant symbol to teach him that as soon as he has passed beyond the years of irrational childhood, and commenced his entrance upon manly life, the laborious task of self-improvement is the first duty that is placed before him. He cannot stand still, if he would be worthy of his vocation; his destiny as an immortal being requires him to ascend, step by step, until he has reached the summit, where the treasures of knowledge await him.

The number of these steps in all the systems has been odd. Vitruvius remarks—and the coincidence is at least curious—that the ancient Temples were always ascended by an odd number of steps; and he assigns as the reason, that, commencing with the right foot at the bottom, the worshiper would find the same foot foremost when he entered the Temple, which was considered as a fortunate omen. But the fact is, that the symbolism of numbers was borrowed by the Freemasons from Pythagoras, in whose system of philosophy it plays an important part, and in which odd numbers were considered as more perfect than even ones. Hence, throughout the Masonic system we find a predominance of odd numbers; and while three, five, seven, nine, fifteen, and twenty-seven, are all-important symbols, we seldom find a reference to two, four, six, eight, or ten. The odd number of the stairs was therefore intended to symbolize the idea of perfection, to which it was the object of the aspirant to attain.

As to the particular number of the stairs, this has varied at different periods. Tracing-Boards of the eighteenth century have been found, in which only *five* steps are delineated, and others in which they amount to *seven*. The Prestonian lectures, used in England in the beginning of the nineteenth century, gave the whole number as thirty-eight, dividing them into series of one, three, five, seven, nine and eleven. The error of making an even number, which was a violation of the Pythagorean principle of odd numbers as the symbol of perfection, was corrected in the Hemming lectures, adopted at the Union of the two Grand Lodges of England, by striking out the eleven, which was also objectionable as receiving a sectarian explanation. In the United States the number was still further reduced to *fifteen*, divided into three series of *three*, *five*, and *seven*. Doctor Mackey adopted this American division in explaining the symbolism; although, after all, the particular number of the steps or the peculiar method of their division into series, will not in any way affect the general symbolism of the whole legend.

The candidate, then, in the Second Degree of Freemasonry, represents a man starting forth on the journey of life, with the great task before him of self-improvement. For the faithful performance of this task, a reward is promised, which reward consists in the development of all his intellectual faculties, the moral and spiritual elevation of his character, and the acquisition of Truth and knowledge. Now, the attainment of this moral and intellectual condition supposes an elevation of character, an ascent from a lower to a higher life, and a passage of toil and difficulty, through rudimentary instruction, to the fruition of wisdom. This is therefore beautifully symbolized by the Winding Stairs, at whose foot the aspirant stands ready to climb the toilsome steep, while at its top is placed "that hieroglyphic bright which none but Craftsmen ever saw," as the emblem of Divine Truth. And hence a distinguished writer has said that "these steps, like all the Masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mathematical, and metaphysical science and open to us an extensive range of moral and speculative inquiry."

The candidate, incited by the love of virtue and the desire of knowledge, and withal eager for the reward of Truth which is set before him, begins at once the toilsome ascent. At each division he pauses to gather instruction from the symbolism which these divisions present to his attention. At the first pause which he makes he is instructed in the peculiar organization of the Order of which he has become a disciple. But the information here given, if taken in its naked, literal sense, is barren, and unworthy of his labor. The ranks of the officers who govern, and the names of the Degrees which constitute the Institution, can give him no knowledge which he has not before possessed. We must look therefore to the symbolic meaning of these allusions for any value which may be attached to this part of the ceremony.

The reference to the organization of the Masonic Institution is intended to remind the aspirant of the union of men in society, and the development of the social state out of the state of nature. He is thus reminded, in the very outset of his journey, of the blessings which arise from civilization, and of the fruits of virtue and knowledge which are derived from that condition. Freemasonry itself is the result of civilization; while, in grateful return, it has been one of the most important means of extending that condition to mankind.

All the monuments of antiquity that the ravages of time have left, combine to prove that man had no sooner emerged from the savage into the social state than he commenced the organization of religious mysteries, and the separation, by a sort of divine instinct, of the sacred from the profane. Then occurred the invention of architecture as a means of providing

nvenient houses, the necessary shelter from the in-emencies and vicissitudes of the seasons, with all e mechanical arts connected with it; and lastly, ometry, as a necessary science to enable the culti-tors of land to measure and designate the limits of eir possessions. All these are claimed as peculiar aracteristics of Speculative Freemasonry, which may considered as the type of civilization, the former aring the same relation to the profane world as e latter does to the savage state. Hence we at once e the fitness of the symbolism which commences the pirant's upward progress in the cultivation of knowl-ge and the search after Truth, by recalling to his ind the condition of civilization and the social union mankind as necessary preparations for the attain-ent of these objects. In the allusions to the officers a Lodge, and the Degrees of Freemasonry as ex-anatory of the organization of our own Society, we othe in our symbolic language the history of the ganization of society.

Advancing in his progress, the candidate is invited contemplate another series of instructions. The man senses, as the appropriate channels through hich we receive all our ideas of perception, and which erefore, constitute the most important sources of r knowledge, are here referred to as a symbol of tellectual cultivation. Architecture, as the most im-rtant of the arts which conduce to the comfort of ankind, is also alluded to here, not simply because is so closely connected with the Operative Institu-on of Freemasonry, but also as the type of all the her useful arts. In his second pause, in the ascent the Winding Stairs, the aspirant is therefore re-inded of the necessity of cultivating practical knowl-ge. So far, then, the instructions he has received late to his own condition in society as a member of e great social compact, and to his means of becom-g, by a knowledge of the arts of practical life, a ecessary and useful member of that society.

But his motto will be, Excelsior. Still must he go ward and forward. The stair is still before him; its mmit is not yet reached, and still further treasures Wisdom are to be sought for, or the reward will not e gained, nor the *Middle Chamber*, the abiding-place Truth, be reached. In his third pause, he therefore rrives at that point in which the whole circle of man science is to be explained. Symbols, we know, e in themselves arbitrary and of conventional sig-fication, and the complete circle of human science ight have been as well symbolized by any other sign series of doctrines as by the seven liberal arts and iences. But Freemasonry is an institution of the den time; and this selection of the liberal arts and iences as a symbol of the completion of human learn-g is one of the most pregnant evidences that we have its antiquity.

In the seventh century, and for a long time after-ard, the circle of instruction to which all the learning the most eminent schools and most distinguished ilosophers was confined, was limited to what were en called the liberal arts and sciences, and consisted two branches, the *trivium* and the *quadrivium*. The *ivium* included grammar, rhetoric, and logic; the *adrivium* comprehended arithmetic, geometry, usic, and astronomy. "These seven heads," says nfield, "were supposed to include universal knowl-edge. He who was master of these was thought to have no need of a preceptor to explain any books or to solve any questions which lay within the compass of human reason, the knowledge of the *trivium* having furnished him with the key to all language, and that of the *quadrivium* having opened to him the secret laws of nature."

At a period, says the same writer, when few were instructed in the *trivium*, and very few studied the *quadrivium*, to be master of both was sufficient to complete the character of a philosopher. The pro-priety, therefore, of adopting the seven liberal arts and sciences as a symbol of the completion of human learning is apparent (see *Seven Liberal Arts and Sciences*). The candidate having reached this point, is now supposed to have accomplished the task upon which he had entered—he has reached the last step, and is now ready to receive the full fruition of human learning. So far, then, we are able to comprehend the true symbolism of the Winding Stairs. They represent the progress of an inquiring mind with the toils and labors of intellectual cultivation and study, and the preparatory acquisition of all human science, as a preliminary step to the attainment of Divine Truth, which, it must be remembered, is always symbolized in Freemasonry by the Word.

Here let us again allude to the symbolism of num-bers, which is for the first time presented to the con-sideration of the Masonic student in the legend of the Winding Stairs. The theory of numbers as the sym-bols of certain qualities was originally borrowed by the Freemasons from the school of Pythagoras. It will be impossible, however, to develop this doctrine in its entire extent, in the present article, for the numeral symbolism of Freemasonry would itself con-stitute materials for an ample essay. It will be suf-ficient to advert to the fact, that the total number of the steps, amounting in all to fifteen in the American system, is a significant symbol. For *fifteen* was a sacred number among the Orientals, because the letters of the holy name *Jah*, יה, were, in their numeri-cal value, equivalent to fifteen; and hence a figure in which the nine digits were so disposed as to make fifteen either way when added together perpendicu-larly, horizontally, or diagonally, constituted one of their most sacred talismans. The fifteen steps in the Winding Stairs are therefore symbolic of the name of God.

But we are not yet done. It will be remembered that a reward was promised for all this toilsome ascent of the Winding Stairs. Now, what are the wages of a Speculative Freemason? Not money, nor corn, nor wine, nor oil. All these are but symbols. His wages are Truth, or that approximation to it which will be most appropriate to the Degree into which he has been initiated. It is one of the most beautiful, but at the same time most abstruse, doctrines of the science of Masonic symbolism that the Freemason is ever to be in search of Truth, but is never to find it. This Divine Truth, the object of all his labors, is symbolized by the *Word*, for which we all know he can only obtain a *Substitute;* and this is intended to teach the humiliat-ing but necessary lesson that the knowledge of the nature of God and of man's relation to him, which knowledge constitutes Divine Truth, can never be acquired in this life. It is only when the portals of

the grave open to us, and give us an entrance into a more perfect life, that this knowledge is to be attained. "Happy is the man," says the father of lyric poetry, "who descends beneath the hollow earth, having beheld these Mysteries: he knows the end, he knows the origin of life."

The Middle Chamber is therefore symbolic of this life, where the symbol only of the Word can be given, where the truth is to be reached by approximation only, and yet where we are to learn that that Truth will consist in a perfect knowledge of the G. A. O. T. U. This is the reward of the inquiring Freemason; in this consist the wages of a Fellow Craft; he is directed to the Truth, but must travel farther and ascend still higher to attain it. It is, then, as a symbol and a symbol only, that we must study this beautiful legend of the Winding Stairs. If we attempt to adopt it as an historical fact, the absurdity of its details stares us in the face, and wise men will wonder at our credulity. Its inventors had no desire thus to impose upon our folly; but offering it to us as a great philosophical myth, they did not for a moment suppose that we would pass over its sublime moral teachings to accept the allegory as an historical narrative without meaning, and wholly irreconcilable with the records of Scripture, and opposed by all the principles of probability. To suppose that eighty thousand Craftsmen were weekly paid in the narrow precincts of the Temple chambers, is simply to suppose an absurdity. But to believe that all this pictorial representation of an ascent by a Winding Staircase to the place where the wages of labor were to be received, was an allegory to teach us the ascent of the mind from ignorance, through all the toils of study and the difficulties of obtaining knowledge, receiving here a little and there a little, adding something to the stock of our ideas at each step, until, in the Middle Chamber of life—in the full fruition of manhood—the reward is attained, and the purified and elevated intellect is invested with the reward in the direction how to seek God and God's Truth. To believe this, is to believe and to know the true design of Speculative Freemasonry, the only design which makes it worthy of a good or a wise man's study. Of the legend we may admit its historical details are barren, but its symbols and allegories are fertile with instruction.

WIND, MASON'S. Among the Masonic tests of the eighteenth century was the question, "How blows a Mason's wind?" and the answer was, "Due East and West."

Browne gives the question and answer more fully and assigns the explanation as follows:

> How blows the wind in Masonry?
> Favorable due east and west.
> To what purpose?
> To call men to, at, and from their labor.
> What does it further allude to?
> To those miraculous winds which proved so essential in working the happy deliverance of the children of Israel from their Egyptian bondage, and proved the overthrow of Pharaoh and all his host when he attempted to follow them.

Krause very correctly thinks that the fundamental idea of the Masonic wind blowing from the east is to be found in the belief of the Middle Ages that all good things, such as philosophy and religion, came from the East.

In the German ritual of *The Three Saints John* *Degrees of the Mother Lodge of the Three Globes*, th idea is expressed a little differently. The Catechis is as follows:

> Whence comes the wind?
> From the East towards the West, and from the Sou towards the North, and from the North towards th South, the East, and the West.
> What weather brings it?
> Variable, hail and storm, and calm and pleasa weather.

The explanation given is that these changing win symbolize the changing progress of man's life in h pursuit of knowledge—now clear and full of hop now dark with storms. Bode's hypothesis that the variable winds of Freemasonry were intended to ref to the changes of the condition of the Roman Cathol Church under English monarchs, from Henry VI to James II, and thus to connect the symbolism wi the Stuart Freemasonry, is wholly untenable, as th symbol is not found in any of the advanced Degree It is not recognized in the French, and is obsolete i the York Rite.

WINDOW. A piece of furniture in the Mark D gree. It is a mere symbol, having no foundation truth, as of record there was no such appendage to th Temple. Of course windows are mentioned in th Bible as in the construction details of First Kin (vi, 4) "And for the house (of the Lord) he mad windows of narrow lights." Doctor Mackey has i mind a special window familiar to every Mark Maste It is simply intended to represent the place where th workman received his wages, symbolic of the rewar earned by labor.

WINE. One of the elements of Masonic consecr tion, and, as a symbol of the inward refreshment of good conscience is intended, under the name of th *Wine of Refreshment*, to remind us of the eternal r freshments which the good are to receive in the futu life for the faithful performance of duty in the presen

WINGS OF THE CHERUBIM, EXTENDE The candidate in the Degree of Royal Master of th American Rite is said to be received "beneath th extended wings of the cherubim." The expression derived from the passage in the First Book of Kin (vi, 27) which describes the setting of "the cherubi within the inner house." Practically, there is a anachronism in the reference to the cherubim in th Degree. In the older and purer ritual, the ceremoni are supposed to take place in the Council-Chamber private apartment of King Solomon, where of cours there were no cherubim. And even in some more mo ern rituals, where a part of the ceremony referred in the tradition is said to have occurred in the Holy Holies, that part of the Temple was at that time u finished, and the cherubim had not yet been plac there. But symbolically the reference to the cherubi in this Degree, which represents a searcher for Trut is not objectionable. For although there is a gre diversity of opinion as to their exact significatio yet there is a very general agreement that, under so one manifestation or another, they allude to a symbolize the protecting and overshadowing power the Deity. When therefore, the initiate is receiv *beneath the extended wings of the cherubim*, we are taug by this symbolism how appropriate it is, that he w comes to ask and to seek Truth, symbolized by t

True Word, should begin by placing himself under the protection of that Divine Power which alone is Truth, and from which alone Truth can be obtained.

WISCONSIN. From a speech made by Henry S. Baird on December 17, 1854, it is known that a meeting was held December 27, 1823, to organize a Lodge at Green Bay, then in Michigan. In response to a petition the Grand Lodge of New York granted a Dispensation and on September 2, 1824, the Lodge was instituted at Fort Howard. Robert Irwin, Sr., was installed Worshipful Master, Benjamin Watson, Senior Warden and W. V. Wheaton, Junior Warden. On December 3, 1824, a Charter was granted by the same Grand Lodge. Mineral Point Lodge was granted a Dispensation, October 8, 1840, and Melody Lodge one on January 10, 1843, both from Missouri, and Milwaukee Lodge held its first meeting on July 5, 1843, when a Dispensation was received from Illinois. Milwaukee, No. 22; Melody, No. 65, and Mineral Point Lodges after some discussion held a Convention at Madison, December 18, 1843, for the purpose of organizing a Grand Lodge. Brothers Moses Meeker and George W. Lakin were appointed Chairman and Secretary respectively. A Constitution prepared by Brothers Lawton, Meeker, and Lakin was adopted when the Grand Lodge was opened on December 18, 1843. The following officers were installed: Benjamin T. Kavanaugh, Grand Master; Abram D. Smith, Deputy Grand Master; Moses Meeker, Senior Grand Warden; David Merrill, Junior Grand Warden; Thomas P. Burnett, Grand Treasurer; Ben C. Eastman, Grand Secretary, and Dwight F. Lawton, Grand Lecturer. January 17, 1844, a special Communication was held to give the constituent Lodges their new numbers and charters.

Milwaukee Chapter, later called Kilburn Chapter, No. 1, was granted a Dispensation by the Deputy General Grand High Priest at the triennial Convocation of the General Grand Chapter held on September 10, 1844. By the same authority a Convention was held in Madison on January 10, 1850. Representatives of Kilburn Chapter, No. 1; Washington Chapter, No. 2, and Southport Chapter, No. 3, attended the meeting and established the Grand Chapter of Wisconsin on February 14, 1850. Argulus W. Sark was authorized by the Grand Master to install the officers of the Lodge and duly performed this ceremony on August 7, 1850.

Three Councils were chartered in Wisconsin by the Grand Council of Ohio. Deputy Grand Puissant George Keifer reported to the Grand Council of Royal and Select Masters of Ohio that Dispensations had been granted to Beloit Council at Beloit on March 30, 1857; to Gebal Council at Janesville on July 10, 1857, and to Madison Council at Madison on August 8, 1857, the petitioners being duly recommended by Franklin Council, No. 14, of Troy, Ohio. Charters were granted each of these Councils on October 15, 1857, and they were numbered respectively as Gebal Council, No. 27; Beloit Council, No. 28, and Madison Council, No. 29. On October 28, 1857, delegates met and instituted a Grand Council which met annually until 1878, when, on March 11, the Degrees were put under the control of the Grand Chapter. The Grand Council was again organized in 1881 by representatives of forty-nine Councils and was recognized by the General Grand Council as a nonparticipating independent body.

Wisconsin Commandery, No. 1, at Milwaukee, was given a Dispensation July 12, 1849, and a Charter on September 11, 1850. Delegates from three Commanderies, namely, Wisconsin, No. 1; Janesville, No. 2; Robert Macoy, No. 3, met and organized the Grand Commandery of Wisconsin on October 20, 1859, at Madison.

The Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction, was first established in Wisconsin on August 7, 1863, when the Wisconsin Consistory, the Wisconsin Chapter of Rose Croix, the Wisconsin Council of Princes of Jerusalem and the Wisconsin Lodge of Perfection were opened at Milwaukee.

WISDOM. In Ancient Craft Masonry, *Wisdom* is symbolized by the East, the place of light, being represented by the pillar that there supports the Lodge and by the Worshipful Master. It is also referred to King Solomon, the symbolical founder of the Order. In Masonic architecture the Ionic column, distinguished for the skill in its construction, as it combines the beauty of the Corinthian and the strength of the Doric, is adopted as the representative of Wisdom. King Solomon has been adopted in Speculative Freemasonry as the type or representative of Wisdom, in accordance with the character which has been given to him in the First Book of Kings (iv, 30–2): "Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman and Chalcol and Darda, the sons of Mahol; and his fame was in all the nations round about."

In all the Oriental philosophies a conspicuous place has been given to Wisdom. In the book called the *Wisdom of Solomon* (vii, 7–8), but supposed to be the production of a Hellenistic Jew, it is said: "I called upon God, and the spirit of Wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her." And farther on in the same book (vii, 25–7) she is described as "the breath of the power of God, and a pure influence (emanation) flowing from the glory of the Almighty, ... the brightness of the everlasting light, the unspotted mirror, of the power of God, and the image of His goodness."

The Cabalists made the Hebrew *Chochma*, חכמה, or *Wisdom*, the second of the ten Sephiroth, placing it next to the Crown. They called it a male potency, and the third of the Sephiroth, *Binah*, בינה, or *Intelligence*, female. These two Sephiroth, with *Keter*, כתר, or the *Crown*, formed the first triad, and their union produced the *Intellectual World*.

The Gnostics also had their doctrine of Wisdom, whom they called *Achamoth*. They said she was femenine; styled her *Mother*, and said that she produced all things through the *Father*.

The Oriental doctrine of Wisdom was, that it is a Divine Power standing between the Creator and the creation, and acting as His agent. "The Lord," says Solomon (Proverbs iii, 19) "by wisdom hath founded the earth." Hence Wisdom, in this philosophy, answers to the idea of a vivifying spirit brooding over and impregnating the elements of the chaotic world

In short, the world is but the outward manifestation of the spirit of Wisdom.

This idea, so universally diffused throughout the East, is said to have been adopted into the secret doctrine of the Templars, who are supposed to have borrowed much from the Basilideans, the Manicheans, and the Gnostics. From them it easily passed over to the advanced Degrees of Freemasonry, which were founded on the Templar theory. Hence, in the great decoration of the Thirty-third Degree of the Scottish Rite, the points of the triple triangle are inscribed with the letters *S.A.P.I.E.N.T.I.A.*, the Latin for *Wisdom*.

Bezaleel (Exodus xxxi, 3) was filled "with the spirit of God, in wisdom, and understanding, and in knowledge, and in all manner of workmanship," and this has ever been the ideal condition of a Craftsman. From first to last the Scripture, the Great Light, urges the dominating value of Wisdom, from the Pentateuch to Revelation, the allusions are frequent and emphatic. Especially in such pertinent and suggestive references as in Second Chronicles (i, 7–12) do we find that the desire by Solomon for Wisdom and understanding was rewarded by material possessions as well as these leading spiritual gifts. It is not difficult now to see how this word *Wisdom* came to take so prominent a part in the symbolism of Ancient Freemasonry, and how it was expressly appropriated to King Solomon. As Wisdom, in the philosophy of the East, was the creative energy—the architect, so to speak, of the world, as the emanation of the Supreme Architect—so Solomon was the architect of the Temple, the symbol of the world. He was to the typical world or Temple what Wisdom was to the great world of the creation. Hence Wisdom is appropriately referred to him and to the Master of the Lodge, who is the representative of Solomon. Wisdom is always placed in the East of the Lodge, because thence emanate all light, and knowledge, and truth.

WITHDRAWAL OF PETITION. It is a law of Freemasonry in the United States of America that a petition for initiation having been once presented to a Lodge, cannot be withdrawn. It must be subjected to a ballot. It must be submitted to the action of the Lodge. The rule is founded on prudential reasons. The candidate having submitted his character for inspection, the inspection must be made. It is not for the interests of Freemasonry (the only thing to be considered) that, on the prospect of an unfavorable judgment, he should be permitted to decline the inspection, and have the opportunity of applying to another Lodge, where carelessness or ignorance might lead to his acceptance. Initiation is not like an article of merchandise sold by rival dealers, and to be purchased, after repeated trials, from the most accommodating seller.

WITNESSES. See *Trials*.

WOELLNER, JOHANN CHRISTOPH VON. A distinguished Prussian statesman, and one equally distinguished as one of the leaders of the Rosicrucian Order in Germany, and the Rite of Strict Observance, to whose advancement he lent all the influence of his political position. He was born at Dobritz, May 19, 1732. He studied theology in the orthodox Church, and in 1750 was appointed a preacher near Berlin, and afterward a Canon at Halberstadt. In 1786, King William III, of Prussia, appointed him Privy Councilor of Finance, an appointment supposed to have been made as a concession to the Rite of Strict Observance, of which Woellner was a Provincial Grand Master, his Order name being *Eques à cubo*. In 1788 he became Minister of State, and was put at the head of ecclesiastical affairs. No Freemason in Germany labored more assiduously in the cause of the Order and in active defense of the Rite of Strict Observance, and hence he had many enemies as well as friends. On the demise of King William, he was dismissed from his political appointments, and retired to his estate at Grossriez, where he died September 11, 1800.

WOLF. In the Egyptian Mysteries, the candidate represented a *wolf* and wore a wolf's skin, because Osiris once assumed the form of that animal in his contests with Typhon. In the Greek mythology, the wolf was consecrated to Apollo, or the sun, because of the connection between *luke*, meaning *light*, and *lukos*, a *wolf*. In French, slings and pincers as well as wolf is *lowe*, and hence the word *louveteau*, a whelp as well as a supporting wedge, signifying the son of a Freemason (see *Lewis*).

WOLFENBUTTEL, CONGRESS OF. A city of Lower Saxony, in the principality of Wolfenbüttel and formerly a possession of the Duke of Brunswick. In 1778 Ferdinand, Duke of Brunswick, convoked a Masonic Congress there, with a view of reforming the organization of the Order. Its results, after a session of five weeks, were a union of the Swedish and German Freemasons, which lasted only for a brief period, and the preparation for a future meeting at Wilhelmsbad.

WOLFGANG, ALBERT, PRINCE OF LIPPE SCHAUMBERG. Born in 1699, died in 1748. One of the Masonic circle whom Frederick the Great favored and sought at times to meet.

WOMAN. The law which excludes women from initiation into Freemasonry is not contained in the precise words in any of the *Old Constitutions*, although it is continually implied, as when it is said in the *Lansdowne Manuscript*, 1560, that the Apprentice must be "of limbs whole, as a man ought to be." and that he must be "no bondsman." All the regulations also refer to men only, and many of them would be wholly inapplicable to women. But in the Charges compiled by Anderson and Desaguliers, and published in 1723, the word *woman* is for the first time introduced and the law is made explicit. Thus it is said that "the persons admitted members of a Lodge must be good and true *men*, ... no bondmen, no *women*," etc. (*Constitutions*, 1723, page 51).

Perhaps the best reason that can be assigned for the exclusion of women from our Lodges will be found in the character of our organization as a mystic Society. Speculative Freemasonry is only an application of the art of Operative Masonry to purposes of morality and science. The Operative branch of our Institution was the forerunner and origin of the Speculative. Now, as we admit of no innovations or changes in our customs, Speculative Freemasonry retains, and is governed by, all the rules and regulations that existed in and controlled its Operative prototype. Hence, as in this latter art only hale and hearty men, in possession of all their limbs and members, so that they might endure the fatigues of labor, were

ployed, so in the former the rule still holds, of excluding all who are not in possession of these prerequisite qualifications. Woman is not permitted to participate in our rites and ceremonies, not because we deem her unworthy or unfaithful, or incapable, as has been foolishly supposed, of keeping a secret, but because on our entrance into the Order, we found certain regulations which prescribed that only men capable of enduring the labor, or of fulfilling the duties of Operative Masons, could be admitted. These regulations we have solemnly promised never to alter; nor could they be changed, without an entire disorganization of the whole system of Speculative Freemasonry.

A curious newspaper advertisement appeared in the *Newcastle Weekly Chronicle*, January 6, 1770, as quoted below:

This is to acquaint the public that on Monday, 1st inst., being the Lodge or monthly meeting-night of the Free and Accepted Masons of the 22nd Regiment, held at the Crown, near Newgate, Mrs. Bell, the landlady of the house, broke open a door with a poker, by which means she got into an adjacent room, made two holes through the wall, and by that stratagem discovered the secrets of Masonry, and knowing herself to be the first woman in the world that ever found out the secret is willing to make it known to all her sex. So that any lady that is desirous of learning the secrets of Freemasonry, by applying to that well-learned woman, Mrs. Bell, who has lived fifteen years in and about Newgate, may be instructed in all secrets of Masonry.

The following notice appeared December 2, 1772, in the *Edinburgh Courant:*

A few nights ago a regular Lodge of Freemasons was held at the Star in Watergate Street, in the city of Chester, when a woman who lodged in the house, concealed herself in a press in the Lodgeroom in order to satisfy a painful curiosity, she had a long time imbibed of discovering the reason of their secret meetings; but the ever wary and careful fraternity, making a timely and secret discovery of the place of her concealment, assembled themselves within her hearing, and after repeating the punishment which they always inflict on every person whom they detect prying into their secrets, opened the press and took her out, almost dead with apprehension of what she was to suffer, which had such an effect on the humanity of the Brethren then present, that they unanimously agreed to dismiss her, without doing her any injury than that of severe reprimand for her folly.

The manuscript *Constitutions of the Freemasons*, dated 1693, have frequently been quoted in support of the theory that women were at one time admitted into Masonic guilds, which Manuscript states:

The one of the elders taking the Booke, and that he or shee that is to bee made a Mason shall lay their hands thereon, and the charge shall be given.

But Brother D. Murray Lyon holds that the word *shee* should be read *they*.

Although the Antient Charges forbid the admission or initiation of women into the Masonic Fraternity, several instances are asserted where women have been duly initiated either as the result of accident or design. The best known is the case of the Honorable Elizabeth Saint Leger, born 1693, who afterwards became, in 1713, the Honorable Mrs. Aldworth. She was a daughter of the first Viscount Doneraile, of Cork, Ireland. The Viscount was an enthusiastic Freemason and, as was customary in the early part of the eighteenth century, Lodges were occasionally held in his own house. It is said that Miss Saint Leger hid herself one evening about the year 1710, previous to the initiation of a gentleman named Coppinger, in a room adjoining the one used for a Lodge-room. Due to repairs being made in the partitions, the young lady was able to remove a brick from the wall separating the two rooms, and witnessed the entire ceremony of initiation. In attempting to make her escape she inadvertently came across the Tyler who, armed with a sword, stood barring her exit. Her shrieks caused the members of the Lodge to rush to the spot, where, after considerable discussion and entreaty on the part of her brother, it was decided to initiate her into the Order and, it is said, in the course of time she became Master of the Lodge. Some accounts state that Miss Saint Leger, while reading one afternoon in the room adjoining the Lodge-room fell asleep and upon awakening heard voices. She, quite naturally, listened and before she realized what was occurring she had been made acquainted with a part of the Masonic ceremony. She is said to have been initiated in Lodge No. 95, which still meets in Cork, but there is no record extant of her reception into the Order. In fact there has been much difference of conclusions regarding the matter. There is, however, record of her being a subscriber to the *Irish Book of Constitutions*, 1744, and also of her frequent attendance at entertainments given under Masonic auspices, at which times she wore full Masonic regalia. When she died in 1775, at Cork, she was accorded the honor of a Masonic burial. Mrs. Aldworth was cousin to General Antony Saint Leger, Park Hill, near Doncaster, who instituted the renowned Doncaster Saint Leger races and stakes in 1776 (see *Aldworth, Hon. Mrs*).

The most modern instance of a woman claiming to be a member of a recognized Masonic Lodge was a Mrs. Catherine Babington, the only daughter of Charles and Margaret Sweet, born at Princess Furnace, Kentucky. December 28, 1815. Her Biography was written and published by her son, J. P. Babington, himself a member of Lee Lodge, No. 253, Taylorsville, North Carolina. It is claimed that she concealed herself in an adjoining room to that used by the Lodge at different times covering a period of a year and a half and was finally discovered by an uncle of hers who questioned her and, upon finding that she was well versed and familiar with much of the Masonic ritual, she was, we are told, clothed in a suitable uniform of red flannel and taken to the Lodge, where she was obligated as a regular Mason but not admitted to membership. She kept herself posted in Freemasonry up until the time of her death, although she never attempted to visit a Lodge. Mrs. Babington died in Shelby, North Carolina and many incidents are related of her use of Masonic signs and words in her travels through Ohio, Pennsylvania, New Jersey, Virginia, Maryland, Tennessee and other States. Most of these accounts are highly improbable, if not impossible.

In the *Femme et l'Enfant dans la Franc-Maçonnerie*, meaning *Woman and Child in Freemasonry*, a French work by A. C. de la Rive, noted in *Symbolisme*, September, 1922, page 251, there is a phrase relative to the so-called initiation of women in the Masonic Order. The author says, "Two women had already benefited as exceptions, Mademoiselle Fernig, Mistress of Dumouriez, and, under the Consulate, Madame de Xaintrailles." Brother Oswald Wirth,

editor of *Symbolisme*, informs his readers that the book quoted does not give any further reference to the initiation of Mademoiselle Fernig, and that vainly he has sought for the source or for any confirmation of the story in the publications of the period. Brother Albert Lantoine, author of the *Histoire de la Franc-Maçonnerie Francaise*, 1925, kindly made a further search for us and read the correspondence of the sisters Fernig, who survived the French Revolution, but discovered no additional light on the subject.

Helene, Countess Hadik Barkoczy, was initiated into the Lodge Egyenloseg, in Unghvar, which held a Warrant from the Grand Orient of Hungary. The Countess was born in 1833, was the sole heiress of Count Johann Barkoczy, and, being the last of her race, was permitted by the Hungarian Courts to take the place of a son. She succeeded her father in the extensive Majorat at Barkoczy and in 1860 married Count Bela Hadik, Aide-de-Camp of the Emperor Maximilian of Mexico. With her inheritance she came into possession of an extensive Masonic library which she studied diligently and, being a highly educated lady, soon mastered the statements and was an ardent admirer of Masonic principles. In 1875 she was able to secure entrance into the Lodge Egyenloseg. When the Grand Orient of Hungary heard of this violation of the Statutes, proceedings were immediately instituted against every member who had a part in the initiation and on a meeting of January 5, 1876, all accused were found guilty. The Deputy Master of the Lodge was divested of all Masonic rights and expelled from the Order. The names of the officers were struck off the lists and the other members suspended for a period of three, six, or twelve months. On March 10, 1876, the Grand Lodge ruled: —"the admission of Countess Hadik Barkoczy to be contrary to the laws and therefore null and void, forbids her admittance into any Lodge of their jurisdiction, under penalty of erasion of the Lodge from the rolls, and requests all Grand Lodges to do the same. Also the Countess is requested to return the invalid Certificate which she holds within ten days, in default of which measures will be taken to confiscate immediately the Certificate whenever produced at any of the Lodges."

There is a tradition, which has never been officially confirmed, that a Mrs. Beaton, a Norfolk lady, of England, contrived to conceal herself behind the wainscoting in a Lodge-room where she learned the secret of the First Degree. She was discovered at this point and was herself initiated into the Masonic Fraternity.

A Mrs. Havard is said to have been proposed as an honorary member and initiated into Palladian Lodge, No. 120, at Hereford, Herefordshire, on the Roll of the English Constitution, in the year 1770. This Lodge was warranted in 1762 and celebrated the centenary of its existence in 1862. No record is available other than tradition of this incident, however.

Madame de Xaintrailles, wife of the French General of that name, was a member of an Adoptive Lodge, and it has been said that she was afterwards initiated into Freemasonry. No documentary proof is available, but the incident, supposed to have occurred at the close of the eighteenth century, is mentioned in the *Histoire Pittoresque de la Franc-Maçonnerie*, (1843, by T. B. Clavel, pages 34–5; see also *Xaintrailles, Madame de*).

A women's auxiliary was formed by the Lodge Sincerite, Klattau, Bohemia, whose Charter was recalled in September, 1780. The membership of the auxiliary was confined to wives of the members of the parent Lodge. An exception to this rule was made in favor of the Baroness Chanowsky de Langendorf. The creation of this auxiliary contributed in no small degree to the difficulties which later befell the parent Lodge when their Charter was recalled. The auxiliary was known as the *Three Crowned Hearts*, and the underlying purposes were admirable. The members were strictly admonished to observe peace, harmony, union, unblemished behavior, not to utter words of slander, and the funds were used to assist a sick Sister or Brother in misfortune or unemployment. The Constitution and By-laws are in the archives of the National Museum in Prague, Czecho-Slovakia. A Master Mason managed the Lodge as its Master and the office of Treasurer was also held by a Master Mason but all other officers were women.

The Theosophical Society headed by Mrs. Annie Besant, has an Order which they describe as *Co-Masonry* and which they claim is "Masonry for women." Formerly the title used *Joint* for the prefix, as in *Transactions*, Dharma Lodge, Supreme Council, Universal Joint Freemasonry, No. 1, Benares, 1903. There is, however, no connection whatever between this organization and established Freemasonry (see *Co-Masonry*).

The remarkable case of the Chevalier D'Eon is discussed elsewhere (see *D'Eon, Chevalier*) and it is sufficient to say here that the signature as Junior Warden appended to a petition is decidedly far from feminine, and the results of the post-mortem examination (see *Dictionary of National Biography*, volume xii, page 384) determined the male sex of the individual conclusively.

Simon Boubee, in his *Etudes historiques et philosophiques sur la Franc-Maçonnerie*, meaning *Historical and philosophical studies on Freemasonry*, 1854, quoted by Albert Lantoine, September, 1920, *Symbolisme*, Paris, refers to the allusion in the above work to women of rank and their knowledge of the Masonic Institution. Brother Lantoine says the author is not afraid of advancing the statement that "the Masonry of Adoption preceded Symbolic Masonry in France and at its head is found presiding that Queen, the widow of Charles I, of whom English Masons glorify themselves of being the children, and whom even yet they invoke in moments of distress, when they cry for assistance, A∴ M∴ L∴ E∴ D∴ L∴ V∴," these being the initials of a French phrase meaning substantially *Help me, ye sons of the widow.* Of course, the sons of the widow in this case have reference to the Masonic followers of Hiram, who was a widow's son, and also in this particular instance having an allusion in the statement to the House of Stuart, the effort to place the son of a widow on the British throne giving a political flavor to the expression and in that way adding a little weight to the old claims of a Masonic nature built upon the romantic history of the Scottish royal family and their adherents in their exile on the Continent of Europe and especially

in France. But let us see on what grounds Boubee proceeds with his assertions. This is what he writes:

That widow, of Charles I, daughter of Henry IV, and sister of Louis XIII, returned to the Court of France after the death of her husband, and her greatest pleasure was to tell her nephew of the heroic efforts that were made in England by the sons of the widow to reestablish her son on the throne. The ladies of the Court were not strangers to these confidences. She made known to them the words and signs which formed the tie of their center of union, and she thus initiated them to the mysteries of the Institution of which she was the Protectress, and which had not hitherto penetrated into France.

These paragraphs illustrate the readiness of the French writer to mix up the origin of Lodges of Adoption with those of Lodges of Freemasons, the first comprising both sexes, the latter restricted to men. Nevertheless the item is of interest to us, if only as showing how legends live and grow.

A quaint song contained in *A Defense of Freemasonry*, published anonymously in 1765, curiously refers to the possible (we cannot well believe the writer to have meant the probable) initiation of women. The song is appended and the reader can construe it for himself.

ADVICE TO THE LADIES

BY BROTHER RILEY

It has oft of the females been said,
(But you'll own the report is not true)
That they are not Freemasons made,
For they cannot their passions subdue,
That they never can subject their will,
Nor be bound any secrets to keep,
Nor never can keep their tongues still,
Except when in bed fast asleep.

See how common fame will tell lies,
And scandalous stories retail!
But Masons those always despise,
Who against the fair sex dare to rail;
There are several females renowned
For sentiments truly refined,
Whose conduct is constantly found
By the Craft to be just, true, and kind.

The thrice mystic number of III,III,III,
And the mystical number of III,
The Muses and Graces divine,
Are the damsels I mean that are free,
The Cardinal virtues so bright,
Who preside o'er each principal sign,
And Cynthia who governs the night,
In the lodges resplendently shine.

But 'tis not these fair ones alone,
For Innocence kindly each night
Vouchsafes to descend from her throne,
To clothe ev'ry Mason in white;
There's Faith, Hope and Charity fair,
Who teach us the ladder to climb,
As nightly the fabric we rear,
By industry, patience and time.

Then ladies attend to advice,
And listen to what I impart,
In virtue and honor be nice,
Learn to govern the tongue and the heart;
In short you must copy the fair,
Whom I have just mentioned before,
And then we will try, I declare,
To admit you within the lodge door.

This song is bound up with a number of Masonic curiosities in Brother Henry Sadler's most interesting and highly instructive *Reprints and Revelations*. The volume also contains the remarkable communication to George Faulkner, printer. This "Letter from the Grand Mistress of the Freemasons" is ascribed to the sardonic Dean Swift, but omitted from the more recent editions of that author's works. Perhaps its want of interest to the general public may have had something to do with that exclusion. But it is of interest to the Craft because of the transparent intention of its writer to lampoon some attempt to expose the secrets of Freemasonry. Brother W. J. Chetwode Crawley, Treasurer, Grand Lodge of Ireland, painstaking, skilled and scholarly, in literary and Masonic matters, considers it to be a serious-faced travesty of the pamphlet, *The Grand Mystery of Freemasons Discovered*, of which a first edition was published in 1724, and a second in 1725. Brother Enoch T. Carson of Cincinnati had a fine facsimile made of the first edition and issued the work as the initial publication of his self-sacrificing Masonic Archeological series. A reprint of the second edition of the *Grand Mystery* is in Gould's *History of Freemasonry*. Brother Sadler found the names of both Pope and Swift on the roll of the Lodge held prior to 1730 at the "Goat at foot of the Haymarket." It is further pointed out that in 1722–7 Swift was in London, the guest of Pope at Twickenham. Brother Chetwode Crawley observes that Swift "sunned himself in the society of Arbuthnot and Pope, and shared with them all the convivialities of London from which he had so long been absent. If they took part in Freemasonry, we may be sure he joined them. And there is no doubt about Arbuthnot or Pope. To make his connection with Freemasonry doubly sure, Swift, as we have already had occasion to indicate, took on himself the defence of the Craft by a *reductio ad absurdum* of the spurious rituals then current in London."

The "Letter" starts out with the following lines: "Seeing it is of late become a fashion in town, in writing to all the world, to address to you (he was the editor of the Dublin Journal, a printer and a Freemason), our society of Female Freemasons hath also chosen you for our printer, and so, without preface, art, or embellishment (for truth and a short paper needeth none of them) our female lodge has the whole mystery as well as any Lodge in Europe, with proper instructions in writing; and what will seem more strange to you, without the least taint of perjury." Then follows a whimsical statement of a traveller having supplied the ladies with full particulars of Masonic secrets as they had been imparted by a Lodge whose members were so intoxicated that the candidate was never pledged to preserve inviolate the information that had been given to him. Nevertheless, an old song quoted in *A Defense of Freemasonry* says: "The fair from our rights are forever debarred," and so far as this refers to membership, it finds general acceptance.

The following associations are worthy of mention, although very few details are available as to their rules and rituals: L'Ordre des Dames Ecossaises de l'Hospice du Mont Thabor; Order of Knights and Ladies of Joy, founded in 1696 in Paris, under the protection of Bacchus and Venus and whose printed statutes are still in existence; the German Order of the Rose, established in Germany in 1784 by Francis Matthaüs Grossinger; the Order of Harmony, also founded by Grossinger on the collapse of the Order of

the Rose, in 1788; the Order of the Lovers of Pleasure, established on December 25, 1808, by a number of young officers of the French Army. This was a military Order which is said to have been much favored by Napoleon I. There was also the Society known as the Mopses, which admitted women to all offices except that of Grand Master, who was elected for life. Subordinate to him, however, there was a Grand Mistress, also elected for life. A number of these organizations related directly or indirectly to the Craft, as Eastern Star, Order of the Rainbow (for girls), Indifferents, Order of Fendeurs et Fendeuses, Order des Felicitaires, Companions of Penelope, Feuillants, Order of Perseverance, Knights and Nymphs of the Rose, Society of the Chain, L'Ordre des Chevaliers et Chevalieres de l'Ancre or Anchor, Orden der Gartnerinnen, and others will be found in this work under their significant title words. Brother Dudley Wright (*Woman and Freemasonry*, London, 1922) treats the subject at length; there is also a section upon it by Brother Albert Lantoine (*Histoire de la Franc-Maçonnerie Française*, 1925, pages 375–93) a study of the matter from the eighteenth century to our own times; a paper "Woman and Freemasonry," Brother Gordon P. G. Hills (*Transactions*, Quatuor Coronati Lodge, 1920, volume xxiii, page 63) contains several curious instances where the Masonic secrets are said to have been acquired by women, and Brother Hills says further (page 77) "Women are not eligible to become Freemasons because our Craft is a men's Society," a point well to keep in mind.

WOOD CUTTERS, ORDER OF. See *Fendeurs*.

WOODFORD, ADOLPHUS FREDERICK ALEXANDER. The oldest son of Field Marshal Sir Alexander Woodford, born on July 9, 1821. He became a Lieutenant in the Coldstream Guards, and three years later studied for the Church at Durham University, was ordained, and became Rector of Swillington, Leeds, England, which position he occupied until 1872. He was initiated in 1842, while on a visit to his father, then Governor of Gibraltar, in the Lodge of Friendship, then No. 345, and was appointed Grand Chaplain by the Earl of Zetland in 1863, delivering the oration on April 27, 1864, at the laying of the foundation stone of the new building at Freemasons' Hall. He was Editor of the *Freemason* and the *Masonic Monthly*, the former from 1873 to 1885, and the latter from 1873 to 1882. He prepared a Masonic *Cyclopedia* and was a frequent instructive writer of rare versatility. His essay on "The Connection of York with the History of Freemasonry in England," published in Brother Hughan's *Unpublished Records of the Craft*, was written in 1871; in 1872 he published the *Sloane Manuscript No. 3329* and wrote the preface to Brother Hughan's *Old Charges*. His *Defence of Masonry* appeared in 1874. At the formation of the Quatuor Coronati Lodge he was a leading figure and, after a life devoted so freely and helpfully to the service of the Craft, Brother Woodford died on December 23, 1887.

WOODFORD MANUSCRIPT. A manuscript formerly in the possession of one of England's most esteemed Freemasons, Rev. A. F. A. Woodford, editor of *Kenning's Cyclopedia of Freemasonry*. Brother Hughan says it is almost a verbatim copy of the *Cooke Manuscript*. The indorsement upon it reads, "This is a very ancient record of Masonry, which was copyed for me by Wm. Reid, Secretary to the Grand Lodge, 1728." It formerly belonged to Mr. William Cowper, Clerk to the Parliament, and is now in the library of the Quatuor Coronati Lodge, No. 2076, at London, England.

WOOF, RICHARD. Wrote *Sketch of the Knights Templars and the Knights Hospitallers of Saint John of Jerusalem, with Notes on the Masonic Templars*, London, 1865, and was Provincial Senior Grand Warden of Worcestershire, England.

WOOG, CARL CHRISTIAN. Born at Dresden in 1713, and died at Leipsic, April 24, 1771. Mossdorf says that he was, in 1740 a resident of London, and that there he was initiated into Ancient Craft Masonry, and also into the Scottish Degree of Knight of Saint Andrew. In 1749, he published a Latin work entitled *Presbyterorum et Diaconorum Achaiae de Martyrio Sancti Andreae Apostoli, Epistola Encyclica*, in which he refers to the Freemasons (page 32) in the following language: "Unicum adhuc addo, esse inter caementarios, seu lapicidas liberos, (qui Franco muratoriorum *Franc-Maçons* nomine communiter insigniuntur quique rotunda quadratis miscere dicuntur) quosdam qui S. Andreae memoriam summa veneratione recolant. Ad minimum, si scriptis, quae detecta eorum mysteria et arcana recensent, fides non est deneganda, certum erit, eos quotunnis diem quoque Andreas, ut Sancti Johannis diem solent, festum agere atque ceremoniosum celebrare, esseque intereos sectam aliquam, quae per crucem, quam in pectore gerant, in qua Sanctus Andreas funibus alligatus haereat, a reliquis se destinguunt" that is, "I add only this, that among the Freemasons (commonly called *Franc-Maçons*, who are said to mingle circles with squares) there are certain ones who cherish the memory of Saint Andrew with singular veneration. At all events, if we may credit those writings in which their mysteries and secrets are detected and exposed, it will be evident that they are accustomed to keep annually, with ceremonies, the festival of Saint Andrew as well as that of Saint John; and that there is a sect among them which distinguish themselves from the others by wearing on their breast the cross on which Saint Andrew was fastened by cords."

Woog, in a subsequent passage, defends the Freemasons from the charge made by these Expositions that they were irreligious, but declares that *by him their mysteries shall remain buried in profound silence*—"per me vero maneant eorum mysteria alto silentio sapulta."

It is, apparently, from these passages that Mossdorf draws his conclusions that Woog was a Freemason, and had received the Scottish Degree of Knight of Saint Andrew. They at least prove that he was an early friend of the Institution.

WOOSTER, MAJOR GENERAL DAVID. Born at Stratford, Connecticut, March 2, 1710. Aide to George Washington in the American Revolution and a Freemason, having joined the Fraternity in 1745. He was founder and first Master of Hiram Lodge No. 1, New Haven, Connecticut, chartered November 12, 1750, holding the office until 1761. He was wounded at the battle of Ridgefield and died as a

result on May 2, 1777 (see *New Age*, May, 1925; also in the history of *Hiram Lodge No. 1 Ancient Free and Accepted Masons, 1750–1916*).

WORD. When emphatically used, the expression, *the Word*, is in Freemasonry always referred to the Third Degree, although there must be a word in each Degree. In this latter and general sense, the Word is called by French Freemasons *la parole*, and by the Germans *ein Wörterzeichen*. The use of a Word is of great antiquity. We find it in the ancient Mysteries. In those of Egypt it is said to have been the Tetragrammaton. The German Stone-Masons of the Middle Ages had one, which, however, was probably only a password by which the traveling Companion might make himself known in his professional wanderings.

Lyon (*History of the Lodge of Edinburgh*, page 22) shows that it existed, in the sixteenth and subsequent centuries, in the Scotch Lodges, and he says that "the Word is the only secret that is ever alluded to in the Minutes of Mary's Chapel, or in those of Kilwinning, Aitcheson's Haven, or Dunblane, or any other that we have examined of a date prior to the erection of the Grand Lodge." Indeed, he thinks that the communication of this Word constituted the only ceremony of initiation practised in the Operative Lodges. At that time there was evidently but one Word for all the ranks of Apprentices, Craftsmen, and Masters. He thinks that this communication of the Mason Word to the Apprentices under oath constituted the germ whence has sprung the Symbolical Freemasonry.

But it must be remembered that the learned and laborious investigations of Brother Lyon refer only to the Lodges of Scotland. There is no sufficient evidence that a more extensive system of initiation did not prevail at the same time, or even earlier, in England and Germany. Indeed, Findel has shown that it did in the latter country; and it is difficult to believe that the system, which we know was in existence in 1717, was a sudden development out of a single Word, for which we are indebted to the inventive genius of those who were engaged in the revival at that period. Be this as it may, the evidence is conclusive that everywhere, and from the earliest times, there was a Word. This at least is no modern usage.

But it must be admitted that this Word, whatever it was, was at first a mere mark of recognition. Yet it probably had a mythical signification, and was not arbitrarily adopted. The word in the *Sloane Manuscript* No. 3329, which Brother Hughan places at a date not posterior to 1700, is undoubtedly a corrupted form of that now in use. Hence we may conclude that the legend, and its symbolism also existed at the same time, but only in an incomplete form.

The modern development of Speculative Freemasonry into a philosophy has given a perfected form to the symbolism of the Word no longer confined to use as a means of recognition, but elevated, in its connection with the legend of the Third Degree, to the rank of a symbol.

So viewed, and by the scientific Freemason it is now only so viewed, the Word becomes the symbol of Divine Truth, the loss of which and the search for it constitute the whole system of Speculative Freemasonry. So important is this Word, that it lies at the very foundation of the Masonic edifice. The Word might be changed, as might a grip or a sign, if it were possible to obtain the universal consent of the Craft, and Freemasonry would still remain unimpaired. But were the Word abolished, or released from its intimate connection with the Hiramic legend, and with that of the Royal Arch, the whole symbolism of Speculative Freemasonry would be obliterated. The Institution might withstand such an innovation, but its history, its character, its design, would belong to a newer and a totally different society. The Word is what Dermott called the Royal Arch, "the marrow of Masonry."

WORD, LOST. See *Lost Word.*

WORD, MASON. In the minutes and documents of the Lodges of Scotland during the sixteenth, seventeenth, and eighteenth centuries, the expression *Mason word* is constantly used. This continuous use would indicate that but one word was then known. Nicolai, in his *Essay on the Accusations against the Templars*, quotes a "small dictionary published at the beginning of the eighteenth century," defining the Mason's word.

WORD, SACRED. A term applied to the chief or most prominent word of a Degree, to indicate its peculiarly sacred character, in contradistinction to a password, which is simply intended as a mode of recognition. It is sometimes ignorantly corrupted into "secret word." All significant words in Freemasonry are *secret*. Only certain ones are *sacred*.

WORD, SIGNIFICANT. See *Significant Word.*

WORD, TRUE. Used as the contradistinction to *Lost Word* and the *Substitute Word*. To find it, is the object of all Masonic search and labor. For as one Lost Word is the symbol of death, the True Word is the symbol of life eternal. It indicates the change that is always occurring—Truth after error, light after darkness, life after death. Of all the symbolism of Speculative Freemasonry, that of the True Word is the most philosophic and sublime.

WORK. See *Labor.*

WORKING-TOOLS. In each of the Degrees of Freemasonry, certain implements of the Operative Art are consecrated to the Speculative Science, and adopted to teach as symbols lessons of morality. With these the Speculative Freemason is taught to erect his spiritual Temple, as his Operative predecessors with the same implements so constructed their material Temples. Thus they are known as Working-Tools of the Degree. They vary but very slightly in the various Rites, but the same symbolism is preserved. The principal Working-Tools of the Operative Art that have been adopted as symbols in the Speculative Science, confined, however, to Ancient Craft Masonry, and not used in the higher Degrees, are the Twenty-four-inch Gage, Common Gavel, Square, Level, Plumb, Skirrit, Compasses, Pencil, Trowel, Mallet, Pickax, Crow, and Shovel. See them under their respective heads in this encyclopedia.

WORK, MASTER OF THE. An architect or superintendent of the building of an edifice. Du Cange *Glossarium*, thus defines it: "*Magister operis vel operarum vulgo, maître de l'oeuvre, cui operibus publicis vacare incumbit,*" that is, "Master of the Work or of the works, commonly, *maître de l'oeuvre*, one whose duty it is to attend to the public works."

The *Cooke Manuscript* (line 529) says: "And also he that were most of connying (skill) schold be governour of the werke, and scholde be callyd maister."

In the old record of the date of Edward III, cited by Doctor Anderson in his second edition (page 71) it is prescribed "that Master Masons, or Masters of Work, shall be examined whether they be able of cunning to serve the irrespective lords."

The word was in common use in the Middle Ages, and applied to the Architect or Master Builder of an edifice. Thus Edwin of Steinbach, the architect of the Cathedral of Strasbourg, is called *Master of the Work.* The monasteries had a similar officer, who was, however, more generally called the *Operarius*, but sometimes *Magister operis* (see *Works, Grand Superintendent of*).

WORKMEN AT THE TEMPLE. We have no historical book, except the meager details in the Books of Kings and Chronicles, of the number or classification of the workmen at the Temple of Solomon. The subject has, however, afforded a fertile theme for the exercise of the inventive genius of the ritualists. Although devoid of interest as a historical study, an acquaintance with these traditions, especially the English and American ones, and a comparison of them with the Scriptural account and with that given by Josephus, are necessary as a part of the education of a Masonic student. Doctor Mackey furnished the legends, therefore, simply as a matter of curiosity, without the slightest intention to vouch for their authenticity, at the same time trusting that the good sense and common fairness of the reader will prevent him from including such unauthenticated matter in lectures usually given in the Third Degree and often with much pretense to learning.

In the Second Book of Chronicles (ii 17 and 18) we read as follows:

> And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a-work.

The same numerical details are given in the second verse of the same chapter. Again, in the First Book of Kings (v 13 and 14) it is said:

> And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.

The succeeding verses make the same enumeration of workmen as that contained in the Book of Chronicles quoted above, with the exception that, by omitting the three hundred Harodim, or rulers over all, the number of overseers is stated in the Book of Kings to be only three thousand three hundred.

With these authorities, and the assistance of Masonic traditions, Doctor Anderson, in the *Book of Constitutions* (second edition, page 11) constructs the following table of the Craftsmen at the Temple:

Harodim, Princes, Rulers, or Provosts	300
Menatzchim, Overseers, or Master Masons	3,300
Ghiblim, Stone-Squarers, *Ischotzeb*, Hewers, *Benai*, Builders — All Fellow Crafts	80,000
The Levy out of Israel, who were timber-cutters	30,000
All the Freemasons employed in the work of the Temple, exclusive of the two Grand Wardens	113,600

Besides the *Ish Sabal*, or men of burden, the remains of the old Canaanites, amounting to 70,000, who are not numbered among the Freemasons. In relation to the classification of these workmen, Doctor Anderson says: "Solomon partitioned the Fellow Crafts into certain Lodges, with a Master and Wardens in each, that they might receive commands in a regular manner, might take care of their tools and jewels, might be paid regularly every week, and be duly fed and clothed; and the Fellow Crafts took care of their succession by educating Entered Apprentices."

Josephus makes a different estimate. He includes the 3,300 Overseers in the 80,000 Fellow Crafts, and makes the number of Freemasons, exclusive of the 70,000 bearers of burden, amount to only 110,000.

A work published in 1764, entitled *The Masonic Pocket-Book*, gives a still different classification. The number, according to this authority, was as follows:

Harodim	300
Menatzchim	3,300
Ghiblim	83,000
Adoniram's men	30,000
Total	116,600

These, together with the 70,000 Ish Sabal, or laborers, make a grand total of 186,600 workmen.

According to the statement of Webb, which has been generally adopted by the Fraternity in the United States, there were:

Grand Masters	3
Overseers	3,300
Fellow Crafts	80,000
Entered Apprentices	70,000

This account makes no allusion to the 300 Harodim, nor to the levy of 30,000, it is, therefore, manifestly incorrect. Indeed, no certain authority can be found for the complete classification of the workmen, since neither the Bible nor Josephus gives any account of the number of Tyrians employed. Doctor Oliver, however, in his *Historical Landmarks*, has collected from the Masonic traditions an account of the classifications of the workmen, which we shall insert, with a few additional facts taken from other authorities. According to these traditions, the following was the classification of the Freemasons who wrought in the Quarries of Tyre:

Super-Excellent Masons	6
Excellent Masons	48
Grand Architects	8
Architects	16
Master Masons	2,376
Mark Masters	700
Mark Men	1,400
Fellow Crafts	53,900
Total	58,454

These were arranged as follows: The six Super-Excellent Masons were divided into two Grand Lodges, with three Brethren in each to superintend the work. The Excellent Masons were divided into six Lodges of nine each, including one of the Super-Excellent Masons, who presided as Master. The eight Grand Architects constituted one Lodge, and the sixteen Architects another. The Grand Architects were the Masters, and the Architects the Wardens, of the Lodges of Master Masons, which were eight in num-

ber, and consisted, with their officers, of three hundred in each. The Mark Masters were divided into fourteen Lodges of fifty in each, and the Mark Men in fourteen Lodges also, of one hundred in each. The Mark Masters were the Masters, and the Mark Men the Wardens, of the Lodges of Fellow Crafts, which were seven hundred in number, and with their officers consisted of eighty in each.

The classification of the workmen in the Forest of Lebanon was as follows:

Super-Excellent Masons	3
Excellent Masons	24
Grand Architects	4
Architects	8
Master Masons	1,188
Mark Masters	300
Mark Men	600
Fellow Crafts	23,100
Entered Apprentices	10,000
Total	35,227

These were arranged as follows: The three Super-Excellent Masons formed one Lodge. The Excellent Masons were divided into three Lodges of nine each, including one of the Super-Excellent Masons as Master. The four Grand Architects constituted one Lodge and the eight Architects another, the former acting as Masters and the latter as Wardens of the Lodges of Master Masons, which were four in number, and consisted, with their officers, of three hundred in each. The Mark Masters were divided into six Lodges of fifty in each, and the Mark Men into six Lodges also, of one hundred in each. These two classes presided, the former as Masters and the latter as Wardens, over the Lodges of Fellow Crafts, which were three hundred in number, and were composed of eighty in each, including their officers.

After three years had been occupied in "hewing, squaring, and numbering" the stones, and in "felling and preparing" the timbers, these two Bodies of Freemasons, from the Quarries and the Forest, united for the purpose of properly arranging and fitting the materials, so that no metallic tool might be required in putting them up, and they were then carried up to Jerusalem. Here the whole body was congregated under the superintending care of Hiram Abif, and to them were added four hundred and twenty Lodges of Tyrian and Sidonian Fellow Crafts, having eighty in each, and the twenty thousand Entered Apprentices of the Levy from Israel, who had heretofore been at rest, and who were added to the Lodges of their Degree, making them now consist of three hundred in each, so that the whole number then engaged at Jerusalem amounted to two hundred and seventeen thousand two hundred and eighty-one, who were arranged as follows:

9 Lodges of Excellent Masons, 9 in each, were	81
12 Lodges of Master Masons, 300 in each, were	3,600
1,000 Lodges of Fellow Crafts, 80 in each, were	80,000
420 Lodges of Tyrian Fellow Crafts, 80 in each, were	33,600
100 Lodges of Entered Apprentices, 300 in each, were	30,000
70,000 Ish Sabal, or laborers	70,000
Total	217,281

Such is the system adopted by our English Brethren. The American ritual has greatly simplified the arrangement. According to the system now generally adopted in the United States, the workmen engaged in building King Solomon's Temple are supposed to have been classified as follows:

3 Grand Masters.
300 Harodim, or Chief Superintendents, who were Past Masters.
3,300 Overseers, or Master Masons, divided into Lodges of three in each.
80,000 Fellow Crafts, divided into Lodges of five in each.
70,000 Entered Apprentices, divided into Lodges of seven in each.

According to this account, there must have been eleven hundred Lodges of Master Masons; sixteen thousand of Fellow Crafts; and ten thousand of Entered Apprentices. No account is here taken of the levy of thirty thousand who are supposed not to have been Freemasons, nor of the builders sent by Hiram, King of Tyre, whom the English lectures place at thirty-three thousand six hundred, and most of whom some may suppose to have been members of the Dionysiac Fraternity of Artificers, the institution from which Freemasonry, according to legendary authority, took its origin.

On the whole, the American system seems too defective to meet all the demands of the inquirer into this subject—an objection to which the English is not so obnoxious. But, Doctor Mackey again observes, the whole account is mythical, and is to be viewed rather as a curiosity than as having any historical value.

WORKS, GRAND SUPERINTENDENT OF. A Grand Lodge Officer, an architect by profession, entrusted with the duties to report "on the state of repair of the edifices of the Grand Lodge and make such further reports from time to time as he may deem expedient," and to advise with the Board of General Purposes "on all plans of building or edifices undertaken by the Grand Lodge and furnish estimates, etc." A similar officer is appointed in English Provincial Grand Lodges.

WORKSHOP. The French Freemasons call a Lodge an *atelier*, literally, a *workshop*, or as Boiste defines it, "a place where Craftsmen work under the same Master."

WORLD. The Lodge is said to be a symbol of the world. Its form—an oblong square, whose greatest length is from east to west—represents the shape of the inhabited world according to the theory of the ancients. The "clouded canopy," or the "starry-decked covering" of the Lodge, is referred to the sky. The sun, which enlightens and governs the world at morning, noon, and evening, is represented by the three superior officers. And, lastly, the Craft, laboring in the work of the Lodge, present a similitude to the inhabitants of the world engaged in the toils of life. While the Lodge is adopted as a copy of the Temple, not less universal is that doctrine which makes it a symbol of the world (see *Form of the Lodge*).

WORLDLY POSSESSIONS. In the English lectures of Doctor Hemming, the name *Tubal Cain* is said "to denote worldly possessions," and hence Tubal Cain is adopted in that system as the symbol of *worldly possessions*. The idea is derived from the derivation of the word Cain from *kanah*, to acquire, to gain, and from the theory that Tubal Cain, by his

inventions, had enabled his pupils to acquire riches. But the derivative meaning of the word has reference to the expression of Eve, that in the birth of her eldest son she had acquired a man by the help of the Lord. Any system which gives importance to mere wealth as a Masonic symbol, is not in accord with the moral and intellectual designs of the Institution, which is thus represented as a mere instrument of Mammon. The symbolism is quite modern, and has not been adopted elsewhere than in English Freemasonry.

WORLDLY WEALTH. Partial clothing is, in Freemasonry, a symbol teaching the aspirant that Freemasonry regards no man on account of his *worldly wealth* or honors; and that it looks not to his outward clothing, but to his internal qualifications.

WORSHIP. Originally, the term "to worship" meant to pay that honor and reverence which are due to one who is worthy. Thus, where our authorized version translates Matthew xix, 19, "Honour thy father and thy mother," Wycliffe says, "Worship thi fadir and thi modir." And in the marriage service of the Episcopal Church, the expression is still retained, "with my body I thee worship," that is, "honor or reverence thee."

Hence the still common use in England of the words *Worshipful* and *Right Worshipful* as titles of honor applied to municipal and judicial officers. Thus the Mayors of small towns, and Justices of the Peace, are styled *Worshipful*, while the mayors of large cities, as London, are called *Right Worshipful*. The usage was adopted and retained in Freemasonry. The word *worship*, or its derivatives, is not met with in any of the old manuscripts.

In the "Manner of constituting a New Lodge," adopted in 1722, and published by Doctor Anderson in 1723, the word *worship* is applied as a title to the Grand Master (*Constitutions*, 1723, page 71).

WORSHIPFUL. A title applied to a Symbolic Lodge and to its Master. The Germans sometimes use the title *Hochwürdig*. The French style the Worshipful Master *Venerable*, and the Lodge, *Respectable*.

In the seventeenth century, the Gilds of London began to call themselves *Worshipful*, as "the Worshipful Company of Grocers," etc.; and it is likely that the Lodges at the Revival, and perhaps a few years before, adopted the same style.

The reader will find in the remarks made to a Lodge by Paul Revere a significant and free use of the word in addressing both Masters and Wardens (see *Revere, Paul*). Many such instances are also mentioned in *Miscellanea Latomorum*. On page 28, volume v, mention is made of the use of Right Worshipful Master in a number of Lodges, including the Lodge of Antiquity, No. 2, and Saint John the Baptist Lodge, No. 39, though it cannot be said to have been the usual practise. Two old Warrants issued by the Modern Grand Lodge in 1767 and 1769 are also noted on the same page as being "at the Petition of our Right Worshipful and well beloved Brethren." Brother J. Vroom notes on page 44, volume v, that in the records of the Orphan's Friend Lodge, No. 34, on the registry of the Grand Lodge of Nova Scotia, Antients, until some time later than 1813, the three principal officers of the Lodge were styled Right Worshipful Master, Worshipful Senior Warden, and Worshipful Junior Warden. The writer suggested that this may be a local custom, derived through Massachusetts influence from Lodges established under Scottish Warrants.

Brother T. B. Whytehead, discussing Relics of the Grand Lodge at York (in volume xiii, 1900, page 107) *Transactions*, Quatuor Coronati Lodge, states that at a Communication of the Lodge held on November 30, 1778, "it was considered the title of *Most Worshipful* should be used in future to the Grand Master of all England and the Lodges granted in future under this Constitution the Masters of such Lodges be stiled *Right Worshipful Master*."

The expression has the prestige of long service as a term of respectful formality but is now of much more limited usefulness than formerly. In Samuel Pepys' famous *Diary* there is a pertinent entry under date of August 4, 1661, where it is recorded that a clergyman addressed his congregation as "Right Worshipful and dearly beloved." This was in the Parish of "my Cousin Roger," who was the Member of Parliament for the town of Cambridge. Probably the presence of such persons of distinction was the reason for the expression employed by the preacher.

WORSHIPFUL LODGE. See *Worshipful.*

WORSHIPFUL MASTER. See *Worshipful.*

WORSHIPFUL MASTER, DEATH OF. When the Master dies, the Senior Warden, or in his absence the Junior Warden, acts as Master in summoning the Lodge. The Senior Warden presides if present and, if not, then the Junior Warden. In England, by Rule 141 of the Grand Lodge, in case of the death or absence of the Master the chair is taken by the Immediate Past Master, or by the Senior Past Master of the Lodge, or by the Senior Past Master who subscribes to the Lodge. Failing all these, then the Senior Warden or, in his absence, the Junior Warden rules the Lodge. These last two may not, however, occupy the Master's chair and no initiation may take place or Degree be conferred under the English ruling unless a Master or Past Master in the Craft presides in the East.

WORSHIPFUL, MOST. The prevailing title of a Grand Master and of a Grand Lodge.

WORSHIPFUL, RIGHT. The prevailing title of the elective officers of a Grand Lodge below the Grand Master.

WORSHIPFUL, VERY. A title used by certain of the Grand Officers of the Grand Lodge of England.

WOUND, MASON'S. Nicolai, in the appendix to his *Essay on the Accusations against the Templars*, says that in a small dictionary, published at the beginning of the eighteenth century, the following definition is to be found. "*Mason's Wound.* It is an imaginary wound above the elbow, to represent a fracture of the arm occasioned by a fall from an elevated place."

The origin and esoteric meaning of the phrase have been lost. It was probably used as a test, or alluded to some legend which has now escaped memory. However, note also the Master's penalty in the Degree of Perfection.

WREN, SIR CHRISTOPHER. One of the most distinguished architects of England was the son of Dr. Christopher Wren, Rector of East Knoyle in Wiltshire, and was born there October 20, 1632. He was entered as a Gentleman Commoner at Wadham College, Oxford, in his fourteenth year, being already

Sir Christopher Wren
Celebrated Architect and prominent Freemason

distinguished for his mathematical knowledge. He is said to have invented, before this period, several astronomical and mathematical instruments. In 1645, he became a member of a scientific club connected with Gresham College, from which the Royal Society subsequently arose. In 1653, he was elected a Fellow of All Souls College, and had already become known to the learned men of Europe for his various inventions. In 1657, he removed permanently to London, having been elected Professor of Astronomy at Gresham College.

During the political disturbances which led to the abolition of the monarchy and the establishment of the Commonwealth, Wren, devoted to the pursuits of philosophy, appears to have kept away from the contests of party. Soon after the restoration of Charles II, he was appointed Savillian Professor at Oxford, one of the highest distinctions which could then have been conferred on a scientific man. During this time he was distinguished for his numerous contributions to astronomy and mathematics, and invented many curious machines, and discovered many methods for facilitating the calculations of the celestial bodies. Wren was not professionally educated as an architect, but from his early youth had devoted much time to its theoretic study. In 1665 he went to Paris for the purpose of studying the public buildings in that city, and the various styles which they presented. He was induced to make this visit, and to enter into these investigations, because, in 1660, he had been appointed by King Charles II one of a Commission to superintend the restoration of the Cathedral of Saint Paul's, which had been much dilapidated during the times of the Commonwealth. But before the designs could be carried into execution, the great fire occurred which laid so great a part of London, including Saint Paul's, in ashes.

Wren was appointed assistant in 1661 to Sir John Denham, the Surveyor-General, and directed his attention to the restoration of the burnt portion of the city. His plans were, unfortunately for the good of London, not adopted, and he confined his attention to the rebuilding of particular edifices. In 1667, he was appointed the successor of Denham as Surveyor-General and Chief Architect. In this capacity he erected a large number of churches, the Royal Exchange, Greenwich Observatory, and many other public edifices. But his crowning work, the masterpiece that has given him his largest reputation, is the Cathedral of Saint Paul's, which was commenced in 1675 and finished in 1710. The original plan that was proposed by Wren was rejected through the ignorance of the authorities, and differed greatly from the one on which it has been constructed. Wren, however, superintended the erection as master of the work, and his tomb in the crypt of the Cathedral was appropriately inscribed with the words *Si monumentum requiris, circumspice;* that is, *If you seek his monument, look around.*

Wren was made a Knight in 1672, and in 1674 he married a daughter of Sir John Coghill. To a son by this marriage are we indebted for memoirs of the family of his father, published under the title of *Parentalia.* After the death of his wife, he married a daughter of Viscount Fitzwilliam. In 1680, Wren was elected President of the Royal Society, and continued to a late period his labors on public edifices, building, among others, additions to Hampton Court and to Windsor Castle.

After the death of Queen Anne, who was the last of his royal patrons, Wren was removed from his office of Surveyor-General, which he had held for a period of very nearly half a century. He passed the few remaining years of his life in serene retirement. He was found dead in his chair after dinner, on February 25, 1723, in the ninety-first year of his age.

Notwithstanding that much that has been said by Doctor Anderson and other writers of the eighteenth century, concerning Wren's connection with Freemasonry, is without historical confirmation, there can, Doctor Mackey believed, be no doubt that he took a deep interest in the Speculative as well as in the Operative Order. The Rev. J. W. Laughlin, in a lecture on the life of Wren, delivered in 1857, before the inhabitants of Saint Andrew's, Holborn, and briefly reported in the *Freemasons Magazine*, said that "Wren was for eighteen years a member of the old Lodge of Saint Paul's, then held at the Goose and Gridiron, near the Cathedral, now the Lodge of Antiquity; and the records of that Lodge show that the maul and trowel used at the laying of the stone of Saint Paul's, together with a pair of carved mahogany candlesticks, were presented by Wren, and are now in possession of that Lodge." By the order of the Duke of Sussex, a plate was placed on the mallet or maul, which contained a statement of the fact.

C. W. King, who was not a Freemason, but has derived his statement from a source to which he does not refer (but which was perhaps Nicolai) makes, in his work on the *Gnostics* (page 176) the following statement, which is here quoted merely to show that the traditionary belief of Wren's connection with Speculative Freemasonry is not confined to the Craft. He says:

> Another and a very important circumstance in this discussion must always be kept in view: our Freemasons (as at present organized in the form of a secret Society) derive their title from a mere accidental circumstance connected with their actual establishment. It was in the Common Hall of the London Gild of Freemasons (the trade) that their first meetings were held under Christopher Wren, president, in the time of the Commonwealth. Their real object was political—the restoration of monarchy; hence the necessary exclusion of the public, and the oaths of secrecy enjoined on the members. The pretence of promoting architecture, and the choice of the place where to hold their meetings, suggested by the profession of their president, were no more than blinds to deceive the existing government.

Doctor Anderson, in the first edition of the *Constitutions*, makes but a slight reference to Wren, only calling him "the ingenious architect, Sir Christopher Wren." Doctor Mackey was almost afraid that this passing notice of him who has been called "the Vitruvius of England" must be attributed to servility. George I was the stupid monarch who removed Wren from his office of Surveyor-General, and it would not do to be too diffuse with praise of one who had been marked by the disfavor of the king. But in 1727 George I died, and in his second edition, published in 1738, Doctor Anderson gives to Wren all the Masonic honors to which he claims that he was entitled.

It is from what Anderson has said in that work, that the Masonic writers of the eighteenth century and the first half of the nineteenth, not requiring the

records of authentic history, have drawn their views of the official relations of Wren to the Order. He first introduces Wren (page 101) as one of the Grand Wardens at the General Assembly held December 27, 1663, when the Earl of Saint Albans was Grand Master, and Sir John Denham, Deputy Grand Master. He says that in 1666 Wren was again a Grand Warden, under the Grand Mastership of the Earl of Rivers; but immediately afterward he calls him *Deputy Wren*, and continues to give him the title of Deputy Grand Master until 1685, when he says (page 106) that "the Lodges met, and elected Sir Christopher Wren Grand Master, who appointed Mr. Gabriel Cibber and Mr. Edmund Savage Grand Wardens; and while carrying on Saint Paul's he annually met those Brethren who could attend him, to keep up good old usages."

Brother Anderson (on page 107) makes the Duke of Richmond and Lennox Grand Master, and reduces Wren to the rank of a Deputy; but he says that in 1698 he was again chosen Grand Master, and as such "celebrated the Cape-stone" of Saint Paul's in 1708. "Some few years after this," he says, "Sir Christopher Wren neglected the office of Grand Master." Finally he says (on page 109) that in 1716 "the Lodges in London finding themselves neglected by Sir Christopher Wren," Freemasonry was revived under a new Grand Master. Some excuse for the aged architect's neglect might have been found in the fact that he was then eighty-five years of age, and had been long removed from his public office of Surveyor-General.

Brother Noorthouck is more considerate. Speaking of the placing of the last stone on the top of Saint Paul's—which, notwithstanding the statement of Doctor Anderson, was done, not by Wren, but by his son—he says (*Constitutions*, page 204):

> The age and infirmities of the Grand Master, which prevented his attendance on this solemn occasion, confined him afterwards to great retirement; so that the Lodges suffered from want of his usual presence in visiting and regulating their meetings, and were reduced to a small number.

Brother Noorthouck, however, repeats substantially the statements of Doctor Anderson in reference to Wren's Grand Mastership. How much of these statements can be authenticated by history is a question that must be decided only by more extensive investigations of documents not yet in possession of the Craft. Findel says in his *History* (page 127) that Doctor Anderson, having been commissioned in 1735 by the Grand Lodge to make a list of the ancient Patrons of the Freemasons, so as to afford something like a historical basis, "transformed the former Patrons into Grand Masters, and the Masters and Superintendents into Grand Wardens and the like, which were unknown until the year 1717." Of this there can be no doubt; but there is other evidence that Wren was a Freemason. In Aubrey's *Natural History of Wiltshire* (page 277) a manuscript in the library of the Royal Society, Halliwell finds and cites, in his *Early History of Freemasonry in England* (page 46) the following passage:

> This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convention at Saint Paul's Church of the Fraternity of the Accepted (the word *Free* was first written, then the pen drawn through it and the word *Accepted* written over it) Masons, where Sir Christopher Wren is to be adopted a Brother, and Sir Henry Goodric of the Tower, and divers others. There have been Kings that have been of this sodality.

If this statement be true—and we have no reason to doubt it, from Aubrey's general antiquarian accuracy—Doctor Anderson is incorrect in making him a Grand Master in 1685, six years before he was initiated as a Freemason. The true version of the story probably is this: Wren was a great architect—the greatest at the time in England. As such he received the appointment of Deputy Surveyor-General under Denham, and subsequently, on Denham's death, of Surveyor-General. He thus became invested, by virtue of his office, with the duty of superintending the construction of public buildings. The most important of these was Saint Paul's Cathedral, the building of which he directed in person, and with so much energy that the parsimonious Duchess of Marlborough, when contrasting the charges of her own architect with the scanty remuneration of Wren, observed that "he was content to be dragged up in a basket three or four times a week to the top of Saint Paul's, and at great hazard, for £200 a year."

All this brought him into close connection with the Gild of Freemasons, of which he naturally became the patron, and subsequently he was by initiation adopted into the sodality. Wren was, in fact, what the Medieval Masons called *Magister Operis*, or *Master of the Work*. Doctor James Anderson, writing for a purpose naturally transformed this title into that of Grand Master—an office supposed to be unknown until the year 1717. Aubrey's authority, in Doctor Mackey's opinion, sufficiently establishes the fact that Wren was a Freemason, and the events of his life prove his attachment to the profession.

Whether Sir Christopher Wren was or not a member of the Fraternity has long been debated with lively interest. The foregoing statement by Doctor Mackey gives the principal facts and we may note that two newspapers announced his funeral, *Postboy* (No. 5245, March 2–5, 1723) and the *British Journal* (No. 25, March 9, 1723). Both of them allude to Wren as "that worthy Freemason." Brother Christopher Wren, Jr., the son of Sir Christopher Wren, was Master of the famous Lodge of Antiquity in 1729. The subject is discussed in Doctor Mackey's revised *History of Freemasonry;* also by Sir John S. Cockburn, *Masonic Record*, March, 1923; in *Square and Compass*, September, 1923, and many other journals, as well as in *Records of Antiquity Lodge*, volume i, by Brother W. H. Rylands, and volume ii, by Captain C. W. Firebrace, there is much additional and valuable first-hand information favoring Wren's active connection with the Fraternity, some items personally checked by us at the Lodge itself.

Brother K. R. H. Mackenzie in the *Royal Masonic Cyclopaedia* says,

> There can be little doubt that Wren took a deep interest in speculative as well as operative Masonry (see *Book of Constitutions*) and that he was an eminent Member of the Craft cannot be doubted; but the dates respecting Wren's initiation are vague and unsatisfactory, none of the authorities agreeing. It would seem certain, however, that for many years he was a member of the old Lodge of Saint Paul's, meeting at the Goose and Gridiron, in Saint Paul's Churchyard.

Brother Robert F. Gould (*History of Freemasonry*, olume ii, page 55) says,

The popular belief that Wren was a Freemason, ough hitherto unchallenged, and supported by a great eight of authority, is, in my judgment, unsustained by ıy basis of well-attested fact. The admission of the eat architect—at any period of his life—into the Ma- nic Fraternity, seems to me a mere figment of the agination, but it may at least be confidently asserted, at it cannot be proved to be a reality.

Rev. A. F. A. Woodford, Kenning's *Cyclopedia of reemasonry*, says,

In Freemasonry it has been general for many years to edit Sir Christopher Wren with everything great and od before the "Revival," but on very slender evidence. e is said to have been a member of the Lodge of An- quity for many years; "and the maul and trowel used the laying of the stone of Saint Paul's, with a pair of rved mahogany candlesticks, were presented" by him, id are in the possession of the Lodge. Doctor Anderson ronicles him as Grand Master in 1685; but according to manuscript of Aubrey's in the Royal Society, he was ot admitted a Brother Freemason until 1691. Un- rtunately, the early records of the celebrated Lodge Antiquity have been lost or destroyed, so there is erally nothing certain as to Wren's Masonic career, id what little has been circulated is contradictory. It , of course, more than likely he took an active part in reemasonry, though he was not a member of the lasons Company; but as the records are wanting, it is le to speculate, and absurd to credit to his labors on ehalf of our Society what there is not a tittle of evidence prove.

Brother Hawkins, an editor of this work, also pre- ared for the *Concise Cyclopedia of Freemasonry*, the llowing summary of the arguments on both sides of ıe question at issue:

Those who contend that he was not a Freemason ply as follows: 1. No reference to the convention entioned by Aubrey has yet been discovered elsewhere, id it remains uncertain whether it ever was held and hether the proposed adoption of the illustrious ar- itect took place or not; also it is inconsistent with the ates given in the 1738 Constitutions; 2. In the Con- itutions of 1723, he is only described as "the ingenious rchitect," without any hint of his being a Freemason; It is incredible that Doctor Anderson, when compiling e 1723 Constitutions, should have been ignorant of e details of Wren's Masonic career which he gave so lly in 1738; moreover, he has claimed as Grand Masters most all distinguished men from Adam downwards, ough there was no such office as Grand Master until 17; and his dates are inconsistent with that given by ubrey; 4. Subsequent writers all quoted from the 1738 onstitutions and therefore their evidence is worth no ore than Doctor Anderson's, and no such records as reston refers to can now be found, nor can the legendary story of the candlesticks and the mallet be authen- cated. Such are the arguments for and against Wren's nnection with the Craft; those who claim him as a reemason must reconcile as best they can the conflicting ates given by Aubrey and Anderson; and those who gard his membership as equally a fable with his Grand astership must somehow explain away the contempo- ry evidence of the two newspapers that in the year of s death called him "that worthy Freemason."

WREN'S MANUSCRIPT. On the *Browne's anuscript*, owned by Brother W. J. Hughan, there an endorsement stating that the original was found nongst the papers of Sir Christopher Wren. Brother ughan has tried to trace this further through the latives of Brother S. Browne but was unsuccessful.

WRESTLE. A Degree sometimes called the *Mark nd Link*, or *Wrestle*. It was formerly connected with ıe Mark Degree in England. Its ceremonies were unded on the passage in Genesis xxxii, 24–30.

WRIGHT, REV. JAMES, D.D. Grand Chaplain of Scotland, author of *A Recommendation of Brotherly Love*, 1786.

WRITING. The law which forbids a Freemason to commit to writing the esoteric parts of the ritual has been exemplified in some English and American Lodges by a peculiar ceremony; but the usage is not universal. The Druids had a similar rule; and we are told that they, in keeping their records, used the letters of the Greek alphabet, so that they might be unintelligible to those not authorized to read them.

WYKEHAM, WILLIAM OF. Bishop of Winchester. Born at Wykeham, in Hampshire, in 1324, and died in 1404. He was eminent both as an ecclesiastic and statesman. In 1359, before he reached the episcopate, Edward III appointed him Surveyor of the Works at Windsor, which Castle he rebuilt. In his Warrant or Commission, he was invested with power "to appoint all workmen, to provide materials, and to order everything relating to building and repairs." He was, in fact, what the old manuscript *Constitutions* call the *Lord*, under whom were the Master Masons. Doctor Anderson says that he was at the head of four hundred Freemasons (*Constitutions*, 1738, page 70) was Master of Work under Edward III, and Grand Master under Richard II (*Constitutions*, page 72). And the *Freemasons Magazine* (August, 1796) styles him "one of the brightest ornaments that Freemasonry has ever boasted." In this there is, of course, a mixture of myth and history. Wykeham was an architect as well as a bishop, and superintended the building of many public edifices in England in the fourteenth century, being a distinguished example of the connection so common in Medieval times between the ecclesiastics and the Freemasons.

WYOMING. The first Masonic meeting held in Wyoming was of an informal nature and took place on the top of Independence Rock, Natrona County, on July 4, 1862, at sunset. Several trains of immigrants had arrived and it was decided by about twenty Brethren to hold a celebration to commemorate the day and event. On December 15, 1874, the Masters and Wardens of Cheyenne, No. 16; Wyoming, No. 28; Laramie, No. 18, and Evanston, No. 24, adopted a Constitution and Grand Officers were elected and installed. On October 12, 1875, the first Annual Grand Communication of the Grand Lodge of Wyoming was held at Laramie. The Grand Lodge of Colorado chartered Cheyenne Lodge, No. 16, of Cheyenne, October 7, 1868. Wyoming Lodge, No. 28, at South Pass City, was chartered by the Grand Lodge of Nebraska, June 23, 1870. Laramie Lodge No. 18, Laramie City, was granted a Charter on September 28, 1870, by the Grand Lodge of Colorado which also issued a Charter on September 30, 1874, to Evanston Lodge No. 24, at Evanston.

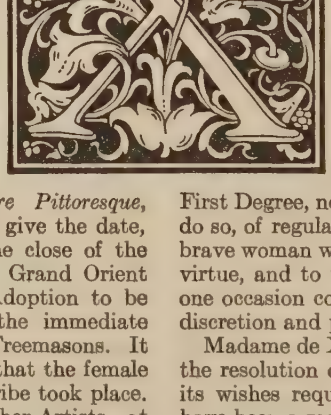
In his report to the Triennial Convocation of the General Grand Chapter held on September 19, 1871, the General Grand High Priest, Companion Joseph E. Dyas, stated that he had issued a Dispensation to Wyoming Chapter, No. 1. A Dispensation for the formation of a Grand Chapter of Wyoming was signed on April 6, 1909, by Companion Dyas who also approved the Constitution and By-laws on April 19. Eight Chapters with Charters and two working under Dispensations existed in Wyoming at the time.

The officers of the General Grand Chapter gave a Dispensation to a Council at Cheyenne on June 24, 1895, but it was annulled October 11, 1897. Other Dispensations were granted and after a time annulled and not until 1918 was a Charter issued, when Wyoming, No. 1, at Casper, having a Dispensation dated May 1, 1918, was chartered five months later on September 30. Laramie, No. 2, at Laramie City, received a Dispensation, November 1, 1920, and a Charter September 27, 1921. Sheridan, No. 3, at Sheridan received a Dispensation, December 16, 1922, and a Charter September 9, 1924.

Wyoming Commandery, No. 1, worked under Dispensation issued March 15, 1873, until it was given a Charter on December 3, 1874. Three subordinate Commanderies, Wyoming, No. 1; Ivanhoe, No. 2, and Immanuel, No. 3, were in existence when the Grand Commandery of Wisconsin was organized by authority of the Grand Encampment on Septembe 23, 1886. It was instituted on March 8, 1888.

On October 24, 1901, four Bodies of the Ancien and Accepted Scottish Rite, Southern Jurisdictio were chartered at Cheyenne, namely, Wyoming Co sistory, No. 1; Cheyenne Council of Kadosh, No. Albert Pike Chapter of Rose Croix, No. 2, and Rock Mountain Lodge of Perfection, No. 3.

WYSEACRE. The *Leland Manuscript*, referring t Pythagoras, says that "wynnynge entraunce yn Lodges of Maconnes, he lerned muche and retou nedde and woned yn Grecia Magna wachsynge, an becommynge a mightye wyseacre." The word wise acre, which now means a dunce or a silly perso who may pretend to great wisdom, is a corruptio of the German *weissager*, and originally signified wise sayer or philosopher, in which sense it is used i the passage cited.



X. The twenty-fourth letter of the English alphabet and the last letter of the proper Latin alphabet. As a numeral it stands for ten.

XAINTRAILLES, MADAME DE. A lady who was initiated into Freemasonry by a French Lodge that did not have the excuse for this violation of law that we must accord to the Irish one in the case of Miss Saint Leger. Clavel (*Histoire Pittoresque*, page 34) tells the story, but does not give the date, though it must have been about the close of the eighteenth century. The law of the Grand Orient of France required each Lodge of Adoption to be connected with and placed under the immediate guardianship of a regular Lodge of Freemasons. It was in one of these guardian Lodges that the female initiation which we are about to describe took place. The Lodge of Frères-Artistes, Brother-Artists, at Paris, over which Brother Cuvelier de Trie presided as Master, was about to give what is called a *Fête of Adoption*, that is, to open a Lodge for female Freemasonry, and initiate candidates into that Rite. Previous, however, to the introduction of the female members, the Brethren opened a regular Lodge of Ancient Freemasonry in the First Degree. Among the visitors who waited in the antechamber for admission was a youthful officer in the uniform of a captain of cavalry. His Diploma or Certificate was requested of him by the member deputed for the examination of the visitors, for the purpose of having it inspected by the Lodge. After some little hesitation, he handed the party asking for it a folded paper, which was immediately carried to the Orator of the Lodge, who, on opening it, discovered that it was the Commission of an Aide-de-Camp, which had been granted by the Directory to the wife of General de Xaintrailles, a lady who, like several others of her sex in those troublous times, had donned the masculine attire and gained a military rank at the point of the sword.

When the nature of the supposed Diploma was made known to th Lodge, it may readily be supposed that the surprise was general. Bu the members were Frenchmen: the were excitable and they were gallant and consequently, in a sudden an exalted fit of enthusiasm, which a Freemasons we cannot excuse, the unanimously determined to confer th First Degree, not of Adoption, but so far as they coul do so, of regular and legitimate Freemasonry, on th brave woman who had so often exhibited every manl virtue, and to whom her country had on more tha one occasion committed trusts requiring the greates discretion and prudence as well as courage.

Madame de Xaintrailles was made acquainted wit the resolution of the Lodge, and her acquiescence i its wishes requested. To the offer, she replied, " have been a man for my country, and I will again b a man for my Brethren."

According to the report, she was forthwith intro duced and initiated as an Entered Apprentice, an repeatedly afterward assisted the Lodge in its labo in the First Degree.

Doubtless the Irish Lodge was, under all the ci cumstances, excused, if not justified, in the initiatio of Miss Saint Leger. But for the reception of Madam de Xaintrailles we look in vain for the slightest shado of an apology. The outrage on their obligations a Freemasons, by the members of the Parisian Lodg richly merited the severest punishment, which ough not to have been averted by the plea that the offens was committed in a sudden spirit of enthusiasm an gallantry.

XAVIER MIER E CAMPELLO, FRANCISCO He was Bishop of Almeria, and Inquisitor-Gener of Spain, and an ardent persecutor of the Freemason In 1815, Ferdinand VII having re-established th Inquisition in Spain and suppressed the Mason Lodges, Xavier published the Bull of Pius V against the Order, in an ordinance of his own, in whic

e denounced the Lodges as "Societies which lead to edition, to independence, and to all errors and crimes." He threatened the utmost rights of the civil and canon laws against all who did not, within the space of fifteen days, renounce them; and then instituted a series of persecutions of the most atrocious character. Many of the most distinguished persons of Spain were arrested, and imprisoned in the dungeons of the Inquisition, on the charge of being "suspected of Freemasonry."

XEROPHAGISTS. On the 24th of April, 1738, Pope Clement XII issued his Bull forbidding the practise of Freemasonry by the members of the Roman Catholic Church. Many of the Freemasons of Italy continued, however, to meet; but, for the purpose of escaping the temporal penalties of the Bull, which extended, in some cases, to the infliction of capital punishment, they changed their esoteric name, and called themselves *Xerophagists*. This is a compound of two Greek words signifying *Eaters of dry food*, and by it they alluded to an engagement into which they entered to abstain from the drinking of wine. They were, in fact, about the first temperance society on record. Thory says (*Acta Latomorum* page 346) that a manuscript concerning them was contained in the collection of the Mother Lodge of the Philosophic Scottish Rite.

XERXES. A significant word in the Degree of Sublime Prince of the Royal Secret, the Thirty-second of the Ancient and Accepted Scottish Rite. He is referred to in the old instructions of that Degree as represented by Frederick the Great, the supposed founder of the Rite. Probably this is on account of the great military genius of both.

XINXE. A significant word in the higher Degrees. Delaunay (*Tuileur*, page 40) presents it as *Xincheu*, and says that it has been translated as the *Seat of the Soul*. But in either form it has evidently undergone such corruption as to be no longer comprehensible.

XYSTUS. In ancient architecture a long and open, but sometimes covered, court with porticoes, for athletic exercises.

XYSUTHRUS. The name of the Babylonish King at the time of the Deluge. According to Berossus, ninth of a race who reigned 432,000 years. Also, Adrahasis of Surippak, son of Ubara-Tutu, the Patriarch, to whom, according to the Deluge Tablet, the gods revealed the secret of the impending Deluge, and who erected an Ark accordingly, whereby he and his family and sevens of all clean beasts were saved. Xysuthrus means "shut up in a box or Ark," from the two characters signifying *enclosed*, and *box*, respectively. In Accadian he is called Tamzi, *Tammuz*, the Sun of Life.

Y. The twenty-fifth letter of the English alphabet derived from the Greek Υ.

One of the symbols of Pythagoras was the Greek letter *Upsilon*, Υ, for which, on account of the similarity of shape, the Romans adopted the letter *Y* of their own alphabet. Pythagoras said that the two horns of the letter symbolized the two different paths of virtue and vice, the right branch leading to the former and the left to the latter. It was therefore called *Litera Pythagorae*, the *Letter of Pythagoras*.

Thus the Roman poet Martial says, in one of his epigrams:

> Litera Pythagorae, discrimine secta bicorni,
> Humanae vitae speciem praeferre videtur.

The letter of Pythagoras, parted by its two-branched division, appears to exhibit the image of human life

YAKSHA. The name of a class of demigods in Hindu mythology, whose care is to attend on Kuvera, the god of riches, and see to his garden and treasures.

YALLA. A word said to have been used by the Templars in the adoration of the Baphomet, and derived from the Saracens.

YAMA. The Sanskrit, *Yama*, meaning a twin. According to the Hindu mythology, the judge and ruler of the departed; the Hindu Pluto, or king of the infernal regions; originally conceived of as one of the first pair from whom the human race is descended, and the beneficent sovereign of his descendants in the abodes of the blest; later, a terrible deity, the tormentor of the wicked. He is represented of a green color, with red garments, having a crown on his head, his eyes inflamed, and sitting on a buffalo, with a club in his hand.

YARKER, JOHN. Born in Westmorland, England, April 17, 1833, died March 20, 1913, and was long identified actively with Freemasonry in Manchester but connected with Masonic Bodies in all parts of the world. He was initiated on October 25, 1854, in Integrity Lodge No. 189, later No. 163, at twenty-one years of age. He contributed an article on Military Masons in 1858 to the *Freemason's Magazine and Masonic Mirror*. Thereafter he was a frequent writer on Masonic matters to the publications of the Craft. His book, *The Arcane Schools, a Review of Their Origin and Antiquity*, with a general history of Freemasonry and its relation to the theosophic, scientific and philosophic matters, was published in 1909 after some ten years' labor, as the preface tells us, and is a book of 566 pages dealing with the traces of a speculative system from the ancient days.

YATES, GILES FONDA. "The task of writing a sketch of the life of Giles Fonda Yates is accompanied with a feeling of melancholy," says Doctor Mackey, "because it brings to my mind the recollections of years, now passed forever, in which I enjoyed the intimate friendship of that amiable man and zealous Freemason and scholar. His gentle mien won the love, his virtuous life the esteem, and his profound but unobtrusive scholarship the respect of all who knew him."

Giles Fonda Yates was born in 1796, in what was then the village of Schenectady, in the State of New York. After acquiring at the ordinary schools of the period a preliminary liberal education, he entered Union College, and graduated with distinction, receiving in due time the Degree of Master of Arts. He subsequently commenced the study of the law, and, having been admitted to the bar, was, while yet young, appointed Judge of Probate in Schenectady, the duties of which office he discharged with great ability and fidelity.

Being blessed with a sufficient competency of the world's goods (although in the latter years of his life he became poor), Brother Yates did not find it necessary to pursue the practise of the legal profession as a source of livelihood. At an early period he was attracted, by the bent of his mind, to the study not only of general literature, but especially to that of archeology, philosophy, and the occult sciences, of all of which he became an ardent investigator.

These studies led him naturally to the Masonic Institution, into which he was initiated in the year 1817, receiving the Degrees of Symbolic Freemasonry in Saint George's Lodge, No. 6, at Schenectady, New York. In 1821 he affiliated with Morton Lodge, No. 87, of the same place, and was shortly afterward elected its Senior Warden. Returning subsequently to the Lodge of his adoption, he was chosen as its Master in 1844. He had in the meantime been admitted into a Chapter of the Royal Arch and an Encampment of Knights Templar; but his predilections being for Scottish Freemasonry, he paid little attention to these high Degrees of the American Rite.

He held several important positions in the Ancient and Accepted Scottish Rite, being elected Sovereign Grand Commander of the Supreme Council in 1851, but soon resigned. He died December 13, 1859. A fine address by Brother Yates, an exposition of the laws, objects, and the history of the Ancient and Accepted Scottish Rite, is in Doctor Mackey's revised *History of Freemasonry* (volume vi, pages 1888–1905).

YAVERON HAMAIM. A significant word in the advanced Degrees. The French rituals explain it as meaning the *Passage of the River*, and refer it to the crossing of the River Euphrates by the liberated Jewish captives on their return from Babylon to Jerusalem to rebuild the Temple. It is, in its present form, a corruption of the Hebrew sentence, עברו המים, *yavaru hamaim*, which signifies *they will cross, or pass over, the waters*," alluding to the streams lying between Babylon and Jerusalem, of which the Euphrates was the most important.

YEAR, HEBREW. The same as the *Year of the World*, which see.

YEAR OF FREEMASONRY. Sometimes used as synonymous with *Year of Light*. In the eighteenth century, it was, in fact, the more frequent expression.

YEAR OF LIGHT. *Anno Lucis*, in the Year of Light, is the epoch used in Masonic documents of the Symbolic Degrees. This era is calculated from the creation of the world, and is obtained by adding four thousand to the current year, on the supposition that Christ was born four thousand years after the creation of the world. But the chronology of Archibishop Ussher, which has been adopted as the Bible chronology in the authorized version, places the birth of Christ in the year 4004 after the creation. According to this calculation, the Masonic date for the "year of light" is four years short of the true date, and the year of the Lord 1874, which in Masonic documents is 5874, should correctly be 5878. The Ancient and Accepted Scottish Rite Freemasons in the beginning of the nineteenth century used this Ussherian era, and the Supreme Council at Charleston dated its first circular, issued in 1802, as 5806. Dalcho (*Ahiman Rezon*, second edition, page 37) says: "Masons are determined to fix the origin of their Order at the time of the creation, they should agree among themselves at what time before Christ to place that epoch." At that agreement they have now arrived. Whatever differences may have once existed, there is now a general consent to adopt the theory that the world was created 4000 B.C. The error is too unimportant, and the practise too universal, to expect that it will ever be corrected.

H. P. Smith (Hasting's *Dictionary of the Bible*), who may here point out in a paragraph to support Doctor Mackey, says that our appreciation of the Bible does not depend upon the accuracy of its dates. This authority considers that in general, the picture it provides of the sequence of events from the time of Judges down to the Fall of Jerusalem is correct. More recently there has been welcome light on the dates of certain biblical events from the inscriptions in Assyria and Babylonia. These Empires had made great advances in astronomy and consequently in the regulation of the calendar. They had a reckoning of time which secured accuracy for their records of history. Lists have come down to us in fragments, but by them scholars have corrected some of the dates in Hebrew history. The reference already made to the work of Archbishop Ussher has been checked by these later studies and most of the figures, it is now accepted, are too high for the early period. Probably some of the early writers were influenced by a theory which they had formed or which had come to them through tradition and those tendencies show certain repetitions in the records which are, in these modern days, not so convincing as formerly.

Noorthouck (*Constitutions*, 1784, page 5), speaking of the necessity of adding the four years to make the correct date, says: "But this being a Degree of accuracy that Masons in general do not attend to, we must, after this intimation, still follow the vulgar mode of computation to be intelligible."

As to the meaning of the expression, it is by no means to be supposed that Freemasons, now, intend by such a date to assume that their Order is as old as the creation. It is simply used as expressive of reverence for that physical light which was created by the fiat of the Grand Architect, and which is adopted as the type of the intellectual light of Freemasonry. The phrase is altogether symbolic.

YEAR OF THE DEPOSITE. An era adopted by Royal and Select Masters, and refers to the time when certain important secrets were deposited in the first Temple (see *Anno Depositionis*).

YEAR OF THE DISCOVERY. An era adopted by Royal Arch Masons, and refers to the time when certain secrets were made known to the Craft at the building of the second Temple (see *Anno Inventionis*).

YEAR OF THE ORDER. The date used in documents connected with Masonic Templarism. It refers to the establishment of the Order of Knights Templar in the year 1118 (see *Anno Ordinis*).

YEAR OF THE WORLD. This is the era adopted by the Ancient and Accepted Scottish Rite and is borrowed from the Jewish computation. The Jews formerly used the era of contracts, dated from the first conquests of Seleucus Nicator in Syria. But since the fifteenth century they have counted from the creation, which they suppose to have taken place in September, 3760, before Christ (see *Anno Mundi*).

YEAS AND NAYS The rule existing in all parliamentary Bodies that a vote may be called for by *yeas and nays*, so that the vote of each member may be known and recorded, does not apply to Masonic Lodges. Indeed, any such proceeding ought to be unnecessary. The vote by yeas and nays is so taken in a representative Body that the members may be held responsible to their constituents. But in a Lodge, each member is wholly independent of any responsibility, except to his own conscience. To call for the yeas and nays being then repugnant to the principles which govern Lodges, to call for them would be out of order, and such a call could not be entertained by the presiding officer.

But in a Grand Lodge the responsibility of the members to a constituency does exist, and there it is very usual to call for a vote by Lodges, when the vote of every member is recorded. Although the mode of calling for the vote is different, the vote by Lodges is actually the same as a vote by yeas and nays, and may be demanded by any member.

YELDIS. An old Hermetic Degree, which Thory says was given in some secret societies in Germany.

YELLOW. Of all the colors, yellow seems to be the least important and the least general in Masonic symbolism. In other institutions it would have the same insignificance, were it not that it has been adopted as the representative of the sun, and of the noble metal gold. Thus, in colored blazonry, the small dots by which the gold in an engraved coat of arms is designated, are replaced by the yellow color. La Colombiere, a French heraldic writer, says (*Science Heroique*, page 30) in remarking on the connection between gold and yellow, that as yellow, which is derived from the sun, is the most exalted of colors, so gold is the most noble of metals. Portal (*Des Couleurs Symboliques*, page 64) says that the sun, gold, and yellow are not synonymous, but mark different Degrees which it is difficult to define. The natural sun was the symbol of the spiritual sun, gold represented the natural sun, and yellow was the emblem of gold. But it is evident that yellow derives all its significance as a symbolic color from its connection with the hue of the rays of the sun and the metal gold. Among the ancients, the Divine Light or Wisdom was represented by yellow, as the Divine Heat or Power was by red. And this appears to be about the whole of the ancient symbolism of this color.

In the old instructions of the Scottish and Hermetic Degree of Knight of the Sun, yellow was the symbol of Wisdom darting its rays, like the yellow beams of the morning, to enlighten a waking world. In the Prince of Jerusalem, it was also formerly the characteristic color, perhaps with the same meaning, in reference to the elevated position that that Degree occupied in the Rite of Perfection, and afterward in the Ancient and Accepted Scottish Rite. Years ago, yellow was the characteristic color of the Mark Master's Degree, derived, perhaps, from the color of the Princes of Jerusalem, who originally issued charters for Mark Lodges; for it does not seem to have possessed any symbolic meaning. In fact, as has been already intimated, all the symbolism of yellow must be referred to and explained by the symbolism of gold and of the sun, of which it is simply the representative.

YELLOW CAPS SOCIETY. The name of a society said to have been founded by Ling-Ti, in China, in the eleventh century.

YELLOW JACKET. Prichard says that in the early part of the eighteenth century the following formed a part of the Catechism:

> Have you seen your Master to-day?
> Yes.
> How was he cloathed?
> In a yellow jacket and a blue pair of breeches.

And he explains it by saying that "the yellow jacket is the compasses, and the blue breeches the steel points."

Krause (*Kunsturkunden* ii, page 78) remarks on this subject that this sportive comparison given by Prichard is altogether in the puerile spirit of the peculiar interrogatories which are found among many other crafts, and is without doubt genuine as originating in the working Lodges. Prichard's explanation is natural, and Krause's remark correct. But it is vain to attempt to elevate the idea by attaching to it a symbolism of gold and azure—the blue sky and the meridian sun. No such thought, in Doctor Mackey's opinion, entered into the minds of the illiterate Operatives with whom the question and answer originated.

YEVELE, HENRY. He was one of the Magistri Operis, or Masters of the Work, in the reign of Edward III, for whom he constructed several public edifices. Doctor Anderson says that he is called, "in the Old Records, the King's Freemason," (*Constitutions*, 1738, page 70); but his name does not occur in any of the old manuscript *Constitutions* that are now extant.

YEZDEGERDIAN. Pertaining to the era of Yezdegerd, the last Sassanian monarch of Persia, who was overthrown by the Mohammedans. The era is still used by the Parsees, and began 16th of June, 632 A.D.

YEZIDEE. One of a sect bordering on the Euphrates, whose religious worship mixes up the Devil with some of the doctrines of the Magi, Mohammedans, and Christians.

YGDRASIL. The name given in Scandinavian mythology to the greatest and most sacred of all trees, which was conceived as binding together heaven, earth, and hell. It is an ash, whose branches spread over all the world, and reach above the heavens. It sends out three roots in as many different directions: one to the Asa-gods in heaven, another to the Frost-giants, the third to the under-world. Under each root springs a wonderful fountain, endowed with marvelous virtues. From the tree itself springs a honey-dew. The serpent, Nithhöggr, lies at the under-world fountain and gnaws the root of Ygdrasil; the squirrel, Ratatoskr, runs up and down, and tries to breed strife

between the serpent and the eagle, which sits aloft. Doctor Oliver (*Signs and Symbols*, page 155) considers it to have been the Theological Ladder of the Gothic Mysteries.

Y-HA-HO. Godfrey Higgins (*Anacalypsis* ii, page 17) cites the Abbé Bazin as saying that this was the name esteemed most sacred among the ancient Egyptians. Clement of Alexandria asserts, in his *Stromata*, that all those who entered into the Temple of Serapis were obliged to wear conspicuously on their persons the name *I-ha-ho*, which he says signifies *the Eternal God*. The resemblance to the Tetragrammaton is apparent.

YOD. The Hebrew letter י, equivalent in sound to *I* or *Y*. It is the initial letter of the word יהוה, or *Jehovah*, the Tetragrammaton, and hence was peculiarly sacred among the Talmudists. Basnage (book iii, chapter 13), while treating of the mysteries of the name *Jehovah* among the Jews, says of this letter:

> The *yod* in Jehovah is one of those things which eye hath not seen, but which has been concealed from all mankind. Its essence and matter are incomprehensible; it is not lawful so much as to meditate upon it. Man may lawfully revolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessible light, that primitive existence, contained in the letter *yod;* and indeed the masters call the letter thought or idea, and prescribe no bounds to its efficacy. It was this letter which, flowing from the primitive light, gave being to emanations. It wearied itself by the way, but assumed a new vigor by the sense of the letter ה, which makes the second letter of the Ineffable Name.

SYMBOL OF DEITY

In Symbolic Freemasonry, the *yod* has been replaced by the letter *G*. But in the advanced Degrees it is retained, and within a triangle, as in the illustration, constitutes the symbol of the Deity.

YONI. Among the Orientalists, the yoni was the female symbol corresponding to the lingam, or male principle. The lingam and yoni of the East assumed the names of Phallus and Cteis among the Greeks.

YORK CONSTITUTIONS. This document, which is also called the *Krause Manuscript*, purports to be the Constitutions adopted by the General Assembly of Freemasons that was held at York in 926 (see *York Legend*). No original manuscript copy of it can be found, but a German translation from a Latin version was published, for the first time, by Krause in *Die drei ältesten Kunsturkunden der Freimaurerbrüderschaft*, the *Three Oldest Craft Records of the Masonic Brotherhood*. It will be found in the third edition of that work (volume iii, pages 58–101).

Krause's account of it is, that it was translated from the original, which is said, in a certificate dated January 4, 1806, and signed *Stonehouse*, to have been written on parchment in the ancient language of the country and preserved at the City of York, "*apud Rev. summam societatem architectonicam*," which Woodford translates "an Architectural Society," but which is evidently meant for the "Grand Lodge." From this Latin translation a German version was made in 1808 by Brother Schneider of Altenberg, the correctness of which, having been examined by three linguists, is certified by Carl Erdmann Weller, Secretary of the Government Tribunal of Saxony. And it is this certified German translation that has been published by Krause in his *Kunsturkunden*. An English version was inserted by Brother Hughan in his *Old Charges of British Freemasons*.

The document consists, like all the old manuscripts, of an introductory invocation, a history of architecture or the Legend of the Craft, and the General Statutes or Charges; but several of the Charges differ from those in the other *Constitutions*. There is, however, a general resemblance sufficient to indicate a common origin. The appearance of this document gave rise in Germany to discussions as to its authenticity. Krause, Schneider, Fessler, and many other distinguished Freemasons, believed it to be genuine, while Kloss denied it, and contended that the Latin translation which was certified by Stonehouse had been prepared before 1806, and that in preparing it, an ancient manuscript had been remodeled on the basis of the 1738 edition of Anderson's *Constitutions*, because the term *Noachida* is employed in both, but is found nowhere else.

At length, in 1864, Brother Findel was sent by the "Society of German Masons" to England to discover the original. His report of his journey was that it was negative in its results; no such document was to be found in the archives of the old Lodge at York, and no such person as Stonehouse was known in that city. These two facts, to which may be added the further arguments that no mention is made of it in the *Fabric Rolls of York Minster*, published by the Surtees Society, nor in the inventory of the Grand Lodge of York which was extant in 1777, nor by Drake in his speech delivered before the Grand Lodge in 1726, and a few other reasons, have led Findel to agree with Kloss that the document is not a genuine York Charter. Such, too, is the general opinion of English Masonic scholars (see Gould's *History of Freemasonry*, volume i, pages 494–6). There can be little doubt that the General Assembly at York, in 926, did frame a body of laws or Constitutions; but there is almost as little doubt that they are not represented by the Stonehouse or Krause document (see *York-Masons* and *York Legend*).

YORK, EDWARD AUGUSTUS, DUKE OF. Initiated Freemason in 1766.

YORK, FREDERICK, DUKE OF. Initiated a Freemason in Britannia Lodge, London, November 21, 1787. A commemorative Masonic token was issued in 1795; the Duke of York having been installed Worshipful Master of the Prince of Wales Lodge, March 22, 1793.

YORK GRAND LODGE. Brother Woodford says this is a short title for "The Grand Lodge of all England," held at York, which was formed from an old Lodge, in 1725, at work evidently during the seventeenth century, and probably much earlier. The annual assembly was held in the City of York by the Freemasons for centuries, and is so acknowledged virtually by all the manuscripts from the fourteenth century. A list of Master Masons of the York Minster, during its erection, is preserved, of the fourteenth century; and legend and actual history agree in the fact that York was the home of the Mason-Craft until modern times—the Charter of Prince Edwin being one of the earliest traditions. The Grand Lodge preserved its position in the north of England until 1792,

when it finally died out, it having constituted other Lodges, and a "Grand Lodge, south of the Trent" at London. All of the York Lodges succumbed on the decease of their Mother Grand Lodge. There has not been a representative of the Ancient York Grand Lodge anywhere whatever throughout the nineteenth century.

YORK LEGEND. The City of York, in the North of England, is celebrated for its traditional connection with Freemasonry in that kingdom. No topic in the history of Freemasonry has so much engaged the attention of modern Masonic scholars, or given occasion to more discussion, than the alleged facts of the existence of Freemasonry in the tenth century at the City of York as a prominent point, of the calling of a Congregation of the Craft there in the year 926, of the organization of a General Assembly and the adoption of a Constitution.

During the whole of the eighteenth and the greater part of the nineteenth century, the Fraternity in general have accepted all of these statements as genuine portions of authentic history; and the adversaries of the Order have, with the same want of discrimination, rejected them all as myths; while a few earnest seekers for truth have been at a loss to determine what part was historical and what part legendary. More recently, the discovery of many old manuscripts directed the labors of such scholars as Hughan, Woodford, Lyon, and others, to the critical examination of the early history of Freemasonry, and that of York has particularly engaged their attention.

For a thorough comprehension of the true merits of this question, it will be necessary that the student should first acquaint himself with what was, until recently, the recognized theory as to the origin of Freemasonry at York, and then that he should examine the newer hypotheses advanced by the writers of the present day. In other words, he must read both the tradition and the history. In pursuance of this plan, we propose to commence with the legends of York Freemasonry, as found in the old manuscript *Constitutions*, and then proceed to a review of what has been the result of recent investigations. It may be premised that, of all those who have subjected these legends to the crucible of historical criticism, Brother William James Hughan of Cornwall, in England, must unhesitatingly be acknowledged as *Facile Princeps*, the ablest, the most laborious, and the most trustworthy investigator. He was the first and the most successful remover of the cloud of tradition which so long had obscured the sunlight of history.

The legend which connects the origin of English Freemasonry at York in 926 is sometimes called the *York Legend*, sometimes the *Athelstane Legend*, because the General Assembly, said to have been held there, occurred during the reign of that king; and sometimes the *Edwin Legend*, because that Prince is supposed to have been at the head of the Craft, and to have convoked them together to form a Constitution. The earliest extant of the old manuscript *Constitutions* is the ancient poem commonly known as the *Halliwell* or *Regius Manuscript*, and the date of which is conjectured, on good grounds, to be about the year 1390. In that work we find the following version of the legend:

Thys craft com ynto Englond as y yow say,
Yn tyme of good kynge Adelstonus' day;
He made tho bothe halle and eke bowre,
And hye templus of gret honowre,
To sportyn him yn bothe day and nygth,
An to worschepe hys God with alle hys mygth.
Thys goode lorde loved thys craft ful wel,
And purposud to strengthyn hyt every del,
For dyvers defawtys that yn the crayft he fonde;
He sende aboute ynto the londe
After alle the masonus of the crafte,
To come to hym ful evene strayfte,
For to amende these defautys alle
By good consel gef hyt mytgth falle.

A semblé thenne he cowthe let make
Of dyvers lordis yn here state
Dukys, erlys, and barnes also,
Knygthys, sqwyers and mony mo,
And the grete burges of that syté,
They were ther alle yn here degré;
These were there uchon algate,
To ordeyne for these masonus astate,
Ther they sowgton bv here wytte
How they myghthyn governe hytte:
Fyftene artyculus they there sowgton,
And fyftene poyntys ther they wrogton.

For the benefit of those who are not familiar with this archaic style, the passage is translated into modern English.

This craft came into England, as I tell you, in the time of good king Athelstan's reign; he made then both hall, and also bower and lofty temples of great honor, to take his recreation in both day and night, and to worship his God with all his might. This good lord loved this craft full well, and purposed to strengthen it in every part on account of various defects that he discovered in the craft. He sent about into all the land, after all the masons of the craft, to come straight to him, to amend all these defects by good counsel, if it might so happen. He then permitted an assembly to be made of divers lords in their rank, dukes, earls, and barons, also knights, squires, and many more, and the great burgesses of that city, they were all there in their degree; these were there, each one in every way to make laws for the estate of these masons. There they sought by their wisdom how they might govern it; there they found out fifteen articles, and there they made fifteen points.

The next document in which we find this legend recited is that known as the *Cooke Manuscript*, whose date is placed at 1490. The details are here much more full than those contained in the *Halliwell Manuscript*. The passage referring to the legend is as follows:

And after that was a worthy kynge in Englond, that was callyd Athelstone, and his yongest son lovyd well the sciens of Gemetry, and he wyst well that hand craft had the practyke of the sciens of Gemetry so well as masons; wherefore he drew him to consell and lernyd [the] practyke of that sciens to his speculatyf. For of speculatyfe he was a master, and he lovyd well masonry and masons. And he bicome a mason hymselfe. And he gaf hem [gave them] charges and names as it is now usyd in Englond and in other countries. And he ordeyned that they schulde have resonabull pay. And purchesed [obtained] a fre patent of the kyng that they schulde make a sembly when thei sawe resonably tyme a [to] cum togedir to her [their] counsell of the whiche charges, manors & semble as is write and taught in the boke of our charges wherefor I leve hit at this tyme.

This much is contained in the manuscript from lines 611 to 642. Subsequently, in lines 688–719, which appear to have been taken from what is above called the *Boke of Charges*, the legend is repeated in these words:

In this manner was the forsayde art begunne in the lond of Egypt bi the forsayd maister Euglat (Euclid), & so, it went fro lond to londe and fro kyngdome to kyngdome. After that, many yeris, in the tyme of Kyng Adhelstone, wiche was sum tyme kynge of Englonde, bi his counsell and other gret lordys of the lond bi comin (common) assent for grete defaut y-fennde (found) among masons thei ordeyned a certayne reule amongys hem (them). On (one) tyme of the yere or in iii yere, as nede were to the kyng and gret lordys of the londe and all the comente (community), fro provynce to provynce and fro countre to countre congregacions scholde be made by maisters, of all maisters masons and felaus in the forsayd art. And so at such congregacions they that be made masters schold be examined of the articuls after written, & be ransacked (thoroughly examined) whether thei be abull and kunnyng (able and skilful) to the profyte of the lordys hem to serve (to serve them), and to the honor of the forsayd art.

Seventy years later, in 1560, the *Lansdowne Manuscript* was written, and in it we find the legend still further developed, and Prince Edwin for the first time introduced by name. That manuscript reads thus:

Soone after the Decease of St. Albones, there came Diverse Warrs into England out of Diverse Nations, so that the good rule of Masons was dishired (disturbed) and put down until the tyme of King Adilston. In his tyme there was a worthy King in England, that brought this Land into good rest, and he builded many great workes and buildings, therefore he loved well Masons, for he had a sone called Edwin, the which Loved Masons much more than his Father did, and he was soe practized in Geometry, that he delighted much to come and talke with Masons and to learne of them the Craft. And after, for the love he had to Masons and to the Craft, he was made Mason at Windsor, and he gott of the King, his Father, a Charter and commission once every yeare to have Assembley, within the Realme where they would within England, and to correct within themselves Faults & Tresspasses that were done as touching the Craft, and he held them an Assembley, and there he made Masons and gave them Charges, and taught them the Manners and Comands the same to be kept ever afterwards. And tooke them the Charter and commission to keep their Assembly, and Ordained that it should be renewed from King to King, and when the Assembly were gathered togeather he made a Cry, that all old Masons or young, that had any Writeings or Vnderstanding of the Charges and manners that weere made before their Lands, wheresoever they were made Masons, that they should shew them forth, there were found some in French, some in Greek, some in Hebrew, and some in English, and some in other Languages, and when they were read and over seen well the intent of them was vnderstood to be all one, and then he caused a Book to be made thereof how this worthy Craft of Masonrie was first founded, and he himselfe comanded, and also then caused, that it should be read at any tyme when it should happen any Mason or Masons to be made to give him or them their Charges, and from that, until this Day, Manners of Masons have been kept in this Manner and forme, as well as Men might Governe it, and Furthermore at diverse Assemblyes have been put and Ordained diverse Charges by the best advice of Masters and Fellows.

All the subsequent manuscripts contain the legend substantially as it is in the *Lansdowne;* and most of them appear to be mere copies of it, or, most probably of some original one of which both they and it are copies.

In 1723 Doctor Anderson published the first edition of the *Book of Constitutions*, in which the history of the Fraternity of Freemasons is, he says, "collected from their general records and their faithful traditions of many ages." He gives the legend taken, as he says, from "a certain record of Freemasons written in the reign of King Edward IV," which manuscript, Preston asserts, "is said to have been in the possession of the famous Elias Ashmole." As the old manuscripts were generally inaccessible to the Fraternity, and, indeed, until comparatively recently but few of them have been discovered, it is to the publication of the legend by Anderson, and subsequently by Preston, that we are to attribute its general adoption by the Craft for more than a century and a half.

The form of the legend, as given by Anderson in his first edition, varies slightly from that in his second. In the former, he places the date of the occurrence at 930; in his second, at 926: in the former, he styles the Congregation at York a General Lodge; in his second, a Grand Lodge. Now, as the modern and universally accepted form of the legend agrees in both respects with the latter statement, and not with the former, it must be concluded that the second edition, and the subsequent ones by Entick and Noorthouck, who only repeat Anderson, furnished the form of the legend as now popular.

In the second edition of the *Constitutions* (page 63), published in 1738, Anderson gives the legend in the following words:

In all the Old Constitutions it is written to this purpose, viz.:

That though the antient records of the Brotherhood in England were most of them destroyd or lost in the war with the Danes, who burnt the Monasteries where the Records were kept; yet King Athelstan (the Grandson of King Alfred), the first annointed King of England who translated the Holy Bible into the Saxon language when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France and elsewhere, whom he appointed overseers thereof: they brought with them the Charges and Regulations of the foreign Lodges, and prevail'd with the King to increase the wages.

That Prince Edwin, the King's Brother, being taught Geometry and Masonry, for the love he had to the said Craft, and to the honorable principles whereon it is grounded, purchased a Free Charter of King Athelstan his Brother, for the Free Masons having among themselves a Connection or a power and freedom to regulate themselves to amend what might happen amiss and to hold an yearly Communication in a General Assembly.

That accordingly Prince Edwin summon'd all the Free and Accepted Masons in the Realm, to meet him in the Congregation at York, who came and form'd the Grand Lodge under him as their Grand Master, A.D. 926.

That they brought with them many old Writings and Records of the Craft, some in Greek, some in Latin, some in French, and other languages; and from the contents thereof, they framed the Constitutions of the English Lodges, and made a Law for themselves, to preserve and observe the same in all Time coming, etc., etc., etc.

Preston accepted the legend, and gave it in his second edition (page 198) in the following words:

Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin patron of the Masons. This prince procured a Charter from Athelstane empowering them to meet annually in communication at York. In this city, the first Grand Lodge of England was formed in 926, at which Edwin presided as Grand Master. Here many old writings were produced in Greek, Latin and other languages, from which it is said the Constitutions of the English Lodge have been extracted.

Such is the York Legend, as it has been accepted by the Craft, contained in all the old manuscripts from at least the end of the fourteenth century to the present day; officially sanctioned by Anderson, the historiographer of the Grand Lodge in 1723, and repeated by Preston, by Oliver, and by almost all succeeding Masonic writers. Only recently has anyone thought of doubting its authenticity; and now the

important question in Masonic literature is whether it is a myth or a history—whether it is all or in any part fiction or truth—and if so, what portion belongs to the former and what to the latter category. In coming to a conclusion on this subject, the question necessarily divides itself into three forms:

1. Was there an Assembly of Freemasons held in or about the year 926, at York, under the patronage or by the permission of King Athelstan? There is nothing in the personal character or the political conduct of Athelstan that forbids such a possibility or even probability. He was liberal in his ideal, like his grandfather the great Alfred; he was a promoter of civilization; he patronized learning, built many churches and monasteries, encouraged the translation of the Scriptures, and gave charters to many operative companies. In his reign, the *frith-gildan*, *free gilds* or sodalities, were incorporated by law. There is, therefore, nothing improbable in supposing that he extended his protection to the Operative Masons.

The uninterrupted existence for several centuries of a tradition that such an Assembly was held, requires that those who deny it should furnish some more satisfactory reason for their opinion than has yet been produced. "Incredulity," says Voltaire, "is the foundation of history." But it must be confessed that, while an excess of credulity often mistakes fable for reality, an obstinacy of incredulity as frequently leads to the rejection of truth as fiction. The Reverend Brother Woodford, in an essay on *The Connection of York with the History of Freemasonry in England*, inserted in Brother Hughan's *Unpublished Records of the Craft*, has critically discussed this subject, and comes to this conclusion: "I see no reason, therefore, to reject so old a tradition, that under Athelstan the Operative Masons obtained his patronage, and met in General Assembly." To that verdict Doctor Mackey subscribed.

2. Was Edwin, the brother of Athelstan, the person who convoked that Assembly? This question has already been discussed in the article *Edwin*, where the suggestion is made that the Edwin alluded to in the legend was not the son or brother of Athelstan, but Edwin, King of Northumbria. Francis Drake, in his speech before the Grand Lodge of York in 1726, was, Doctor Mackey believed, the first who publicly advanced this opinion; but he does so in a way that shows that the view must have been generally accepted by his auditors, and not advanced by him as something new. He says: "You know we can boast that the first Grand Lodge ever held in England was held in this city, where Edwin, the first Christian King of Northumbria, about the six hundredth year after Christ, and who laid the foundation of our Cathedral, sat as Grand Master."

Edwin, who was born in 586, ascended the throne in 617, and died in 633. He was pre-eminent, among the Anglo-Saxon Kings who were his contemporaries, for military genius and statesmanship. So inflexible was his administration of justice, that it was said that in his reign a woman or child might carry everywhere a purse of gold without danger of robbery—high commendation in those days of almost unbridled rapine. The chief event of the reign of Edwin was the introduction of Christianity into the kingdom of Northumbria. Previous to his reign, the northern metropolis of the Church had been placed at York, and the King patronized Paulinus the Bishop, giving him a house and other possessions in that city. The only objection to this theory is its date, which is three hundred years before the reign of Athelstan and the supposed meeting at York in 926.

3. Are the Constitutions which were adopted by that General Assembly now extant? It is not to be doubted, that if a General Assembly was held, it must have adopted Constitutions or regulations for the government of the Craft. Such would mainly be the object of the meeting. But there is no sufficient evidence that the Regulations now called the *York Constitutions*, or the *Gothic Constitutions*, are those that were adopted in 926. It is more probable that the original document and all genuine copies of it are lost, and that it formed the type from which all the more modern manuscript Constitutions have been formed. There is the strongest internal evidence that all the manuscripts, from the *Halliwell* to the *Papworth*, had a common original, from which they were copied with more or less accuracy, or on which they were framed with more or less modification. And this original Doctor Mackey supposed to be the Constitutions which must have been adopted at the General Assembly at York.

The theory, then, which Doctor Mackey in preparing this article concluded may safely be advanced on this subject, and which in his judgment must be maintained until there are better reasons than we now have to reject it, is, that about the year 926 a General Assembly of Freemasons was held at York, under the patronage of Edwin, brother of Athelstan, at which Assembly a code of laws was adopted, which became the basis on which all subsequent Masonic Constitutions were framed.

YORK MANUSCRIPTS. Originally there were six manuscripts of the *Old Constitutions* bearing this title, because they were deposited in the Archives of the now extinct Grand Lodge of All England, whose seat was at the City of York. But the manuscript No. 3 became missing, although it is mentioned in the inventory made at York in 1779. Nos. 2, 4, and 5 came into possession of the York Lodge. Brother Hughan discovered Nos. 2 and 6 in the Archives of the Grand Lodge of England, at London. The dates of these manuscripts, which do not correspond with the number of their titles, are as follows: No. 1 has the date of 1600; No. 2, 1704; No. 3, 1630; No. 4, 1693; No. 5, is undated, but is supposed to be about 1670, and No. 6 also is undated, but is considered to be about 1680.

Of these manuscripts all but No. 3 have been published by the late Brother W. J. Hughan in his *Ancient York Masonic Rolls*, 1894. Brother Hughan deems No. 4 of some importance because it contains the following sentence: "The one of the elders takeing the Booke, and that *hee* or *shee* that is to be made mason shall lay their hands thereon, and the charge shall bee given."

This, he thought, affords some presumption that women were admitted as members of the old Masonic Gilds, although he admits that we possess no other evidence confirmatory of this theory.

The truth is, that the sentence was a translation of the same clause written in other *Old Constitutions*

in Latin. In the *York Manuscript*, No. 1, the sentence is thus: "Tunc unus ex senioribus teneat librum et *ille* vel *illi*," etc., that is, "*he* or *they*." The writer of No. 4 copied, most probably, from No. 1, and his translation of "*hee* or *shee*" from "*ille* vel *illi*," instead of "*he* or *they*," was either the result of ignorance in mistaking *illi*, they, for *illa*, she, or of carelessness in writing *shee* for *they*.

It is evident that the charges thus to be sworn to, and which immediately follow, were of such a nature as made most of them physically impossible for women to perform; nor are females alluded to in any other of the manuscripts. All Freemasons there are *Fellows*, and are so to be addressed.

There are two other York Manuscripts of the Operative Masons, which have been published in the *Fabric Rolls of York Minster*, an invaluable work, edited by the Rev. James Raine, and issued under the patronage and at the expense of the Surtees Society.

YORK-MASONS. The reference to these words by Laurence Dermott, Brother W. J. Chetwode Crawley has pointed out, is really to Prince Edwin at York and those associated with him in the meeting said to have been there. In *Caementaria Hibernica* (Fasciculus ii) Brother Crawley goes on to say:

> In these passages Laurence Dermott, whose accuracy might well be imitated by his critics, makes a point of employing the compound word, York-Masons, thus indicating that the expression was to be taken in its ethical, not in its geographical sense. This distinctive meaning was clearly understood by the Antients, and studiously maintained after Dermott's death. In the circular, March 2, 1802, here mentioned, we find "York-Masons" distinguished by inverted commas; a typographical expedient of similar import.

See *Ahiman Rezon*, London, 1807 (page 127) and *Ahiman Rezon*, 1764 (page 87).

YORK RITE. This is the oldest of all the Rites, and consisted originally of only three Degrees: 1. Entered Apprentice; 2. Fellow Craft; 3. Master Mason. The last included a part which contained the True Word, but which in Brother Mackey's opinion was disrupted from it by Dunckerley in the latter part of the eighteenth century, and has never been restored. The Rite in its purity does not now exist anywhere. The nearest approach to it is the Saint John's Freemasonry of Scotland, but the Master's Degree of the Grand Lodge of Scotland is not the Master's Degree of the York Rite. When Dunckerley dismembered the Third Degree, as Brother Mackey believed, he destroyed the identity of the Rite. In 1813, it was apparently recognized by the United Grand Lodge of England, when it defined the "pure Ancient Masonry to consist of three degrees, and no more: namely, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch." Had Grand Lodge abolished the Royal Arch Degree which was then practised as an independent Order in England, and reincorporated its secrets in the Degree of Master Mason, the York Rite would have been revived. But by recognizing the Royal Arch as a separate Degree, and retaining the Master's Degree in its mutilated form, they to that extent repudiated the York Rite.

In the United States it has been the almost universal usage to call the Freemasonry there practised the *York Rite*. But Brother Mackey believed it has no better claim to this designation than it has to be called the Ancient and Accepted Scottish Rite, or the French Rite, or the Rite of Schröder. It has no pretensions to the York Rite. Of its first three Degrees, the Master's is the mutilated one which took the Freemasonry of England out of the York Rite, and it has added to these three Degrees six others which were never known to the Ancient York Rite, or that which was practised in England, in the earlier half of the eighteenth century, by the legitimate Grand Lodge.

"In all my writings," asserts Doctor Mackey, "for years past, I have ventured to distinguish the Masonry practised in the United States, consisting of nine Degrees, as the *American Rite*, a title to which it is clearly and justly entitled, as the system is peculiar to America, and is practised in no other country."

Brother Hughan, speaking of the York Rite (*Unpublished Records of the Craft*, page 148) says "there is no such Rite, and what it *was* no one *now* knows." Doctor Mackey thought that this declaration was too sweeping in its language. Brother Hughan was correct, as Doctor Mackey frankly admits, in saying that there is at this time no such Rite. Doctor Mackey proceeds,

> I have just described its decadence; but he is wrong in asserting that we are now ignorant of its character. In using the title, there is no reference to the Grand Lodge of all England, which met for some years during the last century, but rather to the York legend, and to the hypothesis that York was the cradle of English Freemasonry. The York Rite was that Rite which was most probably organized or modified at the Revival in 1717, and practised for fifty years by the Constitutional Grand Lodge of England. It consisted of only the three Symbolic Degrees, the last one, or the Master's, containing within itself the secrets now transferred to the Royal Arch. This Rite was carried in its purity to France in 1725, and into America at a later period. About the middle of the eighteenth century the Continental Freemasons, and about the end of it the Americans, began to superimpose upon it those high Degrees which, with the necessary mutilation of the Third, have given rise to numerous other Rites. But the Ancient York Rite, though no longer cultivated, must remain on the records of history as the oldest and purest of all the Rites.

YUG or YUGA. One of the ages, according to Hindu mythology, into which the Hindus divide the duration or existence of the world.

Freemasons' Tavern, September 4th, 1811.

BROTHER,

I HAVE the Command of H. R. H. the DUKE OF SUSSEX, *R. W. M. of the* LODGE OF ANTIQUITY, No. I. (*acting by immemorial Constitution*), *to inform you that the* WEEKLY MEETING FOR IMPROVEMENT *will commence on Friday, the 4th Day of October next, at Seven o'Clock in the Evening, when you are requested to attend.*

Annexed is a List of the Clauses assigned for the ensuing Season, and I particularly request Answers from those Brethren to whom they are assigned, to intimate their Acceptance thereof, that the Character of the Lodge may be preserved.

I am, with Respect,

Your Friend and Brother,

C. BONNOR, A.M.

LODGE OF ANTIQUITY, No. I.

H. R. H. THE DUKE OF SUSSEX, R. W. M.

CHARLES BONNOR, ESQ. R. W. A. M.

Lecturers for 1812.

W. PRESTON, P. and D. M. and O.	J. SAVAGE, P. M.	R. SPENCER, W. J. W.
J. BAYFORD, P. M.	W. MEYRICK, P. M.	JOS. WHITE, M. C.
D. BEAUMONT, P. M.	S. JONES, P. M.	J. MOSS, P. S. W.
	H. J. DA COSTA, W.S.W.	C. VALENTINE, P. S. W.

Clauseholders for 1812.

S. 1. Cl. 1. T. MORTIMER.
2. THOMAS SEDGEWICK.
3. JOHN SPOTTISWOODE.
4. JOHN WHITE.
5. Rev. JOHN AUSTIN.

S. 2. Cl. 1. H. J. DA COSTA.
2. J. C. BURCKHARDT.
3. J. P. HACKETT.
4. Sir WILLIAM RAWLINS.
5. LORD HAWKE.
6. L. THOMPSON.

S. 3. Cl. 1. DURELL STABLES.
2. HENRY MARRIOT.
3. GEORGE BROWN.
4. JOHN CHARLES WHITE.
5. J. SAVAGE.
6. W. MEYRICK.
7. W. PRESTON.
8. STEPHEN JONES.

S. 4. Cl. 1. Hon. MARTIN HAWKE.
2. H. CORMACK.
3. ANDREW SPOTTISWOODE.
4. Lieut. Col. O'KELLY.
5. JAMES WHITE.
6. SAMUEL JONES.

S. 5. Cl. 1. T. G. J. EARLE.
2. GEORGE EVES.
3. JAMES HESELTINE.
4. GEORGE BRAINE.

S. 6. Cl. 1. HENRY CORNER.
2. WILLIAM JOHN ARNOLD.
3. Rev. DAVID LEWIS.
4. CHARLES BAILEY.
5. W. W. RAWLINS.
And
6. ROBERT MYRIE HOLL.

*** *Every Member of the Lodge is also a Member of the Lodge of Instruction, without any additional Expense.*

S. GOSNELL, Printer, Little Queen Street, London.

AN OLDTIME CALL TO INSTRUCTION

The above circular letter is faithfully reproduced from the notice addressed to Brother T. G. J. Earle and now in the archives of Antiquity Lodge at London. This announcement clearly shows the attention paid to systematic training in Masonic ritualism and the manner in which a large number of participants took part in the rehearsal and exemplification of the ceremonies.

Z. The Hebrew letter, ז, *Zain.* Twenty-sixth and last letter of the English alphabet. In Hebrew the numerical value is seven. This letter was added to the Latin from the Greek in the time of Cicero. The Greek letter is *zeta*, ζ.

ZABUD. An historical personage at the court of King Solomon, whose name appears in several of the advanced Degrees. In that of Select Master in the American Rite, it has been corrupted into *Izabud.* He is mentioned in First Kings (iv, 5) where he is described in the authorized version as being "principal officer and the King's friend." The original is *Zabud ben Nathan cohen regneh hahmelek*, which is literally *Zabud, son of Nathan, a Priest, the friend of the King.* Adam Clarke says he was "the king's chief favorite, his confidant." Smith (*Dictionary of the Bible*) says: "This position, if it were an official one, was evidently distinct from that of Counsellor, occupied by Ahithophel under David, and had more of the character of private friendship about it."

Kitto (*Cyclopedia of Biblical Literature*) says of Zabud and of his brother Azariah, that their advancement in the household of King Solomon "may doubtless be ascribed not only to the young King's respect for the venerable Prophet (their father), who had been his instructor, but to the friendship he had contracted with his sons during the course of education. The office, or rather honor, of 'friend of the King,' we find in all the despotic governments of the East. It gives high power, without the public responsibility which the holding of a regular office in the state necessarily imposes. It implies the possession of the utmost confidence of, and a familiar intercourse with, the monarch, to whose person 'the friend' at all times has access, and whose influence is therefore often far greater, even in matters of state, than that of the recognized ministers of government."

This conception has been fully carried out in the legend of the Select Master's Degree.

ZABULON. The Greek wording of Zebulun, the tenth son of Jacob. Delaunay (*Thuileur*, page 79) says that some ritualists suppose that this was the true form of the word of which *Jabulum* is a corruption. This is incorrect. Jabulum is a corrupt form of *Giblim.* Zabulon has no connection with the advanced Degrees, except that in the Royal Arch he represents one of the stones in the Pectoral or Breastplate.

ZACCHAI. The Hebrew word, זכי. The Latin words, *Purus* and *Mundus*, sometimes used as in Delauney's French *Thuileur*, to explain the Hebrew expression as *Purest* and *Heavenly.* A name applied to the Deity.

ZADKIEL. The name of one of the angels of the seven planets, according to the Jewish Rabbis—the angel of the planet Jupiter.

ZADOK. A personage in some of the Ineffable Degrees of the Ancient and Accepted Scottish Rite. In Scripture he is recorded as having been one of the two chief Priests in the time of David, Abiathar being the other. He subsequently, by order of David, anointed Solomon to be King, by whom he was rewarded with the post of High Priest. Josephus (*Antiquities of the Jews* x, 8, 6) says that "Sadoc, the High Priest, was the first High Priest of the Temple which Solomon built." Yet it has been supposed by some authors, in consequence of his name not being mentioned in the detailed account of the dedication, that he had died before the completion of the Temple.

ZAPHNATH-PAANEAH. An Egyptian title given to the Patriarch Joseph by the Egyptian King under whom he was Viceroy. The name has been interpreted *Revealer of secrets*, and is a password in the old instructions of the Ancient and Accepted Scottish Rite.

ZARATHUSTRA. The name, in the Zend language, of that great reformer in religion more commonly known to Europeans as *Zoroaster*, which see.

ZARRIEL. The angel that, in accordance with the Cabalistical system, governs the sun.

ZARTHAN. The Zarthan of First Kings (vii, 46) appears to be the same place as the Zeredathah of Second Chronicles (iv, 17). In the Masonic lectures, the latter word is always used (see *Zeredathah*).

ZARVAN-AKAR-ANA. A Sanskrit expression meaning, *Time without limits.* According to the Parsees, the name of a deity or abstract principle existing before the birth of Ahriman and Ormudz.

ZEAL. Ever since the Revival in 1717, for it is found in the earliest lectures, it was taught that Apprentices served their Masters with "Freedom, Fervency, and Zeal"; and the symbols of the first two of these virtues were Chalk and Charcoal. In the oldest instructions, *earthen pan*, which see, was designated as the symbol of Zeal; but this was changed to *Clay* probably by Preston, and so it still remains (see *Fervency* and *Freedom*).

The instruction to the Operative Mason to serve his Master with freedom, fervency, and zeal—to work for his interests willingly, ardently, and zealously—is easily understood. Its application to Speculative Freemasonry, for the Master of the Work we substitute the Grand Architect of the Universe, and then our zeal, like our freedom and our fervency, is directed to a higher end. The zeal of a Speculative Freemason is shown by advancing the morality, and by promoting the happiness of his fellow-creatures.

ZEBULON. Son of Jacob and Leah; in the Exodus his Tribe marched next to Judah and Issachar, and received the territory bounded on the East by the southern half of the Lake of Galilee, including Rimmon, Nazareth, and the Plain of *Buttauf*, where stood Cana of Galilee. The Hebrew word זבלון means Heaven, or the abode of God (see *Jabulum*).

ZECHARIAH. "The son of Iddo," born in Babylonia during the Captivity, who joined Zerubbabel on his return to Palestine. A leader and a man of influence, being both Priest and Prophet.

ZEDEKIAH. A personage in some of the advanced Degrees, whose melancholy fate is described in the Second Book of Kings and in the prophecies of Jeremiah. He was the twentieth and last King of Judah. When Nebuchadnezzar had in his second siege of Jerusalem deposed Jehoiachin, whom he carried as a captive to Babylon, he placed Zedekiah on the throne in his stead. By this act Zedekiah became tributary to the King of the Chaldees, who exacted from him a solemn oath of fidelity and obedience. This oath he observed no longer than till an opportunity occurred of violating it. In the language of the author of the Books of Chronicles, "he rebelled against King Nebuchadnezzar, who had made him swear by God" (Second Chronicles xxxvi, 13).

This course soon brought down upon him the vengeance of the offended monarch, who invaded the land of Judah with an immense army. Remaining himself at Riblah, a town on the northern border of Palestine, he sent the army under his general, Nebuzaradan, to Jerusalem, which was invested by the Babylonian forces. After a siege of about one year, during which the inhabitants endured many hardships the city was taken by an assault, the Chaldeans entering it through breaches in the northern wall.

It is very natural to suppose, that when the enemy were most pressing in their attack upon the devoted city; when the breach which was to give them entrance had been effected; and when, perhaps, the streets most distant from the Temple were already filled with Chaldean soldiery, a Council of his princes and nobles should have been held by Zedekiah in the Temple, to which they had fled for refuge, and that he should ask their advice as to the most feasible method of escape from the impending danger. History, it is true, gives no account of any such assembly; but the written record of these important events which is now extant is very brief, and, as there is every reason to admit the probability of the occurrence, there does not appear to be any historical objection to the introduction of Zedekiah into the legend of the Super-Excellent Master's Degree, as having been present and holding a Council at the time of the siege. By the advice of this Council, Zedekiah attempted to make his escape across the Jordan. But he and his attendants were, says Jeremiah, pursued by the Chaldean army, and overtaken in the plains of Jericho and carried before Nebuchadnezzar. His sons and his nobles were slain, and, his eyes being put out, he was bound in chains and carried captive to Babylon, where at a later period he died.

ZELATOR. The word has two meanings of importance.

1. The First Degree of the German Rose Croix. The title expresses the spirit of emulation which should characterize the neophyte.

2. The First Degree in the First Order of the Rosicrucian Society.

ZEMZEM. The holy well at Mecca in Arabia. Mecca was the birthplace of the prophet Mahomet, Muhammad, or Mohammed—the last name commonly used—founder of the religion bearing his name.

ZENANA. The inner portion of a gentleman's house in India, devoted to the use of females. In contrast with the front or men's portion, it is devoid of comforts. Each woman has a small cell, on the second or third story, fronting on the inner court of the square structure.

ZENDAVESTA. The scriptures of the Zoroastrian religion containing the doctrines of Zoroaster. *Avesta* means the sacred text, and *Zend* the commentary. The work as we now have it is supposed to have been collected by learned Priests of the Sassanian period, who translated it into the Pehlevi, or vernacular language of Persia. The greater part of the work was lost during the persecutions by the Mohammedan conquerors of Persia. One only of the books has been preserved, the Vendidad, comprising twenty-two chapters. The Yasna and the Vispered together constitute the collection of fragments which are termed *Vendidad Sadé*. There is another fragmentary collection called *Yesht Sadé*. And these constitute all that remain of the original text. So that, however comprehensive the Zendavesta must have been in its original form, the work as it now exists makes but a comparatively small book.

The ancients, to whom it was familiar, as well as the modern Parsees, attribute its authorship to Zoroaster. But Doctor Haug, rightly conceiving that it was not in the power of any one man to have composed so vast a work as it must have been in its original extent, supposes that it was the joint production of the original Zarathustra Sitama and his successors, the high priests of the religion, who assumed the same name.

The Zendavesta is the scripture of the modern Parsee; and hence for the Parsee Freemason, of whom there are not a few, it constitutes the Book of the Law, or Trestle-Board. Unfortunately, however, to the Parsee it is a sealed book, for, being written in the old Zend language, which is now extinct, its contents cannot be understood. But the Parsees recognize the Zendavesta as of Divine authority, and say in the Catechism, or Compendium of Doctrines in use among them: "We consider these books as heavenly books, because God sent the tidings of these books to us through the holy Prophet Zurthost."

Brother Albert Pike prepared elaborate commentaries on the *Irana-Aryan Faith and Doctrine of the Zendavesta*, a volume bearing that title and edited by Brother Marshall W. Wood, being published by the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, 1924.

ZENITH. That point in the heavens which is vertical to the spectator, and from which a perpendicular line passing through him and extended would reach the center of the earth. From of old the documents of the Ancient and Accepted Scottish Rite are dated "under the Celestial Canopy of the Zenith which answers to——"; the latitude of the place whence the document is issued being then given to fill the blank space. The latitude alone is expressed because that indicates the position of the sun's meridian height. Longitude, however, is always omitted, because every place whence such a document is issued is called the *Grand East*, the specific spot where the sun rises. The theory implied is, that although the South of the Lodge may vary, its chief point must always be in the East, the point of sunrising, where longitude begins.

ZENNAAR. The sacred cord used in the Hindustanee initiation, which writers on ritualism have compared to the Masonic Apron. Between eight and fifteen years of age, every Hindu boy is imperatively

required to receive the investiture of the *Zennaar*. The investiture is accompanied by many solemn ceremonies of prayer and sacrifice. After the investiture, the boy is said to have received his second birth, and from that time a Hindu is called by a name which signifies "twice born." Coleman (*Mythology of the Hindus*, page 155) thus describes the Zennaar:

> The sacred thread must be made by a Brahman. It consists of three strings, each ninety-six hands, forty-eight yards, which are twisted together: it is then folded into three, and again twisted; these are a second time folded into the same number, and tied at each end in knots. It is worn over the left shoulder, next the skin, extending half-way down the right thigh, by the Brahmans, Ketries, and Vaisya castes. The first are usually invested with it at eight years of age, the second at eleven, and the Vaisya at twelve. The period may, from especial causes, be deferred; but it is indispensable that it should be received, or the parties omitting it become outcasts.

ZERAIAS. One of the three officers appointed by King Solomon to superintend the hewing of the timbers in the Forests of Lebanon.

ZERBAL. The name of King Solomon's Captain of the Guards, in the Degree of Intimate Secretary. No such person is mentioned in Scripture, and it is therefore an invention of the ritualist who fabricated the Degree. If derived from Hebrew, its roots will be found in זר, *Zer*, an enemy, and בעל, *Baal*, and it would signify an *enemy of Baal*.

ZEREDATHAH. The name of the place between which and Succoth are the clay grounds where Hiram Abif is said to have cast the brazen utensils for the use of the Temple (see *Clay Ground*).

ZERUBBABEL. Pronounced *Zer-oob-baw-bel*, the accent or emphasis on the last syllable. In writing the life of Zerubbabel from a Masonic point of view, it is incumbent that reference should be made to the legends as well as to the more strictly historical details of his eventful career. With the traditions of the Royal Arch, and some other of the higher Degrees, Zerubbabel is not less intimately connected than is Solomon with those of Symbolic or Ancient Craft Masonry. To understand those traditions properly, they must be placed in their appropriate place in the life of him who plays so important a part in them. Some of these legends have the concurrent support of Scripture, some are related by Josephus, and some appear to have no historical foundation. Without, therefore, vouching for their authenticity, they must be recounted, to make the Masonic life of the builder of the second Temple complete.

Zerubbabel, who, in the Book of Ezra, is called *Sheshbazzar, the Prince of Judah*, was the grandson of that King Jehoiachin, or Jeconiah, who had been deposed by Nebuchadnezzar and carried as a captive to Babylon. In him, therefore, was vested the regal authority, and on him, as such, the command of the returning captives was bestowed by Cyrus, who on that occasion, according to a Masonic tradition, presented to him the sword which Nebuchadnezzar had received from his grandfather, Jehoiachin.

As soon as the Decree of the Persian monarch had been promulgated to his Jewish subjects, the Tribes of Judah and Benjamin, with the Priests and Levites, assembled at Babylon, and prepared to return to Jerusalem, for the purpose of rebuilding the Temple. Some few from the other Tribes, whose love of their country and its ancient worship had not been obliterated by the luxuries of the Babylonian court, united with the followers of Zerubbabel, and accompanied him to Jerusalem. The greater number, however, remained; and even of the Priests, who were divided into twenty-four courses, only four courses returned, who, however, divided themselves, each class into six, so as again to make up the old number. Cyrus also restored to the Jews the greater part of the sacred vessels of the Temple which had been carried away by Nebuchadnezzar, and five thousand and four hundred were received by Zerubbabel, the remainder being brought back, many years after, by Ezra.

Only forty-two thousand three hundred and sixty Israelites, exclusive of servants and slaves, accompanied Zerubbabel, out of whom he selected seven thousand of the most valiant, whom he placed as an advanced guard at the head of the people. Their progress homeward was not altogether unattended with danger; for tradition informs us that at the river Euphrates they were opposed by the Assyrians, who, incited by the temptation of the vast amount of golden vessels which they were carrying, drew up in hostile array, and, notwithstanding the remonstrances of the Jews, and the Edict of Cyrus, disputed their passage. Zerubbabel, however, repulsed the enemy with such ardor as to insure a signal victory, most of the Assyrians having been slain in the battle, or drowned in their attempt to cross the river in their retreat. The rest of the journey was uninterrupted, and, after a march of four months, Zerubbabel arrived at Jerusalem, with his weary followers, at seven o'clock in the morning of the 22d of June, five hundred and thirty-five years before Christ.

During their captivity, the Jews had continued, without intermission, to practise the rights of Freemasonry, and had established at various places regular Lodges in Chaldea. Especially, according to the Rabbinical traditions, had they instituted their mystic Fraternity at Naharda, on the Euphrates; and, according to the same authority, we are informed that Zerubbabel carried with him to Jerusalem all the secret knowledge which was the property of that Institution, and established a similar Fraternity in Judea. This coincides with, and gives additional strength to, the traditions of the Royal Arch Degree.

As soon as the pious pilgrims had arrived at Jerusalem, and taken a needful rest of seven days, a Tabernacle for the temporary purposes of divine worship was erected near the ruins of the ancient Temple, and a Council was called, in which Zerubbabel presided as King, Jeshua as High Priest, and Haggai as Scribe, or principal officer of State. It was there determined to commence the building of the second Temple upon the same holy spot which had been occupied by the first, and the people liberally contributed sixty-one thousand drachms of gold, and five thousand minas of silver, or nearly a quarter of a million of dollars, toward defraying the expenses; a sum which sinks into utter insignificance, when compared with the immense amount appropriated by David and Solomon to the construction of their Temple.

The site having been thus determined upon, it was found necessary to begin by removing the rubbish of the old Temple, which still encumbered the earth, and

revented the workmen from making the necessary rrangements for laying the foundation. It was during his operation that an important discovery was made y three Sojourners, who had not originally accom-anied Zerubbabel, but who, sojourning some time onger at Babylon, followed their countrymen at a ater period, and had arrived at Jerusalem just in me to assist in the removal of the rubbish. These hree Sojourners, whose fortune it was to discover that tone of foundation, so intimately connected with he history of Freemasonry, and to which we have efore had repeated occasion to allude, are supposed y a Masonic tradition to have been Esdras, Zach-riah, and Nehemiah, the three holy men, who, for efusing to worship the golden image, had been thrown y Nebuchadnezzar into a fiery furnace, from which hey emerged uninjured. In the Chaldee language, hey were known by the names of Shadrach, Meshach, nd Abednego. It was in penetrating into some of the ubterranean vaults, that the Masonic stone of foun-ation, with other important mysteries connected ith it, were discovered by the three fortunate So-ourners, and presented by them to Zerubbabel nd his companions Jeshua and Haggai, whose raditionary knowledge of Freemasonry, which they ad received in a direct line from the builders of the rst Temple, enabled them at once to appreciate the reat importance of these treasures.

As soon as that wonderful discovery was made, n which depends not only the existence of the Royal rch Degree, but the most important mystery of reemasonry, the Jews proceeded on a certain day, efore the rising of the sun, to lay the foundation-stone f the second Temple; and for that purpose, we are old, Zerubbabel selected that stone of foundation hich had been discovered by the three Sojourners. n this occasion, we learn that the young rejoiced ith shouts and acclamations, but that the ancient eople disturbed them with their groans and lamenta-ons, when they reflected on the superb magnifi-ence of the first Temple, and compared it with the xpected inferiority of the present structure. As in he building of the first Temple, so in this, the Ty-ans and Sidonians were engaged to furnish the tim-er from the Forests of Lebanon, and to conduct it in he same manner on floats by sea to Joppa.

Scarcely had the workmen well commenced their bors, when they were interrupted by the Samaritans, ho made application to be permitted to unite with hem in the construction of the Temple. But the ews, who looked upon them as idolaters, refused to ccept of their services. The Samaritans in conse-uence became their bitter enemies, and so prevailed, y misrepresentations, with the ministers of Cyrus, s to cause them to put such obstructions in the way f the construction of the edifice as seriously to impede s progress for several years. With such difficulty nd danger were the works conducted during this eriod, that the workmen were compelled to labor ith the trowel in one hand and the sword in the other. o commemorate these worthy Craftsmen, who were hus ready, either to fight or to labor in the cause of od, as circumstances might require, the sword and rowel crosswise, or, as the Heralds would say, *en altire*, have been placed upon the Royal Arch Tracing-Board or Carpet of our English Brethren. In the American instructions this expressive symbol of valor and piety was unfortunately omitted.

In the seventh year after the restoration of the Jews, Cyrus, their friend and benefactor, died, and his son Cambyses, in Scripture called Ahasuerus, ascended the throne. The Samaritans and the other enemies of the Jews, now becoming bolder in their designs, succeeded in obtaining from Cambyses a peremptory order for the stoppage of all the works at Jerusalem, and the Temple consequently remained in an unfinished state until the second year of the reign of Darius, the successor of Cambyses.

Darius appears to have had, like Cyrus, a great friendship for the Israelites, and especially for Zerubbabel, with whom he was well acquainted in his youth. We are informed, as an evidence of this, that, when a private man, he made a vow, that if he should ever ascend the throne, he would restore all the vessels of the Temple that had been retained by Cyrus. Zerubbabel, being well aware of the friendly disposition of the King, determined, immediately after his accession to power, to make a personal application to him for his assistance and protection in rebuilding the Temple. Accordingly he departed from Jerusalem, and after a journey full of peril, in which he was continually attacked by parties of his enemies, he was arrested as a spy by the Persian guards in the vicinity of Babylon, and carried in chains before Darius, who, however, immediately recognized him as the friend and companion of his youth, and ordering him instantly to be released from his bonds, invited him to be present at a magnificent feast which he was about to give to the Court.

It is said that on this occasion, Zerubbabel, having explained to Darius the occasion of his visit, implored the interposition of his authority for the protection of the Israelites engaged in the restoration of the Temple. The King promised to grant all his requests, provided he would reveal to him the secrets of Freemasonry. But this the faithful Prince at once refused to do. He declined the favor of the monarch at the price of his infamy, and expressed his willingness rather to meet death or exile, than to violate his sacred obligations as a Freemason. This firmness and fidelity only raised his character still higher in the estimation of Darius, who seems, indeed, to have been endowed with many noble qualities both of heart and mind.

It was on this occasion, at the feast given by King Darius, that, agreeably to the custom of Eastern monarchs, he proposed to his courtiers the question whether the power of wine, women, or the King, was the strongest. Answers were made by different persons, assigning to each of these the precedency in power; but when Zerubbabel was called on to assert his opinion, he declared that though the power of wine and of the King might be great, that of women was still greater, but that above all things truth bore the victory. Josephus says that the sentiments of Zerubbabel having been deemed to contain the most wisdom, the King commanded him to ask something over and above what he had promised as the prize of the victor in the philosophic discussion. Zerubbabel then called upon the monarch to fulfil the vow that he had made in his youth, to rebuild the Temple, and restore the vessels that had been taken away by Nebuchadnezzar. The King forthwith granted his request, promised

him the most ample protection in the future prosecution of the works, and sent him home to Jerusalem laden with honors, and under the conduct of an escort.

Henceforth, although from time to time annoyed by their adversaries, the builders met with no serious obstruction, and finally, twenty years after its commencement, in the sixth year of the reign of Darius, and on the third day of the month Adar, 515 years B.C., the Temple was completed, the capstone celebrated, and the house solemnly dedicated to Jehovah with the greatest joy. After this we hear nothing further of Zerubbabel, nor is the time or manner of his death either recorded in Scripture or preserved byMasonic tradition. We have, however, reason for believing that he lived to a good old age, since we find no successor of him mentioned until Artaxerxes appointed Ezra as the Governor of Judea, fifty-seven years after the completion of the Temple.

ZETLAND, THOMAS DUNDAS, EARL OF. One of the most noted of the noblemen of England, born in 1795, and initiated in the Prince of Wales Lodge, No. 259, on June 18, 1830. Appointed Junior Grand Warden in 1832, Deputy in 1839, Pro Grand Master in 1840. Upon the decease of the Duke of Sussex, in 1843, the Earl became the chief ruler of the Craft, until March, 1844, when he was elected Most Worshipful Grand Master, which office he held until 1870. He was Provincial Grand Master of North and East Yorkshire from 1839 until he died, in 1873.

SYMBOL OF ZEUS

ZEUS. Greatest of the national deities of Greece, son of Chronos and Rhea, brother of Poseidon and Hera, and husband of the latter. Mostly worshiped in Crete, Arcadia, and Dodona. Finally the great Hellenic Divinity, identified with Jupiter of the Romans and Amon of the Libyans. Zeus was represented as of majestic form, holding in one hand a scepter, and in the other a thunderbolt, signified by the accompanying symbol.

ZI. In the Izdubar legends, a kind of spiritual essence residing in every organic thing, each created object having its special *Zi*, of which the Supreme Being was a more exalted genus. Zi was also by a parity of reasoning regarded as the soul of man, and even man himself.

ZICU or ZIGGARA. The Accadian name for primeval matter.

ZIF. Hastings *Dictionary of the Bible* says, "seemingly the bright month," referring to *Zif*, and that this was later called *Iyyar*, אייר. The eighth month of the civil and the second of the sacred year of the Hebrews, commencing on the first of the new moon in the month of April. The name of this month is mentioned but once in the Scriptures, and then refers to the date of the commencement of Solomon's Temple (see First Kings vi, 1). The month Bul, or Marchesvan, is mentioned as the date of the completion of the Temple. (Reference to this is also in First Kings vi, 38.)

ZILLAH. Wife of Lamech, and mother of Tubal Cain and Naamah. One of the few females mentioned as of the antediluvian or before the Deluge period.

ZINNENDORF, JOHANN WILHELM VON. Few men made more noise in German Freemasonry, or had warmer friends or more bitter enemies, tha Johann Wilhelm Ellenberger, who, in consequence o his adoption by his mother's brother, took subse quently the title of Von Zinnendorf, by which he i universally known. He was born at Halle, August 1(1731. He was initiated into Freemasonry at the plac of his birth. He afterward removed to Berlin, wher he received the appointment of General Staff Surgeon and chief of the medical corps of the army. There h joined the Lodge of the Three Globes, and became a ardent disciple of the Rite of Strict Observance, i which he took the Order name of *Eques à lapide nigr* or *Knight of the Black Stone.* He was elected Maste of the Scottish Lodge. He had the absolute control o the funds of the Order, but refusing to render an account of the disposition which he had made of them an investigation was commenced. Upon this, Zin nendorf withdrew from the Rite, and sentence o excommunication was immediately afterward pro nounced against him. Zinnendorf in return declare the Strict Observance an imposture, and denounce its theory of the Templar origin of Freemasonry a false.

In the meantime, Zinnendorf sent his friend Han Carl Baumann to Stockholm, that he might receiv manuscripts of the Degrees of the Swedish system which had been promised him by Carl Friederich von Eckleff, Scottish Grand Master of the Chapte in that city. Baumann returned with the manu scripts, which, however, it appears from a subsequen declaration made by the Duke of Sudermania, were very imperfect.

But, imperfect as they were, out of them Zinnendor constructed a new Rite in opposition to the Strict Ob servance. Possessed of great talent and energy, an his enemies said, of but little scrupulousness as t means, he succeeded in attracting to him many friend and followers. In 1766, he established at Potsdam th Lodge Minerval, and in 1767, at Berlin, the Lodg of the Three Golden Keys. Freemasons were foun to give him countenance and assistance in othe places, so that on June 24, 1770, twelve Lodges of hi system were enabled to unite in the formation of Body which they called the *Grand Lodge of all th Freemasons of Germany.*

The success of this Body, under the adverse cir cumstances by which it was surrounded, can only b attributed to the ability and energy of its founder as well as to the freedom with which he made use o every means for its advancement without any refer ence to their want of firmness. Having induced th Prince of Hesse-Darmstadt to accept the Gran Mastership, he succeeded, through his influence, i obtaining the recognition and alliance of the Gran Lodge of England in 1773; but that Body seven year after withdrew from the connection. In 1774, Zinnen dorf secured the Protectorship of the King of Prussi for his Grand Lodge. Thus patronized, the Gran Lodge of Germany rapidly extended its influenc and increased in growth, so that in 1778 it had thirty four Lodges under its immediate jurisdiction, an Provincial Lodges were established in Austria, Silesia Pomerania, Lower Saxony, and Russia. Findel ex plains this great accession of strength by supposin that it could only have been the consequence of a ardent desire of the German Freemasons to obtain th

omised revelations of the advanced Degrees of this stem of Zinnendorf.

Zinnendorf had been elected Grand Master in 1774, office he held until his death. But he had various fficulties to encounter in that period of authority. e found an active and powerful antagonist in the dge Royal York, at Berlin. The Duke of Sudermaa, Grand Master of Sweden, issued an official docnent in 1777 and declared that the Warrant which d been granted by Eckleff to Zinnendorf, and on e strength of which he had founded his Grand Lodge, s spurious and unauthorized; the Grand Lodge of veden pronounced him to be a fomenter of disturnces and an insolent calumniator of the Swedish and Master, and in 1780 the Grand Lodge of gland withdrew from its alliance.

But Zinnendorf was undismayed. Having quit the vice of the government in 1779, he made a journey Sweden in an unsuccessful effort to secure all the cuments connected with the Swedish system. Rerning hence, he continued to preside over the Grand dge with unabated zeal and undiminished vigor til his death, which took place June 6, 1782. Von nnendorf undoubtedly committed many errors, but cannot withhold from him the praise of having rnestly sought to introduce into German Freeasonry a better system than the one which was preiling in the last quarter of the eighteenth century.

ZINNENDORF, RITE OF. A Rite invented by unt Von Zinnendorf, and fabricated out of some perfect copies of the Swedish system, with additions m the Illuminism of Avignon and the reveries of vedenborg. It consisted of seven Degrees, divided o three sections as follows:

I. *Blue Freemasonry.*
   1. Apprentice.
   2. Fellow Craft.
   3. Master.

II. *Red Freemasonry.*
   4. Scottish Apprentice and Fellow Craft.
   5. Scottish Master.

III. *Capitular Freemasonry.*
   6. Favorite of Saint John.
   7. Chapter of the Elect.

This system was practised by the Grand Lodge of rmany, which had been established by Zinnendorf, d by the Lodges of its Obedience.

ZINZENDORF, COUNT VON, NICOLAUS UDWIG. Founder of the existing sect of Moravian ethren; also of a religious society which he called e *Order of the Grain of Mustard-Seed.* He was orined Bishop of the Moravians in 1737, and at reest of King Frederick William I of Prussia, went to ndon, and was received by Wesley. In 1741 he oceeded to Bethlehem, in America, and founded e Moravian Settlements. The prolific author of a ndred volumes. He was born at Dresden in 1700, d died in 1760.

ZION. Mount Zion was the southwestern of the ree hills which constituted the high table-land on ich Jerusalem was built. It was the royal residence d hence it is often called the *City of David.* The me is sometimes used as synonymous with Jeruem.

ZITHERN. An instrument of music of twenty-ht strings drawn over a shallow box; both hands e employed in playing on it.

ZIZON. This is said, in one of the Ineffable Degrees of the Ancient and Accepted Scottish Rite, to be the name of the balustrade before the Sanctum Sanctorum. There is no such word in Hebrew, but it may be a corruption of the Talmudic זיזא, *ziza*, which Buxtorf (*Talmudic Lexicon*) defines as a beam, a little beam, a small rafter.

ZOAN. An Egyptian town, known to the Greeks as Tanais, presumed to have been founded 3700 B.C., and probably the residence of the Pharaohs of the Exodus.

ZODIAC. Many of the Egyptian temples contain astronomical representations; notably those of Esneh, Contra Latopolis, and Denderah, which were famous for their zodiacal ceilings. Antiquity was accorded to the records of the Egyptian Empire by calculations made from the positions of the stars on the monuments and on these ceilings. Closer criticism now reveals these positions to be fanciful and the data unreliable. The Zodiac of Denderah has been removed to Paris, where it forms the chief ornament of the museum of the Louvre. Those remaining in Egypt are suffering from deterioration. Crosses will be found to be a portion of five of the signs of the Zodiac.

ZODIAC, MASONIC. The French name is *Zodiaque Maçonnique*, a series of twelve Degrees, named after the twelve signs of the Zodiac, the first being the Ram. It was in the series of the Metropolitan Chapter of France, and in the manuscript collection of Peuvret.

ZOHAR. The Hebrew word, זהר, meaning *Splendor.* After the surrender of Jerusalem, through the victory of Vespasian, among the fugitives was Rabbi Simon Ben Jochai, who remained an Anchorite for twelve years, became visionary, and believed he was visited by the prophet Elias. His son, Rabbi Eliezer, and his clerk, Rabbi Abba, when visiting him, took down his pronounced divine precepts, which were in time gathered and formed into the famous *Sohar* or *Zohar.* From this work, the *Sepher Jetzirah*, and the *Commentary of the Ten Sephiroth* was formed the Cabala. The Zohar, its history, and as well that of its author, overflow with beautiful yet ideal mysticism.

ZOHARITI. A Hebrew word meaning the *Illuminated.* A Society founded by Jacob Franck at the beginning of the eighteenth century.

ZONAR. The symbolic girdle of the Christians and Jews worn in the Levant, as a mark of distinction, that they may be known from the Mohammedans.

ZOROASTER. More correctly, *Zarathustra.* He was the Legislator and Prophet of the ancient Bactrians, out of whose doctrines the modern religion of the Parsees has been developed. As to the age in which Zoroaster flourished, there have been the greatest discrepancies among the ancient authorities. The earliest of the Greek writers who mentions his name is Xanthus of Lydia, and he places his era at about 600 years before the Trojan war, which would be about 1800 years before Christ. Aristotle and Eudoxus say that he lived 6,000 years before Plato; while Berosus, the Babylonian historian, makes him a king of Babylon, and the founder of a dynasty which reigned over Babylon between 2200 and 2000 B.C. The Parsees are more moderate in their calculations, and say that their Prophet was a contemporary of Hystaspes, the father of Darius, and accordingly

place his era at 550 B.C. Haug, however, in his *Essays on the Sacred Language of the Parsees*, declares that this supposition is utterly groundless. He thinks that we can, under no circumstances, assign him a later date than 1000 B.C., and is not even disinclined to place his era much earlier, and make him a contemporary of Moses.

Brother Albert Pike, who has devoted much labor to the investigation of this confused subject of the Zoroastrian era, says, in an able article in Doctor Mackey's *National Freemason* (volume iii, No. 3):

> In the year 1903 before Alexander, or 2234 B.C., a Xarathustrian King of Media conquered Babylon. The religion even then had degenerated into Magism, and was of unknown age. The unfortunate theory that Vitaçpa, one of the most efficient allies of Zarathustra, was the father of Darius Hystaspes, has long ago been set at rest. In the Chaldean lists of Berosus, as found in the Armenian edition of Eusebius, the name *Zoroaster* appears as that of the Median conqueror of Babylon; but he can only have received this title from being a follower of Zarathustra and professing his religion. He was preceded by a series of eighty-four Median Kings; and the real Zarathustra lived in Bactria long before the tide of emigration had flowed thence into Media. Aristotle and Eudoxus, according to Pliny, place Zarathustra 6000 years before the death of Plato; Hermippus, 5000 years before the Trojan war. Plato died 348 B.C.; so that the two dates substantially agree, making the date of Zarathustra's reign 6300 or 6350 B.C., and I have no doubt that this is not far from the truth.

Bunsen, however (*God in History*, volume i, book iii, chapter vi, page 276), speaks of Zarathustra Spitama as living under the reign of Vistaspa toward the year 3000 B.C., certainly not later than toward 2500 B.C. He calls him "one of the mightiest intellects and one of the greatest men of all time"; and he says of him: "Accounted by his contemporaries a blasphemer, atheist, and firebrand worthy of death; regarded even by his own adherents, after some centuries, as the founder of magic, by others as a sorcerer and deceiver, he was, nevertheless, recognized already by Hippocrates as a great spiritual hero, and esteemed the earliest sage of a primeval epoch—reaching back to 5000 years before their date—by Eudoxus, Plato, and Aristotle."

The name of this great reformer is always spelled in the Zendavesta as *Zarathustra*, with which is often coupled *Spitama;* this, Haug says, was the family name, while the former was his surname, and hence both he and Bunsen designate him as Zarathustra Spitama. The Greeks corrupted Zarathustra into *Zarastrades* and *Zoroastres*, and the Romans into *Zoroaster*, by which name he has always, until recently, been known to Europeans. His home was in Bactria, an ancient country of Asia between the Oxus River on the North and the Caucasian range of mountains on the South, and in the immediate vicinity, therefore, of the primal seat of the Aryan race, one of whose first emigrations, indeed, was into Bactria.

The religion of Zoroaster finds its origin in a social, political, and religious schism of the Bactrian Iranians from the primitive Aryans. These latter led a nomadic and pastoral life in their native home, and continued the same habits after their emigration. But a portion of these tribes, whom Haug calls the *proper Iranians*, becoming weary of these wanderings, after they had reached the highlands of Bactria abandoned the pastoral and wandering life of their ancestors, ar directed their attention to agriculture. This politic secession was soon followed by wars, principally of predatory kind, waged, for the purpose of boot by the nomadic Aryans on the agricultural settl ments of the Iranians, whose rich fields were temptir objects to the spoiler.

The political estrangement was speedily and na urally followed by a religious one. It was at this tir that Zoroaster appeared, and, denouncing the natur worship of the old Aryan faith, established his spiritu religion, in which, says Bunsen, "the antagonisms light and darkness, of sunshine and storm, becon transformed into antagonisms of good and evil, powers exerting a beneficent or corrupting influen on the mind."

The doctrine of pure Zoroastrianism was mon theistic. The Supreme Being was called *Ahuramazd* and Haug says that Zoroaster's conception of him w perfectly identical with the Jewish notion of Jehova He is referred to as "the Creator of the earthly ar spiritual life, the Lord of the whole universe, at who hands are all the creatures." He is wisdom and i tellect; the light itself, and the source of light; t rewarder of the virtuous and the punisher of t wicked.

The dualistic doctrine of Ormuzd and Ahrimane which has falsely been attributed to Zoroaster, was reality the development of a later corruption of t Zoroasteric teaching. But the great reformer soug to solve the puzzling question of the origin of evil the world, by supposing that there existed in Ahur mazda two spirits, inherent in his nature, the o positive and the other negative. All that was goo was real, existent; while the absence of that reali was a non-existence or evil. Evil was the absence good as darkness was the absence of light.

Zoroaster taught the idea of a future life and t immortality of the soul. The doctrine of the resurre tion is one of the principal dogmas of the Zendavest He also clearly inculcated the belief of a heaven and hell. The former was called the *House of Hymns*, b cause the angels were supposed to sing hymns ther the latter the house of destruction, and to it we relentlessly consigned the poets and Priests of the o Aryan religion.

The doctrine of sacred names, so familiar to t Hebrews, was also taught by Zoroaster. In one of t Yashts, a portion of the Zendavesta, Ahuramaz tells Zarathustra that the utterance of one of h sacred names, of which he enumerates twenty, is t best protection from evil. Of these names, one *ahmi*, meaning *I am*, and another, *ahmi yat ahmi*, *am who I am.* The reader will be reminded here the Holy Name in Exodus, *Ehyeh asher Ehyeh*, or *I a that I am.*

The doctrine of Zoroaster was not forever confin to Bactria, but passed over into other countries; n in the transmission did it fail to suffer some corruptio From its original seat it spread into Media, and und the name Magism, or the doctrine of the Magav that is, the mighty ones, was incorporated at Babyl with the Chaldean philosophy, whence we find traces in the Rabbinism and the Cabalism of t Hebrews. It was carried, too, into Persia, where has been developed into the modern and still existi

ct of the Parsees, of whom we now find two divisions, e conservatives and liberals; the former cultivating e whole modified doctrine of Zoroaster, and the ter retaining much of the doctrine, but rejecting to very great extent the ceremonial instructions.

ZSCHOKKE, J. H. D. One of the most eminent eemasons and German authors known. Born at agdeburg, 1771, died 1848.

ZUNI INDIANS. A tribe inhabiting New Mexico, ited States of America, whose mystic services have racted the attention of Masonic scholars in consequence of their similarity to those in vogue by the Masonic Fraternity. These Indians have a formal religious initiation, in which the suppliant kneels at the altar to take his vows, after being received upon the point of an instrument of torture to the flesh. Among their forms and ceremonies are facing the East, circumambulation, tests of endurance, and being peculiarly clothed. Incense is burned, and the sun worshiped at its rising (see *Indian Freemasonry*).

ZURTHOST. The name given by the modern Parsees to Zarathustra or Zoroaster. They call him their prophet, and their religious sect the Zarthosti Community.

PRONOUNCING DICTIONARY

FOR USE BY THE

MASONIC FRATERNITY

Containing over Fourteen Hundred Words Liable to Mispronunciation.
The Form of Instruction for Pronunciation Is the Same as Defined in the Funk & Wagnalls New Standard Dictionary.

KEYS TO PRONUNCIATION

Explanation of Symbols

ɑ as in *a*rtistic.
ɑ̄ as in *a*rt.
a as in f*a*t.
ā as in f*a*re.
e as in g*e*t.
ē as in pr*e*y.
i as in h*i*t.
ī as in pol*i*ce.
o as in *o*bey.
ō as in g*o*.
ɵ as in n*o*t.
ō as in *o*r.
u as in f*u*ll.
ū as in r*u*le.
ʊ as in b*u*t.
ū as in b*u*rn.
ɑi as in *ai*sle.
ɑu as in s*au*er-kr*au*t.
iu as in d*u*ration.
iū as in f*eu*d.
ɵi as in *oi*l.
k as in *k*in, *c*at, *qu*it.
g as in *g*o.
ŋ as in si*ng*.
ṫh as in *th*in.
ṫh as in *th*is.
s as in *s*o, *c*ent.
z as in *z*est, wa*s*.
ċh as in *ch*urch.
j as in *j*et.
ṡh as in *sh*ip, o*c*ean, func*ti*on, ma*ch*ine.
ʒ as in a*z*ure, lei*s*ure, vi*si*on.
ɑ as in *a*sk.
ə=a, e, o, u, y (unstressed) as in sof*a*, *o*ver, arb*o* guttur*a*l, mart*y*rdom.
ɪ=a, e, i, u, y (unstressed) as in hab*i*t, sen*a*te, surf*e* bisc*ui*t, min′*u*te, privil*e*ge, vall*e*y, Sund*a* cit*ies*, r*e*new.
ü as in lo*ch* (Scotch), a*ch*, mi*ch* (German).
n̈ as in bo*n* (French).
ü as in L*ü*beck (German), D*u*mas (French).

The single accent (′), at end of a syllable, indicat the primary or chief accent.

The double accent (″), at end of a syllable, in cates the secondary accent.

WORDS OF DOUBTFUL PRONUNCIATION

Proper Masonic Pronunciation and Notations

Ab (ab); Hebrew. Father; 11th Hebraic month.
Abaciscus (ab″ə-sis′kʊs); Flooring blocks.
Abacus (ab′ə-kʊs); A drawing-board–a tray.
Abaddon (ə-bad′n); The destroyer, or angel of darkness.
Abazar (a′ba-zar); Master of Ceremonies of 6th Degree.
Abchal (ab′ċhal); Hebrew.
Abda (ab′də); Father of Adoniram.
Abdamon (ab′də-mɵ); To serve.
Abdiel (ab′dɪ-el); Servant of God.
Abditorium (ab″dɪ-tō′rɪ-ʊm); A secret place for deposit of records.
Abelites (ē′bel-aits); A secret order of the eighteenth century.
Abib (ē′bib); Seventh Jewish month.
Abibala (ab′ɪ-ba-la); Derived from Hebrew Abi a Balah; Father of Destruction.
Abibalk (ab′ɑi-balk); Chief of the three assassins.
Abif (ab-if′); Literally, his father.
Abihael (ab″ɪ-hē′el); Father of Strength.
Abihu (ə-bɑi′hiū); A son of Aaron.
Abiram (ə-bɑi′rəm); Abiram Akisop, traitorous craf man.
Ablution (ab-lū′*or* [liū′] ṡhən); Washing, baptizing
Abrac (ab-rēk′); Acquiring the science of Abrac.
Abracadabra (ab″rə-kə-dab′rə); A magical word incantation.
Abraxas (ə-braks′əs); A symbol of Gnostic ideas.
Acacia (ə-kē′ṡhɪ-ə); Symbolic of the soul's immortali

canthus (ə-kan′thʊs); Part of a Corinthian capital.
ccessory (ak-ses′o-rɪ); Private companionship.
ccolade (ak″o-lēd′); The welcome into knighthood.
celdama (ə-sel′də-mə); Field of blood.
chad (a′kad″); Unity of God.
charon Schilton (a′kə-ron shil′tən).
chias (ə-kɑɪ′əs); Hebrew, Brother of Jah.
chishar (ak-hāi′shɑr); One over the household of Solomon.
chmetha (ak′mɪ-thə); Name of a Hebrew city.
chtariel (āk-ta′rɪ-el); Cabalistic name of God.
colyte (ak′o-lɑit); Candle bearer. Church servant.
cousmatici (a″kūs-ma-ti′ki); Followers of Pythagoras.
dah (ē′də); Jephtha's daughter.
dar (ē′dɑr); The twelfth Jewish month.
darel (a′də-rīl); Angel of fire.
dept (ə-dept′); An expert.
deptus Coronatus (ad-ept′us co-ro-nɑ′tus); 7th Degree of the Swedish Rite.
dhere (ad-hīr′); Cling to.
djudicate (a-jū′dɪ-kēt); To determine.
dmah (ad′mā); A Hebrew city.
d Majorum Dei Gloriam (ad mɑ-jō′rum dī′ɑi glō′rɪ-um); To the greater glory of God.
donai (ad″o-nē′ai); The Lord.
donhiram (ad″on-hɑi′rəm); Signifying the master who is exalted.
doniram (ad″o-nɑi′rəm); Son of Abda.
donis (ə-dō′nɪs); Son of Myrrha and Cinyras.
dult (ə-dʊlt′); Of full age.
d vitam (ad vī′təm); For life.
dytum (ad′ɪ-tʊm); A retired part of the ancient temples.
Eneid (ī-nī′id); A creation of Vergil.
Eon (ī′ən); Ē′on. Age or duration of anything.
ffiliate (a-fil′ɪ-ēt); An adopted one.
gapae (ag′ə-pī); Love feasts.
gate (ag′ɪt); The eighth stone in the breastplate.
gathopades (a′gə-thо-pa′dīz); Ecclesiastical Order of sixteenth century.
ge (ēj); Of a given number of years.
genda (ə-jen′də); Order of business.
gla (ag′lə); One of the Cabalistic names of God.
gnus Dei (ag′nʊs dī′ɑi); Lamb of God.
had (ē′had); A name of God.
habath Olam (a′hə-baſh″ ō′lam); Eternal love.
hashuerus (ə-haz″yu-ī′rʊs); Name of a Persian king.
hel (ā′hel); A curtain of the Tabernacle.
heshar (a-hɑi′shər); An officer over Solomon's household.
hiah (ə-hɑi′ə); One of the scribes of Solomon.
hilud (ə-hɑi′lʊd); The father of Josaphat.
himan Rezon (ə-hɑi′mən rē-zōn′); The will of selected Brethren.
hinadab (ə-hin′ə-dab); The son of Jetdo.
hisamach (ə-his′ə-mak); The father of Aholiab.
hisar (ə-hɑi′sɑr).
holiab (ə-hō′lɪ-ab); A skilful artificer.
hriman (ā′rɪ-mən); Principle of evil in Zoroaster system.
ichmalotarch (ɑiʜ-mal′o-tɑrk); The Prince of Captivity.
ix-la-Chapelle (ēks″la-ſha″pel′); A city of Germany.
kar (ē′kɑr); Or Achar, a password.
kirop (a-kɑi′rəp); Ruffian of the 3d Degree.
Alapa (a′la′pa″); A symbol of manumission.
Alchemy (al′kɪ-mɪ); The Chemistry of the Middle Ages.
Aldebaran (al-deb′ə-rən); A star of the first magnitude.
Aleppo (ə-lep′o); A town in northern Syria.
Alethophile (a-lī′thо-fīl); Lover of Truth.
Alfader (āl′fā″dir); Chief God of the Scandinavians.
Algabil (al′gə-bɪl); Signifying The Builder.
Allah (al′la); The God of the Moslem.
Allegiance (a-lī′jəns); Fealty.
Allegory (al′ɪ-go″rɪ); A fable, or figurative expression.
Allelujah (al″ɪ-lū′yə); Praise Jehovah.
Alleviate (a-lī′vɪ-ēt); To relieve.
Allies (a-lɑiz′); Companions in enterprise.
Allocution (al″o-kiū′shən); Official opening address.
Almoner (al′mən-ər *or* ām′nər); Dispenser of alms.
Alms (āmz); Charitable gifts.
Al-om-Jah (al″om-ja′); A name of the Supreme Being.
Alpha (al′fə); Greek letter A.
Alpina (al′pɪ″na″); Name of Grand Lodge of Switzerland.
Als (ɑlz); The All-powerful God.
Al Shaddai (al shā′dɑ-ī); The second sanctified name of God.
Al-Sirat (al-sī′rat); The path.
Alycuber (al-ɪ-kiū′ber); Master of the Tribe of Manasseh.
Amal-Sagghi (a″mal-sag′ī); Fifth step of Kadosh ladder.
Amar-jah(ə-mār′yə); God spake; God has said or has promised.
Amboth (am-bōth); A country in Syria.
Amenti (ə-men′tɪ); Place of Judgment of the Dead.
Ameth (a′meth); See *Emeth.*
Amethyst (am′ɪ-thist); A stone in the breast-plate.
Amicist (a′mi-sist); Association of students of Germany.
Aminidab (ə-min′ə-dab); One of the Chiefs of Israel.
Amis Reunis (Sometimes pronounced a′mɪs rī′iū-nis, but preferably a′mi rā u-ni); The French for reunited friends.
Ammonite (am′ən-ɑit); Descendant of Lot.
Amshaspand (am-ſhas′pand); Principle of good among Persians.
Amulets (am′yu-lets); Mystic gems.
Amun (am′ən); The Supreme God of the Egyptians.
Anachronism (ə-nak′ro-nizm); An error in computing time.
Anakim (an′ə-kim); Giants.
Ananias (an″ə-nɑi′əs); Sapphira's conspirator.
Ancient (ēn′ſhent); Indefinite time.
Andre (an′drē); Christopher Karl André.
Andrea (ɑn-drē′ɑ); John Valentine Andrea.
Androgynous (an-drəj′ɪnʊs); Meaning both sexes.
Angel (ēn-jel); Messenger.
Angerona (an″jɪrō′nə); A pagan deity of the Romans.
Anima Mundi (an′ɪmə mun′dī); Soul of the World.
Annihilate (a-nɑi′hɪ-lēt); Destruction.
Anno Depositionis (an′o de-po-si-ti-ō′nis); In the year of the Deposit.
Anno Domini (an′o dəm′ɪ-nɑi); The year of the Lord.
Anno Hebraico (an′o hībrē′i-ko); In the Hebrew year.
Anno Inventionis (an′o in-ven-ti-ō′nis); The year of discovery.
Anno Lucis (an′o lū-kis); In the year of light.

Anno Mundi (an'o mūn'di); The year of the world.
Anno Ordinis (an'o ōr'di-nis); In the year of the Order.
Annuaire (ān"nyu"ār'); French annual record of proceedings.
Ansyreeh (an'sai-rī-ə); A sect of Northern Syria.
Antarctic (ant-ārk'tik); Opposite to the northern circle.
Antepenult (an"ti-pi-nult'); The last syllable except two.
Antipodean (an-tip"o-di'ən); Directly opposite.
Antipodes (an-tip'o-dīz); Opposite sides of the globe.
Anubis or Anepu (ə-niū'bis *or* an-ē-pū); Egyptian deity. Son of Osiris and Nephthys.
Apame (ə-pē'mi *or* ap'ə-mī); Wife of King Darius.
Aphanism (af'ə-nizm); Concealing of the body.
Apharsathchites (af"ər-saθ'kaits); A Persian tribe.
Apocalypse (ə-pok'ə-lips); Book of Revelation.
Apollo (ə-pel'o); A Greek deity.
Aporrheta (ap"o-rī'tə); Intelligible to the initiated.
Apostle (ə-pos'l); A deputed agent.
Apotheosis (ap"o-thī'o-sis); Deification.
Apparent (a-pār'ent); Evident.
Apprentice (a-pren'tis); The servitor of a mechanic.
Apron (ē'prən); Badge of a Mason.
Aquarius (ə-kwē'ri-us); Water-bearer. Zodiac.
Arab (ar'əb); Inhabitant of Arabia.
Arabici (ə-rab'i-sai); Pertaining to the Wilderness.
Aral (ē'rel); "Lion of God."
Aranyaka (ā"run'yə-kə); An appendage to the Veda of the Indians.
Araunah (ə-rō'nə); See *Ornan.*
Arbroath (ār'brōθ); Abbey of Scotland, built in the twelfth century.
Arcana (ar-kē'nə); Secrets, mystery.
Archangel (ark-ēn'jel); An angel of the highest order.
Archbishop (ārch"bish'əp); A church dignitary.
Archetype (ār'ki-taip); An original model.
Archimagus (ār"ki-mē'gus); Chief Ruler.
Archipelago (ār"ki-pel'ə-go); Group of islands.
Architect (ār'ki-tekt); Skilled in the art of building.
Architectonic (ār"ki-tek-ton'ik); Relating to the art and science of building.
Architectonicus (ār"ki-tek-ton'i-kus); A Master-builder.
Archives (ār'kaivz); Place for records.
Archivist (ār'ki-vist); An officer in charge of the archives.
Arctic (ārk'tik); A northern circle of the earth.
Arduous (ār'diu-us *or* ār'-jū-us); With difficulty.
Area (ē'ri-ə); The given surface.
Arelim (ar'i-lim); Literally, valiant, heroic.
Areopagus (ar"i-ep'ə-gus); A tribunal.
Arianism (ē'ri-ən-izm); The doctrine of Arius.
Arid (ar'id); Exhausted of moisture.
Aries (ē'ri-īz); The sign Ram in the Zodiac.
Armenbüchse (ār-men-bük-sə); The poor box.
Armistice (ār'mi-stis); Temporary truce.
Aroba (ə-rō'bə); Pledge, covenant.
Aroma (ə-rō'mə); An agreeable odor.
Arrogant (ar'o-gənt); Overbearing.
Artaban (ār'tə-ban); A Scribe in the Scottish Rite.
Artaxerxes (ār"tag-zūrk'sīz); A Persian king.
Artificer (ar-tif'i-sər); Designer of buildings.
Aryan (ā'ri-ən); One of three historical divisions of religion.
Arych (ār'yəh); Lion.
Asarota (as"ə-rō'tə); From Asarotum, a variegate pavement.
Asher (aśh'ər); A tribe of Israel.
Ashlar (aśh'lər); Stone as taken from the quarry.
Asia (ē'śhə); An Eastern continent.
Asnapper (as-nap'ər); Assyrian King (see Ezra iv, 10
Aspirant (as-pair'ənt); One who aspires.
Associate (a-so'śhi-ēt); A companion.
Assur (as'ūr); Assyria.
Astarte (as-tār'tī); Female deity of the Phenicians.
Astraea (as-trī'ə); The Grand Lodge of Russia.
Asylum (ə-sai'lum); Place of retreat.
Atelier (ā"tə-lyē') A workshop.
Athenaeum (aθ"i-nī'um); A building for philosophi instruction.
Atossa (ə-tos'ə); Daughter of Cyrus.
Attacked (a-takt'); Assailed, assaulted.
Atthakatha (at'thə-ka"thə); Commentary on Canon ical books of Buddhism.
Attouchement (a-tūśh'maŋ); French, meaning grip.
Atys (at'is); The Phrygian god.
Audacious (ō-dē'śhus); Contemning law.
Aude, Vide, Tace (ā'di, vī'di, ta'si); Hear, see, and b silent.
Audience (ō'di-ens); An assembly of hearers.
Aufseher (auf'sē-ər); Inspector, overseer.
Aum or Om (ōm *or* ōm); God of the Hindus.
Auriel (ō'ri-el); Angel of Fire.
Aurim (ō'rim); Or Urim of Exodus (xxviii, 30).
Auserwahlter (aus'ər-val"tər); Chosen, selected.
Aut Vincere aut Mori (ōt vin'se-re ōt mō'ri); Latin Either to conquer or to die.
Avatar (av"ə-tār'); The descent of a Hindu deity.
Avis (a'vis); French, meaning advice or opinion.
Axiom (aks'i-um); Self-evident truth.
Aye (ai); An affirmative vote.
Aynon (ai'non); Agnon, Ajuon.
Azariah (az"ə-rai'ə); Solomon's Captain of th Guards.
Azazel (ə-zē'zel); The scapegoat of Leviticus (xvi 8–22), also the satyr of Isaiah (xiii, 21).

Baal (bē'əl); Master.
Baana (bē'ə-nə); Son of grief.
Babylon (bab'i-lun); Gate of Bel. A kingdom.
Bactylea (bak"ti-lī'ə).
Baculus (bak'yu-lus); The pastoral staff carried by bishop.
Bafomet (baf'o-met); See *Baphomet.*
Bagulkal (ba'gūl-kal); Guardian of the sacred ark.
Baldachin (bal'də-kin); A canopy supported b pillars.
Baldric (bōl'drik); A ribbon worn from shoulder t hip.
Balm (bām); A medicinal gum.
Balsamo (bal'sa-mo); Joseph Balsamo. See *Caglios tro.*
Baluster (bal'us-tər); The support of a stair-rail.
Banacas (bēn'ə-kas); A Captain of Guards.
Baphomet (baf'o-met); An imaginary idol or symbol
Barabbas (bar-ab'əs); A father's son. Son of Abba o Father.
Barbarous (bār'bə-rus); The uncultivated.
Barbati Fratres (bar-ba'ti fra'tres); Bearded Broth ers.

Bar Mitzvah (bär mitz'vä); Son of Commandment.
Barruel, Abbé (bär'rü-el, ab'bı); Augustin Barruel.
Basmoth (bas'meth); Fragrant, spicy.
Basilica (bə-sil'ı-kə); Court-room for administration of laws.
Bath Kol (bath kel); A voice from the Shekinah.
Bea Macheh (bīa ma'ka); To be with God.
Beaucenifer (bo-sen'ı-fər); One who carries the standard of the Knights Templar.
Beauchaine (bo-shēn); French, meaning fair chaine, the tie of fellowship.
Beauseant (bō"sē"äṅ'); War banner of the Knights Templar.
Begone (bı-gōn'); Not Be-gawn'.
Bel (bel); A contraction of Baal.
Belenus (bel'ı-nus); The Baal of Scripture.
Belshazzar (bel-shaz'ər); King of Babylon.
Belus (bī'lus); Corruption of Baal. Lord.
Benac (bī'nak); See *Macbenac.*
Benai (bı-nai'ə); The Intelligent God.
Bendekar (ben-dī'kər); One of the Princes of Solomon.
Benjamin (ben'jə-min); Youngest son of Jacob.
Benkhurim (ben-kū'rım); Free since birth.
Benyah (ben'yə); The son of Jah.
Bereth (bī'rıth); Alliance.
Beryl (ber'ıl); Chrysolite, topaz.
Bethlehem (beth'lı-hem); Literally, house of bread.
Beyerle (bai'ər-lı); François Louis de Beyerle.
Beyond (bı-yond'); Not Be-yund'.
Bezaleel (bı-zal'ı-el); A builder of the Ark of the Covenant.
Biennial (bai-en'ı-əl); Not Bī-en'yal.
Binah (bai'nə); The mother of understanding.
Blatant (blē'tənt); Not Blat'ant.
Blessed (*a,*: bles'ed [*pp*]: blest).
Boaz (bō'az); Literally, fleetness, strength.
Bochim (bō'kım); The weepers.
Boeber (bū'bər); Johann Boeber.
Boehmen (bū'men); Jacob Boehmen.
Bonaim (bo-na'ım); Builders.
Bone (bō'nē); Boneh, a builder.
Bosonian (bo-sō'nı-ən); Fourth Degree of African Architects.
Bourn (börn *or* būrn); Bound, limit.
Bramin (brā'mən); Corruption of Brahman.
Brethren (breth'ren); Not Breth'er-en.
Buddha (bud'ə *or* bū'də); A Hindu god.
Buh (būh); A corruption of the word Bel.
Buhle (būl); Johann Gottlieb Buhle.
Bul (bul); The rain-god.
Bure or Buri (bū'rı); The first god of Norse mythology.
Byblos (bib'ləs); An ancient city of Phenicia.
Byzantine (bı-zan'tin); An art from the days of Constantine.

Caaba or Kaaba (kā'ə-bə); Square building or temple in Mecca.
Cabala or Kabbola (kab-ā'la); Mystical philosophy or theosophy of Jews.
Cabalistic (kab"ə-lis'tık); Pertaining to the mysteries.
Cabiric (kə-bir'ık); Dry, sandy.
Cable-tow (kē'bl-tō"); A man's reasonable ability.
Cabul (kē'bul *or* -bul); A district of twenty cities.
Caduceus (kə-diū'sı-us); Peace, power, wisdom.
Caementarius (sī"men-tā'rı-us); A builder of walls.
Cagliostro (ka-lyōs'tro); A Masonic adventurer.
Cahier (kā"yē'); Sheets of paper or parchment fastened together.
Cairns (kārnz); Heaps of stones of a conical form.
Calatrava (kā"la-trā'va); Military Order, instituted 1158.
Calid (kal'id); A sultan of Egypt about 1110.
Callimachus (Ka-lim'ə-kus); Noted Grecian artist.
Calm (kām); Tranquil, serene.
Cama (kā'ma); A Hindu god.
Canaanite (kē'nən-ait); Descendants of Canaan.
Candelabra (kan"də-lē'brə); A branched candlestick.
Cantilever (kan'tı-li"vər); A projecting block or bracket.
Capitular (kə-pit'yu-lər); Pertaining to a Chapter.
Capella (kə-pel'ə); The name of a star.
Capricornus (kap"rı-kōrn'us); A Zodiacal sign, the Goat.
Capuchin (kap'yu-chin); A monk of the Order of Saint Francis.
Caravan (kar'ə-van); Not Kar-ə-van'. Company of merchants.
Carbonarism (kär'bo-nər-ısm); A secret society of Italy.
Carbuncle (kär'buŋ-kl); A stone in the breastplate.
Carmel (kär'mel); Literally, a fruitful place.
Caryatides (kar"ı-at'ı-dīz); The women of Caryæ.
Casmaran (kas'mə-rən); The angel of air.
Catacomb (kat'ə-kōm); A cave for the burial of the dead.
Catechumen (kat"ı-kiū'men); A novice in religious rites.
Cathari (kath'ə-rai); Italian heretical society, twelfth century.
Catharsis (kə-thär'sıs); Ceremony of purification.
Cement (sı-ment'); The noun. The bond of union.
Cement (sı-ment'); The verb. To bind together.
Cemetery (sem'ı-ter-ı); A place of burial.
Cenephorus (sen"ı-fō'rus); Officer in charge of sacred implements.
Centaine (sen'tēn"); A mystical society of nineteenth century.
Centenary (sen'tı-nē-rı); A century.
Censer (sen'sər); An incense cup or vase.
Cephas (sī'fəs); A Syrian name. Literally, a stone.
Ceres (sī'rīz); The goddess of corn.
Ceridwen (kī-rid'wen); The Isis of the Druids.
Cerneau (ser'no); Joseph Cerneau.
Cerulean (sı-rū'lı-ən); The color of the sky.
Chaldea (kal-dī'ə); A country along the Euphrates and Tigris rivers.
Chalice (ch̀al'ıs); A cup or bowl.
Chamber (ch̀ēm'bər); An enclosed place.
Chaos (kē'ɔs); A confused mass.
Chapeau (sh̀ā"pō') French, meaning hat.
Chapiter (ch̀ap'ı-tər); The capital of a column.
Chasidim (kas'ı-dim); A sect in the time of the Maccabees.
Chasm (kazm); Not Kaz'um. A void space.
Chastanier (kas'tan-i'ē); Benedict Chastanier.
Chasuble (ch̀as'yu-bl); An outer dress in imitation of the Roman toga.
Chef-d'œuvre (sh̀ē"-dū'vr); French, meaning a masterpiece.

Chep'e-ra (kepɪ'rɑ); An Egyptian deity.
Cherubim (ċher'u-bim); Literally, those held fast.
Chesed (kes'ed); Signifying mercy.
Chesvan (ʜes'van); Name of the second Jewish month.
Cheth (heth); A city of Palestine.
Chibbelum (ċhib'bə-lum); A worthy Mason.
Chisel (ċhiz'el); An instrument used by a mason or carpenter.
Chivalric (shiv'əl-rik); Pertaining to chivalry.
Chochmah (ʜōk'mɑ); Hebrew, Wisdom.
Chrisna (krish'nə); See *Krishna.*
Chrysolite (kris'o-lɑit); A stone in the breastplate.
Clandestine (klan-des'tɪn); Illegal.
Cleche' (kleshʹ'ē); A cross charged with another cross.
Clothed (klōthd); Invested with raiment.
Coeur de Lion (kūr də lī″ōn'); Surname of Richard I. of England.
Cochleus (kōk'lɪ-us); A winding staircase.
Coetus (kō'ɪ-tus); An assembly.
Coexist (kō'egz-ist'); Living at the same time.
Coffin (kof'ɪn); Casket for the dead.
Cognizant (keg'nɪ-[*or* kən'ɪ-]zənt); Within knowledge.
Collation (kol-lē'shən); Luncheon.
Collocatio (kol″lo-ka'tɪ-o); Greek, meaning to expose a corpse over night.
Column (kol'um); Not kol'yoom. A pillar.
Comment (kom'ent); To explain, to expound.
Commiserate (ke-miz'ər-ēt); Compassion for, to pity.
Compagnon (kom-pan'yun); A French term for Fellow-Craft.
Composite (kom-poz'ɪt *or* kom'po-zit); An order of Architecture.
Conclave (kon'klēv); An assemblage of Templars.
Condemner (kon-dem'ər); One who censures.
Condolence (kon-dō'lens); Not kon'do-lence. Sympathy.
Confidant (kon″fi-dant'); Not kon'fi-dant. A bosom friend.
Consistory (kon-sis'to-rɪ); An assemblage of Brethren of the Scottish Rite.
Consummatum (kon″sum-mā'tum); It is finished.
Conspiracy (kon-spir'ə-sɪ); A combination for evil purpose.
Constans (kon'stənz); Unwavering, constant.
Contemplating (kon'tem-plē″tiŋ); Looking around carefully on all sides.
Convocation (kon″vo-kē'shən); An assemblage of Royal Arch Masons.
Corde Gladio Potens (kor'dē glad'ɪ-o pō'tenz); Powerful in heart and with the sword.
Cordon (kor'dən *or* [*French*] kōr″dōṅ'); A ribbon of honor.
Corinthian (ko-rin'ṫhɪ-ən); An order in Architecture.
Corybantes (kor″ɪ-ban'tīz); Rites in honor of Atys.
Costume (kos'tiūm); A manner of dress.
Cottyto (ko-tit'o); Mysteries of. Rites of the Bona Dea.
Coustos (kūs'tos); John Coustos.
Couvreur (kū'vrur;) French, meaning a tiler.
Covenant (kuv'ɪ-nənt); An agreement, a contract.
Cowan (kau'ən); Pretender, dry diker, intruder.
Cowl (kaul); The hood of the mantle.
Crata Repoa (krɑ'tə rī-pō'ə); An Egyptian rite of seven Degrees.
Credence (krī'dens); Reliance on evidence.
Cresset (kres'et); Symbol of Light and Truth, a flaming lamp or torch.
Crete (krīt); An island in the Mediterranean.
Cromlech (krom'lek); A large stone resting on two or more stones.
Crosier (krō'zər); The staff of the Prelate.
Crotona (kro-tō'nə); A city of Greek colonists in Italy.
Crux Ansata (kruks an-sā'tə); The cross with a handle.
Cryptic (krip'tɪk); Pertaining to Royal and Select Masonry.
Cupola (kiū'po-lə); Not kiū'pə-lo. A dome.
Curetes (kiu-rī'tīz); Priests of ancient Crete.
Custos Arcani (kus'tos ar-kā'nɪ); The guardian of the treasury.
Cynocephalus (sɑi″no-sef'ə-lus); Figure of a man with head of a dog.
Cynosure (sɑi'no-shūr); The center of attraction.
Cyrene (sɑi-rī'nɪ); Ancient city of North Africa.
Cyrus (sɑi'rus); A King of Persia.

Dabir (dɑ-bīr'); Most sacred.
Dactyli (dak'tɪ-lai); Priests of Cybele.
Daduchos (dū'dū-kos); A torch-bearer.
Daedalus (ded'ə-lus); A famous artist and mechanician.
Dais (dē'ɪs); A canopy.
Dambool (dam'būl″); Rock temple of Buddhists of Ceylon.
Dao (dā'o); From Daer, to shine.
Darakiel (dār″ə-kīl); By direction of God.
Darius (də-rɑi'us); A King of Persia.
Dathan (dē'ṫhən); A Reubenite who revolted against Moses.
Dazard (da'zard″); Michel François Dazard.
Decrepit (dɪ-krep'ɪt); Wasted by age.
Deiseil (de'is-ɑil); Southward, following the course of the sun.
Delalande (də-lɑ″lānd'); Joseph Jerôme François.
Delaunay (də-lō″nē'); François H. Stanislaus Delaunay.
Delineated (dɪ-lin'ɪ-ēt-ed); Marked, described.
Delta (del'tə); Fourth letter of Greek alphabet.
Demeter (dɪ-mī'tər); Greek name of Ceres.
Demit (dɪ-mit'); Release.
Denderah (den'dər-ɑ); A ruined town of Upper Egypt.
Depths (depṫhs); Not deps or debths. Profundity.
Derogate (der'o-gēt); Degrade.
Desaguliers (dēz″ə-giūl'yər); John Theophilus Desaguliers.
Design (dɪ-zɑin'); A preliminary sketch.
Dessert (de-zūrt'); The last course of a feast.
Deuchar (diū-chār'); Alexander Deuchar.
Deus Meumque Jus (dī'us mī-um'kuwe jus); God and my right.
Devoir (də-vwār'); French, meaning duty.
Dew (diū); Atmospheric moisture.
Dieseal (di-es-ī'əl); A Druidic term.
Dieu et mon Droit (dyū ē mon drwā); French, meaning God and my right.
Dieu le Veut (dyū lə vū); French, meaning God wills it.
Different (dif'ər-ent); Not dif'rent. Distinct, separate.

Dionysian (dɑi″o-niśh′ən *or* -nis′ɪ-ən); Celebrations by which the years were numbered.
Dionysos (dɑi″o-nɑi′sɒs); Greek name of Bacchus.
Diploma (dɪ-plō′mə); A sealed writing.
Dislodge (dis-lɔj′); To drive from a place of rest.
Disloyal (dis-lɔi′al); Faithless.
Dissolve (di-zɔlv′); Separation into component parts.
District (dis′trɪkt); A portion of territory.
Divest (dɪ-vest′); Deprive of, remove.
Divulge (dɪ-vʊlj′); To make publicly known.
Domino Deus Meus (dō′mɪ-no dē′ʊs mē′ʊs); O Lord, my God.
Domitian do-miśh′ɪ-ən); A Roman Emperor
Donats (dō-nats); Wearers of the demi-cross.
Doric (dɒr′ɪk); An order in Architecture.
Doth (dʊth); Not dōth. Third person of the verb do.
Drachma (drak′mə); A coin, a weight.
Draeseke (drɑi′se-kə); Johann Heinrich Bernhardt Dræseke.
Druid (drū′ɪd); A Celtic priest.
Druse (drūz); One of a sect of religionists in Syria.
Duad (diū′ad); Number two in Pythagorean system.
Due Guard (diū gārd); Mode of recognition.
Dupaty (dü″pɑ-tī′); Louis Emanuel Charles M. Dupaty.
Dyaus (dyɑʊs); Sanskrit for sky. Bright, exalted.
Dyena Sore (dɑi′ī-nə so-rē′); A Masonic romance by Van Meyern.

Eastward (īst′wɒrd); Not east′ard. Direction of the East.
Ebal (ī′bəl); Literally, bare. Son of Shobal.
Eban Bohan (e′ban bō′han); A witness stone set up by Bohan.
Eblis (eb′lis); Arabic for Prince of Apostate Angels.
Ecbatana (ek-bat′ə-nə); Capital of Media.
Ecossais (ē″ko″sēz′); French, meaning Scottish.
Ecossism (ē′ko-sizm); The system of Scottish Masonry.
Edict (ī′dikt); Decree by an authority.
Eheyeh (e-he′yə); I am that I am.
Elai beni almanah (e′lə-ɪ ben′ɪ al-ma′nə); 3d Degree Ancient and Accepted Scottish Rite.
Elchanan (el-kē′nən). Probably from Elhanan, meaning God is gracious (see First Chronicles xx, 5).
Eleazer (el″ɪ-ē′zər); Son of Aaron.
Electa (ɪ-lek′tə); An eminent woman.
Eleemosynary (el″i-i-mos′ɪ-nē-rɪ); Relating to charity.
Eleham (el′ɪ-ham); See *Elchanan.*
Elephanta (el″ɪ-fan′tə); Ancient temple in Gulf of Bombay.
Eleusinian (el″yu-sin′ɪ-ən); Mysteries of ancient Athenian religion.
Eleusis (ɪ-liū′sɪs); An ancient Grecian city.
Eliasaph (ɪ-lɑi′ə-saf); A Levite.
Elihoreph (el″ɪ-hō′ref); One of Solomon's secretaries.
Elohim (el′o-him); The Creator.
El Shaddai (el shɑd′ɪ-ɑi); The second name of God in the Bible.
Elu (el′iū); See *Elus.*
Elul (ī-lūl′); Twelfth civil month of Jewish year.
Elus (el′iūs); Elected.
Elysium (ɪ-liz′ɪ-ʊm); A place of happiness.
Emeritus (ɪ-mer′ɪ-tʊs); One who has served out his time.
Emeth (em′eth); Integrity, fidelity, firmness.
Emir (ē-mīr′); An Arabic counselor.
Emounah (e-mū′nə); Fidelity, truth.
Empyrean (em″pɪ-rī′ən); The highest Heaven.
Emunah (e-miū′nə); Fidelity to one's promises.
Encyclical (en-sik′lɪ-kəl *or* en-sɑi′klɪ-kəl); Circular, sent to many places and persons.
En famille (aṅ fə-mīl); French for a private meeting.
Enochian (ī-nō′kɪ-ən); Relating to Enoch.
En Soph (en sef).
Ephod (ef′ɒd); Sacred vestment of the high priest.
Eon (ī′ən); Divine spirit in intermediate state.
Eostre (ē′ɒs-tər); Easter.
Ephesus (ef′ɪ-sʊs); An ancient city of Asia.
Ephraim (ī′frɪ-im); A tribe of Israel.
Epistle (ɪ-pis′l); A letter, a missive.
Epitome (ɪ-pit′o-mī); A summary or digest.
Epopt (ep′ept); An eye-witness.
Eques (ī′kwīz); Signifying knight.
Equitas (ek′wɪ-tas); Equity.
Eranoi (er″ə-nei′); Friendly societies among the Greeks.
Erica (ɪ-rɑi′kə); A sacred plant among the Egyptians.
Erosch (ē-rōsh′); The Celestial Raven.
Errand (er′ənd); A commission.
Erratum (e-rē′tʊm); An error in writing.
Esarhaddon (ī″sɑr-had′ən); A king of Assyria.
Esoteric (es″o-ter′ɪk); That which is taught to a select few.
Esperance (es′pə-rɑṅs″); Hope.
Esquire (es-kwɑir′); An armor-bearer.
Esrim (ez′rim); The Hebrew number twenty.
Essenes (e-sīn′īz); Members of a Jewish sect.
Esther (es′tər); Wife of King Ahasuerus.
Ethanim or **Tishri** (eth′ə-nim); The seventh Hebrew month.
Eumolpus (yu-mɔl′pʊs); A king of Eleusis.
Eunuch (yū′nʊk); Prohibited candidates.
Eureka (yu-rī′kə); I have found it.
European (yū″ro-pī′ən); Relating to Europe.
Evates (ī-vā′tīz); 2d Degree in the Druidical system.
Eveilles, Secte des (ī-vē′yē, sek′tə dēz); Bright, enlightened.
Evergeten Bund der (ē″fər-gē-tɪn bund dār); Secret order similar to the *Illuminati.*
Evora (ev′o-rɑ); Knights of. A military order.
Exalt (egz-ɔlt′); To elevate.
Examine (egz-am′ɪn); To scrutinize.
Example (egz-ɑm′pl); To be imitated.
Excalibur (eks-kal′ɪ-bʊr); King Arthur's famous sword.
Excellent (ek′se-lent); Admirable.
Executive (egz-ek′yu-tiv); An executor of the laws.
Exempt (egz-empt′); Not subject.
Exist (egz-ist′); The state of being.
Exordium (egz-ōr′dɪ-ʊm); The introduction.
Exoteric (eks″o-ter′ɪk); Public, not secret.
Expert (eks′pʊrt); An experienced person.
Expiration (eks″pɪ-rē′śhən); A breathing out.
Extempore (eks-tem′po-rɪ); Without previous study.
Ezekiel (ɪ-zī′kɪ-el); A Hebrew prophet.
Ezel (ī′zel); Division, separation.

Familien Logen (fə-mil′ɪ-en lō′gen); A family lodge, private.
Fanor (fan′ɒr); Name given to the Syrian Mason.

Fasces (fas′īz); Speeches or records done up in a roll.
Fealty (fī′əl-tı); Loyalty.
February (feb′ru-ē-rı); Second month in Calendar.
Feix-Feax (fē′ī-fē″ɑ); Signifying School of Thought.
Fendeurs (fɑn̂-dyū′); Woodcutters.
Fervency (fūr′ven-sı); Devotion.
Feuillant (fū″yɑn̂′); Member of a French Order.
Fiat Lux (fuı′at luks); Let there be light.
Fiat Justitia Ruat Coelum (faı′ət jus-tish′ı-ə rū′at sī′lum); Let justice be done though the heavens fall.
Fidelity (fı-del′ı-tı); Faithfulness.
Fides fuı′dīz); A Roman goddess. Faith.
Fiducial (fı-diū′shəl); Confiding trust.
Fillet (fil′et); Head-band.
Finance (fi-nans′); Revenue of a person or state.
Forehead (fər′ed); The front of the skull.
Forest (fər′est); Not for′ist. A large tract of wood.
Frankincense (fraŋk′ın-sens); An odorous resin.
Frater (frē′tər); Latin for brother.
Freimaurer (frūı′mɑu-ər); A builder of walls.
Frères Pontives (frērz poṅ″tīvz′).
Friendship (frend′ship); Personal attachment.
Frieze (frīz); The entablature, between architrave and cornice.
Fylfot (fil′fət); An ancient symbol.

Gabaon (gab′ı-ən); A high place.
Gabor (ga′bōr); Strong.
Gabriel (gē′brı-el); An archangel.
Gaedicke (ged′ık-ə); Johann Christian Gädicke.
Galahad (gal′ə-had); A corruption of Gilead.
Gareb (gē′reb); A Hebrew engraver.
Garimout (gār′ı-mūt); Corruption of Garimond or Garimund.
Garinus (gə-rī′nus); A standard-bearer.
Gavel (gav′el); A working tool of an Entered Apprentice.
Gebal (gī′bəl); A city of Phenicia. Border, hilly.
Gedaliah (ged″ə-luı′ā); Son of Pashur.
Gemara (gı-mū′rə); See *Talmud.*
Generalissimo (jen″ər-əl-is′ı-mō); Second officer in command of Knights Templars.
Geometry (ji-əm′ı-trı); A science of magnitudes.
Gethsemane (geth-sem′ə-nī); A garden near Jerusalem.
Gershon (gūr′shən); A son of Levi.
Ghemoul (gə-mūl′); A step of the Kadosh ladder.
Gheemoul Binah Thebounah (gə-mūl bı-nē′ tə-bū′nə); Prudence in the midst of vicissitude.
Gibeah (gib′ı-ā); Literally, height.
Giblim (gib′lım); Stonesquarer.
Gilead (gil′ı-əd); The Syrian mountains.
Gnostics (nos′tıks); Superior or celestial knowledge.
God (god); Not gawd.
Godfrey de St. Aldemar (god′frı də sān ūl′dı-mār); One of the founders of ancient Knights Templarism.
Goethe (gū′tə); John Wolfgang von Goethe.
Goetia (gō-ī′shə); Black magic.
Golgotha (gol′go-thə); Name given to Calvary by the Jews.
Gomel (gō′məl); Reward.
Gomorrah (go-mer′ə); Name of a Hebrew city.
Gonfalon (gon′fə-len); Ecclesiastical banner.
Gordian (gōr′dı-ən); Not gord′yan.
Gorgeous (gōr′jus); Magnificent.
Gormogons (gōr′mō-gonz); A society opposing Freemasonry.
Gothic (goth′ık); A style of architecture.
Gravelot (grav′ı-lo); One of the three ruffians.
Gugomos (gū′go-mos); Baron von Gugomos.
Guibbs (gübz); A ruffian in the Scottish Rite.
Guillemain (gil′ə-men *or* gī′yə-men); Louis Guillemain de Saint Victor.
Guttural (gut′ur-əl); Pertaining to the throat.
Gymnosophist (jim-nos′o-fist); Signifying "naked sage."

Habakkuk (hə-bak′uk); Love's embrace. A Jewish prophet.
Habin (hab′ın); Initiate of 4th Degree, Modern French Rite.
Habramah (hab′rə-mə); Used only in France.
Hadeases (hə-dīs′īz); Traditions handed down by Mohammed.
Hafedha (haf′ed-hə); Second of four gods of Arab tribe of Ad.
Haggai (hag′ı-ai); A Hebrew prophet.
Hah (hā); Hebrew definite article "the."
Hail (hēl); Whence do you hail?
Hale (hēl); To cover.
Hallelujah (hal″ı-lū′yə); Praise ye Jehovah.
Hamaliel (hə-mē′lı-el); The angel of Venus.
Haphtziel (haf′tsı-el); Will of God.
Harnouester (hārn′west-ər).
Harodim (hār′o-dim); Princes in Masonry.
Haruspices (hə-rus′pı-sīz); Implying a soothsayer or aruspice.
Haupt-Hutte (haupt″-hūt′ə).
Hautes Grades (ōt″grād′).
Heal (hīl); To make legal.
Heaven (hev′n); The abode of bliss.
Hecatomb (hek′ə-tūm); A sacrifice of a hundred oxen.
Heptagon (hep′tə-gən); A plane figure of seven equal sides.
Hermaimes (hūr′mə-īmz); A corruption of Hermes.
Hermandad (er″mun-dūth′); A Spanish Brotherhood.
Hermes (hūr′mīz); The Greek God, Mercury.
Herodom (her′o-dəm); Mythical mountain in Scotland.
Hesed (hī′sed); Literally, kindness.
Hibbut-Hakkeber (hib′ut-hə-kē′bər); Beating of the sepulcher.
Hieronymite (huı″ər-ən′ı-muit); Hermit Order of the 14th century.
Hierophylax (huı″ər-o-fuı′laks); Guardian of the holy vessels and vestments.
Hindu (hin′dū); A native of Hindustan.
Hiram Abba (huı′rəm ab′ə); Not abi. Hiram the Master, Father.
Hiram-Abif (huı′rəm-ə-bif′); A widow's son of the tribe of Naphtali.
Ho La Tai (hō lā tā′ī); He has suffered.
Homage (hom′ij); Reverential worship.
Hor (hōr); The mountain on which Aaron died.
Horeb (hō-reb); The Mount Sinai range.
Horizon (ho-ruı′zən); Not hor′i-zŏn. Visible boundary of earth.
Hoschea (ho-shī′ə); A corruption of the word huzza.
Hospitalers (hŏs′pı-tal-erz); A branch of the Templar Knighthood.

Humble (hum'bl); Lowly of mind.
Huzza (hu-zä' *or* hu-zä'); Acclamation.
Hypotenuse (hai-pot'i-niūs); The longest side of a right angle triangle.
Hystaspes (his-tas'pīz); Father of the Persian King, Darius.
Hyssop (his'əp); A species of caper.

Iatric (ai-at'rik); Searchers after universal medicine.
I-Colm-Kill (ai" kōm-kil'); Konieh, the ancient Iconium, of Asiatic Turkey.
Iconoclasts (ai-kon'o-klasts); Image-breakers.
Iconology (ai"ko-nol'o-ji); Teaching the doctrine of images.
Iesus Hominum Salvator (yē'zūs ho'mi-nūm sal-vā'-tōr); Jesus, savior of men.
Iesus Nazerenus Rex Judaeorum (yē'zūs na"zə-rē'-nūs reks yū-dī-ō'rūm); Jesus of Nazareth, King of the Jews.
Ih-Ho (ī'hō"); See *Ho-hi.*
Iy-yar' (ī-yär'); Eighth month of the Hebrew year.
Illuminati (i-liū"mi-nē'tai *or* -nä'tī); Immaculate.
Immanuel (i-man'yu-el); God with us.
Immortality (im"mer-tal'i-ti); Unending existence.
Impious (im'pi-us); Profane, wicked.
Impostor (im-pes'tər); Not im-paw'stor. A deceiver.
Incomparable (in-kom'pə-rə-bl); Transcendent, peerless.
Indian (in'di-ən); Pertaining to the Indies.
Ineffable (in-ef'ə-bl); Unutterable.
Inexplicable (in-eks'pli-kə-bl); Without explanation.
In Hoc Signo Vinces (in hōk sig'nō vin'sīz); By this sign thou shalt conquer.
Initiate (in-ish'i-ēt); Performing the first rite.
Inquiry (in-kwair'i); Search for information.
Institute (in'sti-tiūt); Erect, establish.
Interesting (in'tər-est-iŋ); Engaging the attention.
Ionic (ai-on'ik); A style of architecture.
Irrevocable (i-rev'o-ka-bl); Incapable of being recalled.
I'shi (ai'shai); One of the five masters of Solomon. Note: The transliteration of the Hebrew (1 Chron. 2, 31) is thus given in the Standard Dictionary.
Ish Chotzeb (ish hōt'zeb); Literally, hewers.
Ishmael (ish'mi-el); God is hearing.
Ish Sabal (ish sāb'əl); Men of burden.
Ish Sodi (ish sō'di); A Select Master.
Isiac Tables (ai'si-ak tē'blz); A flat rectangular bronze plate.
Islamism (is'ləm-izm); The Moslem faith.
Isolate (is'o-lēt); Place by itself.
Israfeel (iz'ru-fel); Trumpeting Angel of Resurrection.
Isis (ai'sis); Sister of Osiris. Beneficent Goddess of Egypt.
Ithamar (ith'ə-mār); Youngest son of Aaron.
Itratics (i-tra'tiks); A society of adepts.
Izads (iz'adz); The twenty-eight creations of Ormudz.

Jaaborou Hammain (yāb'rū ha-mā'yin); A word of covered significance.
Jabesh (jē-besh); Dry place.
Jabescheh (ya-be'she); The dry soil.
Jabulum (jē'bū-lum); Corruption of Jū-bē-lŭm'.
Jachin (jē'kin); To establish. A pillar in Solomon's temple.
Jachinai (ja'kin-ə-i); Corruption of Shekinah.
Jacinth (jē'sinth); A mineral gem of value.
Jacques de Molay (zāk də mo-lē); Last Grand Master of the early Templars.
Jafnhar (yärn'hār); Synonym for Thor.
Jah (jū); Triliteral name of God.
Jamblichus (yam'bli-kus); A Neoplatonic philosopher.
Jaina (jai'nə); A cross adopted by the Jainas.
Jared (jē'red); Descendant of Seth. Lived 962 years.
Jasher (jash'ər); Upright.
Jasper (jas'pər); Fourth stone in the breastplate.
Jebusite (jeb'yu-zait); Native of Jebus (afterward Jerusalem).
Jehoshaphat (ji-hesh'ə-fat); A valley east of Jerusalem.
Jokshan (jek'shən); Son of Abraham and Keturah.
Jeroboam (jer"o-bō'əm); First king of the ten tribes.
Jeva. Jova. Jua (yē'va, yō'va, yū'a); Abbreviations and corruptions of Jehovah.
Jezirah Sepher (ye-tzi'rə sē'fer); A traditional document.
Joabert (jō-a'bert); The chief favorite of Solomon.
Joah (jō'ä); Jah is brother.
Jobel (yō'bel); A name of God.
Jochebed (jek'i-bed); Jah is honor.
Jod he vav he (jod hē vāv hē); Hebrew letters spelling Jehovah.
Joha (jō'hə); Jah is living.
Johaben (yo-hā'ben); A mystical word.
Jokshan (jek'shən); Fowler. Second son of Abraham.
Joppa (jop'ə); Seacoast city, 37 miles from Jerusalem.
Jordan (jōr'dən); A tortuous river of Palestine.
Josedech (jos'i-dek); Jah is righteous. Father of Jeshua.
Joshua (jesh'yu-ə); High priest who rebuilt the temple.
Jua (jū'ə); Corrupted form of Tetragrammaton.
Jubal (jū'bəl); Shout, blow. Son of Adah.
Jubalcain (jū'bəl-kēn); Founder of the art of music.
Jubela-o-um (jū-bə-lā'-ō'-um'); Assassins.
Jubela (jū-bə-lā'); First ruffian.
Jubelo (jū-bə-lō'); Second ruffian.
Jubelum (jū-bə-lum'); Third ruffian.

Kaaba (kā'ə-bə *or* kā'bə); Holy temple of Mecca.
Kabbala (kab'ə-lə); See *Cabala.*
Kabbalistic (kab"ə-lis'tik); See *Cabalistic.*
Kadosh (kē'desh); Holy. Same as *Kedesh.*
Kadiri (kad'i-ri); An Arabian secret society.
Kamea (kam'i-ə); An amulet.
Karmathian (kar-mē'thi-ən); A member of a Mohammedan sect.
Kasideans (ka'si-dē'ans); Latinized spelling of Chasidim.
Khem (kem); The Egyptian deity, Amon.
Khepra (kep'rə); An Egyptian deity.
Kher-heb (ker'heb); Master of Ceremonies.
Khesvan (hes'van); Second month of Jewish civil year.
Khetem el Nabiim (kī'təm el nāb'i-im); Kē tĕm el Nahb-lim.
Khon (kon); The dead. Subject to examination.
Khotbah (ket'bə); Mohammedan Confession of Faith.
Khurum-Abba (kū'rum-ab'a); Hiram Abba.

Ki (kai); In old Ritual of Ancient and Accepted Scottish Rite.
Kidron (kid′rən *or* kai′drən); Turbid water. A brook near Mount of Olives.
Kisler (kis′lĭ); The third Hebrew month.
Knewt-neb-s (nūt′nebz); An Egyptian goddess.
Kohath (kō′haṯh); Assembly. Ancestor of Moses.
Kojiki (kō″ji′ki); The ancient religion of Japan.
Konx Ompax (konks om′paks); Definition uncertain.
Korah (kō′rā); Baldness. A son of Esau.
Koran (ko-rān′); The reading. The Moslem Bible.
Krishna (kriśh′nə); A Trimurti in Hindu religious system.
Kulma (kūl′mə); Hindustani Confession of Faith.
Kum Kivi (kūm ki′vi); Arise! and kneel!
Kun (kūn); The creative fiat of God.

Laanah (lā′ə-nah); Wormwood.
Labarum (lab′ə-rum); Monogram of Christ.
Laborare est orare (lab″o-rā′rī est o-rā′rī); To labor is to pray.
Lacorne (lə-kōrn).
Lakak Deror Pessah (la′kʜ də-rōr′ pes′ə); Liberty of passage and thought.
Lalande (lā″lōn̈d′); See *Delalande.*
Lamaism (lā′mə-izm); Religion of Tibet and Mongolia.
Lama Sabactani (lam′ə sa″bak-tan′i); Used in the French Rite of Adoption. These are Aramaic words, the full sentence from the Greek Eloi, Eloi, Lama Sabachthani, meaning My God, My God, why hast thou forsaken me? (see Mark xv, 34).
Lanturelus (lan″tū-rī′lus); Instituted in 1771.
Lapicida (la″pi-sī′də); A stone-cutter.
Larudan, Abbé (lā′rū-dōn); Author of a libelous work.
Latomia la″to-mī′ə); A stone quarry.
Latres (la′tres); A brick.
Laus Deo (lē′us dī′o); God be praised.
Laurel (lō′rel); An evergreen shrub.
Lebanon (leb′ə-nən); The forest mountains in Syria.
Lechangeur (lə-ċhanj′ər).
Lefranc (lə-frānk); A bitter enemy of Freemasonry.
Legate (leg′it); An embassador.
Legend (lej′end *or* lī′jend); A fable.
Lehrling (lār′liŋ); German for Entered Apprentice.
Lemanceau (le″man″sō′); Lă-man-só.
Leontica (lī-ən′ti-kə); Ancient sacrifices in honor of the sun.
Lepage (li-paj); Occurs in several names, as in Sir Peter Lepage Renouf (ra-nuf), the Egyptologist.
Leucht (leikt); A Masonic charlatan.
Leuchte (loik′tē); German for light.
Level (lev′el); An instrument to determine horizontals.
Levitikon (li-vit′i-kən); The spurious Gospel of Saint John.
Libanus (lib′ə-nus); The Latin for Lebanon.
Libation (lai-bē′śhən); A pouring out of liquor.
Liber (lai′bər); The Book.
Libertas (lib′ər-tas); Liberty.
Libertine (lib′ər-tin); A dissolute, licentious person.
Licht (liʜt); Light.
Lichtseher (liʜt′sē-ər); A mystical sect of the sixteenth century.
Linear Triad (lin′i-ər trai′ad); A figure in some old floor cloths.
Listen (lis′n); To attend and hear.
Livre d'Architecture (lī′vr dār′ċhī-tek-tūr); French, meaning Book of Architecture.
Livre d'Or (lī′vr dōr); French, meaning Book of Gold.
Lodge (loj); A place of shelter.
Logos (log′os); Greek, meaning Word (see John I, 1).
Loki (lō′ki); Spirit of evil in Scandinavian mythology.
Lotos (lō′tos); An Egyptian aquatic plant.
Louveteau (lū″vi-tō′); French, meaning a young wolf and sometimes applied as a technical word among masons for an iron wedge.
Loyal (loi′əl); Devoted, faithful.
Lubec (lü′bek); A town in Germany.
Lumiere la Grande (lü″myār′ lə grand̈); The Grand Light.
Lux e tenebris (luks ī ten′i-bris); Light out of darkness.
Lux Fiat et Lux Fit (luks fai′ət et luks fit); Let there be light, and there was light.
Luz (luz); Literally, bending, curve.

Maacha (mē′ə-kā *or* mē′ə-kə).
Macbenac (mak′bi-nak″); See *Mac.*
Maccabees (mak′ə-bīz); A heroic Jewish family.
Macconniere Rouge (mə-son′i-ār rūj); French, meaning Red Masonry.
Macconnieke Societeiten (mə-sən′ī-kə so-sī″e-tai′tən); Dutch Masonic clubs.
Macerio (ma″si-rī′o); This word is now obsolete.
Macio (ma′si-o); See *Macio.*
Maconetus (ma″so-nī′tus); Old Latin for builder.
Maçonné (mas″ə-nē′); French, meaning the feminine of Mason.
Macrocosm (mak′ro-kozm); Creating the universe.
Maczo (mak′zo); A mason, a constructor of walls.
Magi (mē′jai); Wise Men of Persia.
Magna est veritas et praevalebit (mag′nə est vūr′i-tas et pri-vēl′ə-bit); Truth is mighty and will prevail.
Magus (mē′gus); Latin, a leader.
Mah (mā); Hebrew pronoun what.
Mahabharata (mā″hə-bhā′rə-tə); A Sanskrit poem.
Mahadeva (mā′hə-dē′və); "The Great God."
Mahakasyapa (mā″hə-kā′si-ə-pā″); Disciple of Buddha Sakyamuni.
Maher-Shalal-Hash-Baz (mē″hər-śhē″lal-[*or* -śhal″-al-]haśh′-baz″); To haste to the prey, fall upon the spoil.
Mahomet (mə-hom′et); The Moslem prophet.
Mah Shim (mā śhīm); A standard-bearer.
Maître Maçon (me′tr mē-son̈′); French, meaning Master Mason.
Maitresse Agissante (me′tres a″gi″sant′); Acting mistress.
Maitrise (mē″trīz′); Freeman's right.
Malach (ma-laʜ′); An angel.
Malachi (mal′ə-kai); Messenger of Job.
Malakoth (mal′ə-keṯh); The angelic messenger.
Malek Adhel Sayfeddia (mā′lek ad′el sē-fed′i-ə); The just king who holds the Sword of Faith.
Malta (mōl′tə); An island in the Mediterranean Sea.
Manasseh (mə-nas′i); A tribe of Israel.
Manes (mē′nīz); Souls of the dead.
Manichaean (man″i-kī′ən); Also termed Gnostic.
Manu (man′ū); Corresponding to the word West.
Marchesvan (mar-heśh′vən); The second Jewish month.

Marduk (mūr'duk); A victorious warrior-god.
Masora (mas'o-rə *or* mə-sō'rə); A Hebrew work on the Bible.
Masoretic Points (mas"o-ret'ık); Vowel signs.
Massonus (ma-sō'nus); Mason.
Master (mas'tər); Lord, Chief, Prince.
Mathoc (maθ'ək); Amiability.
Mausoleum (mō"so-lī'um); A stately sepulcher.
Maut (mā'ūt); An Egyptian goddess.
Megacosm (meg'ə-kezm'); An intermediate world.
Mehen (mē'hən *or* me'hən).
Mehour (mē'hūr *or* me'hūr).
Meister (mais'tər); German for master.
Melchizedek (mel-kiz'ı-dek); King of Salem.
Melech (mī'lek); See First Chronicles vii, 35 and ix, 41.
Melesino, Rite of (mel"ə-sī'no); Scarcely known out of Russia
Melita (mel'ı-ta); Ancient name of island of Malta.
Memento Mori (mı-men'to mō-re); Remember death.
Memory (mem'o-rı); Not mem'ry. Mental power to reproduce thoughts.
Menatzchim (mə-nat'ṡhim); Expert Master Masons.
Menu (men'ū); Son of Brahma.
Merari (mı-rē'raı); Hebrew, Bitter. Youngest son of Levi.
Mer-Sker (mūr-skūr); Space in which the sun moves.
Meshia Meshiane (meṡh'ı-ə meṡh'ı-ēn); Corresponding to Adam and Eve.
Mesopolyte (mes"o-po-laı'tī); 4th Degree of German Union of XXII.
Mesouraneo (mes"o-rə-nī'o); I am the center of heaven.
Metusael (me-tū'sē-el); Hebrew quarryman, one of the assassins.
Mezuza (mez'ū-zə); Third principle of Judaism.
Microcosm (maı'kro-kezm); See *Man.*
Minos (maı'nos); The lawgiver of Crete.
Mistletoe (mis'l-tō *or* miz'l-tō); An evergreen plant.
Miter (maı'tər); The covering of a bishop's head.
Mithras (miθ'ras); The principal deity of the Persians.
Mizpeh (miz'pe); A city in Gilead.
Mizraim (miz'rı-im); Rite of, originated at Milan in 1805.
Moabon (mo-ā'bon); See *Moabon.*
Moloch (mō-lok); The deity of the Ammonites.
Montfauçon, Prior of (mon^t"fo-s ˙'); One of the two traitors.
Monument (mon'yu-ment *or* -mənt); A memorial.
Mopses (mop'sīz); A pretence for Freemasonry.
Moriah (mo-raı'ā); The hill on which the Temple was built.
Mortal (mōr'təl); Subject to death.
Mosaic (mo-zē'ık); Variegated, tessellated.
Moslem (moz'lem); Mohammedan.
Mot de Semestre (mō də sə-mes'tr).
Murderer (mūr'dər-ər); Not murd'rer. Assassin.
Mystagogue (mis'tə-gog); One who makes or conducts an initiate.
Mystes (mis'tīz); To shut the eyes.
Mythology (mı-θel'o-jı); The science of myths.

Naamah (nē'ə-mā); The daughter of Lamech.
Nabaim (na'ba-im); See *Schools of the Prophets.*
Nadab (nē'dab); High priest of the Persians.
Naked (nē'ked); Unclothed, defenseless.
Naphthali (naf'tə-laı); One of Jacob's sons.
Narbonne (nar"bon'); See *Primitive Rite.*
Naymus Grecus (nē'mus grī'kus); Possible corruption of Magna Græcia.
Nazarene (naz"ə-rīn'); An inhabitant of Nazareth.
Nebuchadnezzar (neb"yu-kəd-nez'ər); A King of Babylon.
Nebuzaradan (neb"yu-zar-ē'dən *or* -zūr'ə-dan); An officer under Nebuchadnezzar.
Necum (nē'kūm); Vengeance.
Nec proditur, nec proditur, innocens ferat (nek prō'dī-tōr in'o-senz fār'at); Not the traitor, not the traitor, let the innocent bear it.
Neder (nē'dər); Promise.
Neith (nē'ıθ); Egyptian synonym for Greek Athené.
Nekam (ne'kəm); Signifying vengeance.
Nekamah (ne'kə-ma); Same as Nekam.
Neocorus (nı-ek'o-rus); The Guardian of the Temple.
Ne plus ultra (nī plus ul'trə); Nothing beyond.
Ne varietur (nī vār-ı-e'tūr); Unless changed.
Nicotiates (nı-kō"tı-ā'tīz).
Nihongi (nī-hon'gı); Chronicles of Nihon.
Nil nisi clavis (nil naı'saı klav'is); Nothing but the key is wanting.
Nisan (naı'san *or* nī-sān'); First month of Jewish year.
Noachidae (no-ak'ı-dī); Descendants of Noah.
Noffodei (nof"o-daı'ī); An apostate Templar.
Nonage (non-ıj); Under lawful age.
Nonesynches (non-sin'ċhız); A corruption of Noonshun (luncheon).
Nonis (nō'nıs); A mystic word.
Non nobis, Domine, non nobis, sed nomini tuo da gloriam (non no'bis, dō'mı-nı, sed nō'mı-nı tū'o dē glō'rı-əm); Not to us, O Lord! not to us, but to Thy name give the glory.
Nornae (nōr'nī); Signifying Past, Present and Future.
Notuma (nō'tum); Anagram of Aumont.
Novice Maçonne (nəv'ıs mə-sen'ı); Novice Má-sōn-né.
Novitiate (no-viṡh'ı-ēt); A person under probation.
Nuk-pe-nuk (nuk'pī-nuk"); "I am that I am."
Nyaya (nyū'yə); A system of ancient Hindu philosophy.
Nyctazontes (nik"tə-zon'tīz); An ancient sect.

Oannes (o-ū'nēs); A god in the Babylonian mythology.
Oath (ōθ); Solemn affirmation.
Obligatory (əb'lı-gə-to-rı); Binding in law or conscience.
Obsequies (əb'sı-kwız); Funeral rites or solemnities.
Occult (ə-kult'); Secret, unknown.
Odious (ō'dı-us); Deserving hatred.
Off (ōf); Away from.
Offer (əf'ər); Present for acceptance.
Office (əf'ıs); Assumed duties or business.
Officiate (ə-fiṡh'ı-ēt); To act as an officer.
Often (əf'n); Not of'ten. Frequent.
Oheb Eloah (ō'heb e-lō'ə); Love of God.
Oheb Karobo (ō'heb kə-rō'bo); Love of neighbor.
Olibanum (o-lib'ənum); An aromatic sap, frankincense.
Omega (o-mī'gə); Last letter of Greek alphabet.
Omer (ō'mər); A Hebrew measure.
Omnia Tempus Alit (əm'nı-ə tem'pus a'lit); Time heals all things.
On (ən); A name for Jehovah among Egyptians.

Onech (ō′nek); After Enoch or Phenoch (the Phenix).
Onyx (ən′ıks); A stone of the breastplate.
Ophite (ō′faı-t *or* ef′ıt); One of the Brotherhood of the Serpent.
Oral (ō′rəl); Verbal, by word of mouth.
Ordo ab Chao (ōr′do ab kē′o); Order out of chaos.
Oriflamme (ər′ı-flam); Ancient banner of the Counts of Vezin.
Orion (o-rαı′ən); One of the constellation of stars.
Ormudz and Ahriman (ōr′mʊdz *and* ä′rı-mən); Good and evil. Darkness and light.
Ornan (ōr′nən); Strong. Whose threshing floor became David's altar.
Osiris (o-saı′rıs); Chief god of old Egyptian mythology.
Oterfut (ō′tər-fʊt); The assassin at the west gate.
Otreb (ō′treb); Pseudonym of Rosicrucian Michel Mayer.
Ouriel (ū′rı-el).
Overseer (ō″vər-sī′ər); One who inspects.
Ozee (ō′zī); Acclamation.
Oziah (o-zoi′ə); A Prince of Judah.

Pachacamac (pä″ćha-ka-mäk); Peruvian for Creator of the Universe.
Paganis, Hugo de (pə-gan′ıs, hiū′go); Latinized name of Hugh de Payens.
Palestine (pal′es-tαın); Commonly called The Holy Land.
Palladium (pa-lē′dı-ʊm); That which is an effectual defense.
Paracelsus (par″ə-sel′sʊs); Degree in MSS. collections of Peuvret.
Parent (pār′ent); One who begets offspring.
Parian (pē′rı-ən); A fine quality of marble.
Parikchai Agrouchada (pa′rık-ćha″ı a″grū-ćha′də); An occult scientific work of Brahmans.
Parlirer (pār′lır-ər); Spokesmen.
Parsee (pār′sī *or* pαr-sī′); Follower of Zoroaster.
Pas perdus (pä pār-dü′); French name for room for visitors.
Pastophor (pas′to-fər); Couch or shrine bearer.
Pastos (pas′tos); Greek for couch.
Patent (pat′ent); A letter securing certain rights.
Pax vobiscum (paks vo-bis′kʊm); Peace be with you.
Pectoral (pek′to-rəl); Pertaining to the breast.
Pedal (ped′əl); Pedes, the feet.
Pedum (pī′dʊm); Literally, a shepherd's crook.
Peetash (Pīt′aśh); The Demon of Calumny.
Peleg or **Phaleg** (pī′leg *or* fē′leg); Division. A son of Eber.
Penance (pen′əns); Suffering as evidence of repentance.
Pentacle (pen′tə-kl); Two intersecting triangles.
Pentateuch (pen′tə-tiūk); The five books of Moses.
Perambulate (pər-am′biu-lēt); To walk over.
Periclyte (pār′ı-klαıt).
Perignan (pār′ıg-nan); See *Elect of Perignan*.
Persian (pūr′śhən); A country in Western Asia.
Pestle (pes′l); An instrument for pounding.
Phaal Chol (fē′əl kəl); Separated, driven apart.
Phainoteletian (fə-αı″no-tı-lī′shʊn); Society founded at Paris in 1840.
Pharaxal (fār′əks-əl); Division and subsequent reunion.
Pharaoh (fē′ro *or* fē′rı-o); A king, a sovereign.
Pharaoschol (fār″ē-os′kəl); Congregated, reassembled.
Philalethes (faı″lə-lī′ćhīz); Literally, Friends of Truth.
Philistine (fı-lis′tın); An inhabitant of Philistia.
Philocoreites, Order of (faı″lo-ko-rαı′tīz); Established in French army in Spain in 1808.
Phylacteries (fı-lak′tər-ız); Ornaments.
Picart's Ceremonies (pi′kαrt); The book on religious ceremonies by Bernard Picart.
Pilaster (pı-las′tər); A partly projecting column.
Pilier (pil′īr); A pillar or support of an edifice.
Pinceau (pin′so); To act as secretary.
Pirlet (pīr′let); Organizer of Council of Knights of the East.
Pitaka (pı-tä′kə); The Bible of Buddhism.
Pitris (pit′rıs); Spirits.
Planche Tracee (plänśh trα″sē); Designation for Minutes in French.
Pleiades (plαı′ə-dīz *or* plī′ə-dīz); A group of seven stars.
Polkal (pol′kəl); Altogether separated.
Polychronicon (pel″ı-krən′ı-kən); Latin Chronicle by Ranulf Higden.
Pomegranate (pom′gran-ıt); Adopted as the symbol of plenty.
Pomme Verte (pom vārt).
Poniard (pon′yərd); A small dagger.
Pontifes Frères (pən′tı-fīs frārz).
Pontiff (pən′tif); A high priest.
Porch (pōrćh); A gate or entrance.
Position (po-ziśh′ən); Situation, station.
Postulant (pos′ćhu-[*or* -tiu-]lənt); From Latin postulans—asking for.
Potens (pō′tenz); Powerful.
Potentate (pō′ten-tēt); One of high authority.
Poursuivant (pūr′swı-vənt).
Praxoeans (praks-ī′ənz); Followers of Praxeas.
Precept (prī′sept); An injunction, mandate.
Prelate (prel′ıt); A dignitary of the church.
Presentation (prez″en-tē′śhən); Setting forth, a gift.
Princeps (prin′seps); Chief.
Progress (prəg′res); Advancement.
Proponenda (prō′po-nen′də); Subjects to be proposed.
Propylaeum (prəp″ı-lī′m); Court or vestibule in front of an edifice.
Pro tempore (prō tem′po-rī); Latin, for the present time.
Protean (prō′tı-ən); Assuming different shapes.
Protocol (prō′to-kel); The original writing.
Provost (prəv′əst); A presiding officer.
Prudence (prū′dens); Wisdom applied to practise.
Psalm (säm); A sacred song.
Psaterians psa-tī′rı-ənz); A sect of Arians.
Pseudonym (siū′do-nim); False or fictitious name.
Puissant (piū′ı-sənt); Powerful.
Pulsanti Operietur (pul-san′tı o-pē-rī-e′tūr); To him who knocks it shall be opened.
Punjaub (pʊn-jūb′); Pun-jawb.
Purana (pu-rā′nə); Text-book of worshipers of Vishnu.
Pursuivant (pūr′swi-vənt); Messenger.
Pythagoras (pı-fhag′o-rəs); School of, supposed model of Freemasonry.

Quadrivium and Trivium (kwod-riv'ı-um *and* triv'ı-um).
Quaternion (kwə-tūr'nı-ən); The number four.
Quetzalcoatl (ket-sūl″ko-ā'tl).

Rabbanaim (rab″ə-nē'im); Chief of the architects.
Rabbi (rab'ai); An eminent teacher.
Rabbinism (rab'ın-izm); A Jewish system of philosophy.
Ragon (rē'gən); A noted Masonic writer of France.
Rahab (rē'hab); A name of Egypt.
Ramayana (rɑ-mā'yə-nə); The great epic of ancient India.
Raphodom (raf'o-dəm); A mystic word.
Ratisbon (rat'ıs-bən); A city of Bavaria.
Razahbelsijah (rū″zə-bel-si'yə); A mystic word.
Recognize (rek'əg-naiz); To know again.
Recovery (rı-kuv'ər-ı); Restoration.
Rectitude (rek'tı-tiūd); Straightness, justice.
Recusant (rek'yu-zənt); Insubordinate.
Rehoboam (rī″ho-bō'əm); Son and successor of Solomon.
Rehum (rī'hum); A Persian officer.
Rendezvous (rān″dē″vū'); An appointed place.
Requiem (rī'kwı-em); A hymn for the dead.
Research (rı-sūrch'); Investigation, examination.
Resplendence (rı-splen'dens).
Restoravit pacem patri (res-to-ra'vit pa'sem pa'trı); He restored peace to his country.
Reverent (rev'ə-rent); Expressing veneration.
Revestiary (rī-ves'tı-ē-rı); Wardrobe, place for sacred vestments.
Rex regum dominus dominorum (reks rī'gum dəm'ı-nus dəm″ı-nō'rum); King of King and Lord of Lords.
Robelot (rō'bı-lō″); A distinguished French Freemason.
Rose Croix (rōz krwā); Literally, Rose Cross.
Rosenkreuz, Christian (rō'zen-kroiz); See *Rosicrucianism.*
Rosicrucians (rō″zı-[*or* rəz″ı-]krū'shən); Brotherhood of the fourteenth century.
Route (rūt); The course or way.
Ruchiel (rū'kı-el).

Saadh (sūd); Literally, hosts.
Sabaism (sab'ə-izm); Worship of the sun, moon, and stars.
Sabaoth (sab'ı-oth); Jehovah of Hosts.
Sabbal (sa-bal'); Mystic word.
Sabianism (sē'bı-ən-izm); Same as *Sabaism.*
Sacellum (sə-sel'um); A walled enclosure without roof.
Sacerdotal (sas″ər-dō'təl); Pertaining to the order of priests.
Sacrifice (sak'rı-fais); An offering.
Sadoc (sē'dek); Hebrew, just. Father of Achim, ancestor of Jesus.
Sadonias (sə-dō'nı-əs); Significant word in the higher Degrees.
Sagitta (sə-jit'ə); The keystone of an arch.
Saint Adhabell (ad'hə-bel); Evidently meaning Saint Amphibalus.
Saint Amphibalus (am″fı-bal'us); See above.
Saint Nicaise (nī-kēz'); Title of a sensational Masonic work.
Sakinat (sa'kı-nat); The Divine presence.
Sakti (sūk'tı); The female energy of Siva.
Salah-eddin (sē'lə-e-dīn); King of Kings.
Salix (sē'liks); Initials forming part of a sentence.
Salle des Pas Perdus (sal dē pa pār-dī'); The Hall of the Lost Steps.
Salsette (sal-set'); An island in the Bay of Bombay.
Salute (sə-liūt'); To greet, to hail.
Salutem (sal-iū'tem); Health, a Roman greeting.
Samaritan (sə-mar'ı-tən); Of the principal city of the Ten Tribes.
Samothracian (sam″o-thrē'shən); See *Mysteries of Cabiri.*
Sanctum Sanctorum (saŋk'tum saŋk-tō'rum); Holy of Holies.
San Greal (san' grē-əl); The cup that legend says was used at the Last Supper.
Sanhedrin, Sanhedrim (san'hı-drin *or* -drim); Highest judicial tribunal of the Jews.
Sapicole (sa'pı-kōl); Cited in the nomenclature of Fustier.
Saracens (sar'ə-sens); Arabic followers of Mohammed.
Sardius (sār'dı-us); A precious stone of the breastplate.
Sarsena (sar-sī'nə); Pretended exposition of Freemasonry.
Sat B'hai (sət b-hai').
Satrap (sē'trap); A local Eastern ruler.
Scarabaeus (skar″ə-bī'us); An insect with wings cased.
Schism (sizm); Division, separation.
Schismatic (siz-mat'ık); Insubordinate Masons.
Schor-Laban (shōr-lē'bən); White Ox, or Innocence.
Secretary (sek'rı-tē-rı); A superintending officer of records.
Sefidd Schamagan (sī'fid shā'mə-gan); A secret Moslem society.
Sejjin (sej'ın); Arabic register of all the wicked.
Selah (sī'lā); A pause or musical note.
Selamu Aleikum (sə-la'mū al'ai-kūm).
Semester (sı-mes'tər); Semi-annual word used only in France.
Seneschal (sen'ə-shəl); A steward.
Seniority (sī″nı-ər'ı-tı); Priority, or superiority in rank.
Sephiroth (sef'ı-reth *or* -rōth); From Saphiri—splendid.
Serai (se-rā'ı); A rest house.
Seraphim (ser'ə-fim); An angel of the highest order.
Serapis (sı-rē'pis); An Egyptian deity.
Sesh Bazzar (seśh bə-zūr'); A name of Zerubbabel.
Sethos (sī'thos); A popular work published in 1731.
Shaddai (śhad'ı-ai); One of the names of God.
Shalal Shalom Aba (śhā'lal śhā'lom ā'bə); He restored peace to his father.
Shalash esrim (śhā'lash ez'rım); Twenty-third.
Shamir (śhē'mər); The worm used for building the Temple.
Shastra (śhas'trə); The sacred book of the Hindus.
Shaveh (śhē've); A valley in Palestine.
Shealtiel (śhı-al'tı-el); Father of Zerubbabel, who led back the Jews from Babylon.
Shebat (śhī'bət); Fifth month of Hebrew civil year.
Shekel (śhek'el); A Jewish coin. Value about 62 cents.

Shekinah (shı-kaı′nə); To dwell.
Shelomoth (shı-lō′məth); Peacefulness.
Shelum lecka (shī′lum lek′ə); Password of the Order of Felicity.
Shem Ham Phorash (shem ham fō′rash); The unsolved mystery. The name.
Shemitic (shem-it′ik); An historical religious division.
Shesha (sē′shə); Free, noble.
Shethar-Boznai (shī′thar-bez′naı *or* -bez′nı-aı); See *Tatnai*. A Persian officer.
Shibboleth (shib′o-leth); An ear of corn. Stream.
Shimshai (shim′shaı *or* shim′shı-aı).
Shinar (shaı′nər); Babylonia in its fullest extent.
Shoulkain (shūl′kēn); Stolkin.
Shrine (shraın); A hallowed place.
Shrub (shrub); Not srub. A dwarf tree.
Shushan (shū′shan); The ancient capital of Persia.
Sic transit gloria mundi (sik tran′sıt glō′rı-ə mun′dı); Thus passes the glory of the world.
Sijel Al (sij′el al); Recording Angel in Islam.
Simeon (sim′ı-ən); One of the tribes of Israel.
Simorgh (sı-mōrg′); Guardian of the Persian mysteries.
Sinai (saı′naı); A mountain of Arabia.
Sirat (sī′rat); Same as Al Sirat.
Siroc (sī′rek); Signifies a shoe-latchet.
Sivan (sīvān′); The ninth Hebrew month.
Smaragdine (smə-rag′dın *or* -daın); Foundation of Hermetic knowledge.
Socius (sō′shı-us); Sixth Degree of Order of Strict Observance.
Sofism (sof′izm); A mystical religious sect of Persia.
Sojourn (sō′jūrn *or* so-jūrn′); Temporary residence.
Solemn (sol′em); Reverential, devout.
Solomon (sol′o-mən); King of Israel.
Solstice (sel′stis); The apparent stoppage of the sun.
Solus (sō′lus); Latin, alone.
Sorbonne (sōr″bon′); College of theological professors in Paris.
Southerly (suth′ər-lı); Toward the South.
Spes mea in Deo est (spes mī′ə in dī′o est); My hope is in God.
Squaremen (skwār′mın); Companies of wrights, slaters, in Scotland.
Sruti (srū′tı); Revelation.
Stauros (stō′rus); A stake. Cross.
Stibium (stib′ı-um); Antimony.
Steinmetz (shtaın′mets); German for stonemason.
St. Jean d'Acre (saṅ zāṅ dā′kr); The city Acca, taken by Richard I in 1191 and given the new name.
Stolkin (stōl′kın); Inspector of the Tribe of Benjamin.
Strength (streŋth); Not strenth. Force, vigor.
Succoth (suk′oth *or* suk′ōth); Hebrew, Booths. A place east of Jordan.
Sultan (sul′tən); A Turkish sovereign.
Summoned (sum′ənd); Not sum′manzd. Commanded.
Superficies (siū″pər′fish′ı-ız); The surface, the face of a thing.
Sword (sōrd); Military officer's weapon.
Symbolic (sim-bol′ık); Relating to symbols.
Synagogue (sin′ə-gog); Place of Jewish worship.
Synod (sin′əd); A meeting, convention or council.
Syria (sir′ı-ə); Hebrew, Aram. East of the Mediterranean.
Systyle (sis′taıl); An arrangement of columns.

Tabaor (ta′bē-or); A name of Edom.
Tabernacle (tab′ər-nakl); A temporary habitation.
Tableau (tab′lo); A vivid representation.
Tadmor (tad′mōr); City of Palms.
Talisman (tal′ız-mən); Magical charm.
Talith (tal′ıth); An oblong shawl.
Taljahad (tal-jā′ad); Angel of water.
Talmud (tal′mud); The Hebrew laws and traditions.
Tamuz (tām′mūz *or* tam′uz); The tenth Jewish month.
Tapestry (tap′es-trı); Woven hangings.
Tarshatha (tər-shā′thə); See *Tirshatha*.
Tassel (tas′l); A pendant ornament.
Tatnai (tat′naı); A Persian officer.
Tau (tau); The last letter of Hebrew alphabet.
Taurus (tō′rus); Bull. A sign of the Zodiac.
Tchandalas (ćhan′də-ləs); A class of pariahs.
Tebet (te-bet′); The fourth Jewish month.
Tebeth (tī′beth); Literally, winter.
Templum Hierosolymae (tem′plum haı″ər-o-sel′ı-mī); Latin for Temple of Jerusalem.
Tenets (ten′ets); Dogmas, doctrines and principles.
Tengu (ten′giū); Initials of a sentence.
Tensio-Dai-Sin (ten″sı-o-daı′sin); A deity held in adoration by Japanese.
Teraphim (ter′ə-fim); Household deities.
Tessellated (tes′e-lēt″ed); Ornament of a lodge.
Tessera (tes′ər-ə); Tessera Hospitalis, token of the guest.
Tetractys (te-trak′tis); The number four.
Tetradite (tet′rə-daıt); Believer in a Godhead of four persons.
Tetragram (tet′rə-gram); A four-letter word.
Tetragrammaton (tet″rə-grəm′a-ton); Signifies a word of four letters.
Teutonic (tiu-ton′ık); Relating to ancient Germans.
Thammuz (tām′mūz *or* tam′uz); Syrian god Adonis.
Thebet (te-bet′); Same as *Tebet*, above.
Thebounah (te-bū′nə); A mystic word in Kadosh.
Theopaschites (thī″o-pas′shaı-tīz); Followers of Peter the Fuller.
Theoricus (thī-ōr′ı-kus); Twelfth Degree of German Rose Croix.
Therapeutae (ther″ə-piū′tī); Ascetic sect of Jews in first A. D.
Theriog (thī′rı-og).
Theurgy (thī′ūr-jı); Magic operated by celestial means.
Thokath (thō′kath); Strength.
Thummim (thum′ım); See *Urim and Thummim*. Truth.
Tiara (ti-ar′ə); A crown. The Pope's triple crown.
Tiberius (taı-bī′rı-us); A city of Palestine.
Tiluk (til′uk); Impress upon forehead of Brahman.
Timbre (tim′bər *or* [*Fr.*] taṅ′br); Name given in France to a stamp.
Tirshatha (tər-shā′thə); Title of Persian governors of Judea.
Tisri (tiz′rı); The first Hebrew month.
Tito (tī′tō); A favorite of the King of Israel.
Torgau (tōr′gau); A fortified town on the Elbe.
Tortuous (tōr′tiu-us *or* tōr′ćhu-us); Deviating from rectitude.
Traveler (trav′el-ər); One who journeys.
Tredic (tred′ık); The ranking king in Scandinavian Mysteries.

Trestle (tres'l); The designing board.
Triad (trɑi'ad); The union of three objects.
Tribute (trib'yut); A subsidy or tax.
Triglyphs (trɑi'glifs); An ornament in the Doric Order.
Triliteral (trɑi-lit'ər-əl); Sacred name of God among Hindus.
Trimurti (trɪ-mūr'tɪ); The Hindu Trinity.
Trinosophs (trɑi'no-səfs); A Lodge instituted at Paris in 1816.
Tripitaka (trī-pɪ-tā'kə); Canonical book of the Buddhists.
Triune (trɑi'yūn); Three in one.
Tsaphiel (sā'fɪ-el); The Luna angel.
Tsedakah (sī'dɑ-kɑ); First step of the mystical ladder.
Tsidoni (sī'do-nī); An enquirer.
Tsoim (sō'ɪm).
Tuapholl (tū'ə-fel); A term used by the Druids.
Tubal Cain (tū'bəl kēn); Son of Lamech and Zillah.
Tunic (tiū'nɪk); The long undergarment of the clergy.
Turcopolier (tūr"ko-po-lī'ər); Commander of cavalry.
Turquoise (tər-keiz'); A stone in breastplate.
Tuscan (tus'kən); An order of architecture.
Typhon (tɑi'fən); The Egyptian evil deity.
Tyrian (tir'ɪ-ən); Relating to Tyre.

Unaffiliated (un"a-fil'ɪ-ē-ted); Not a member.
Unhele (un-hīl'); To uncover or reveal.
Unison (yū'nɪ-sən); Harmony, concord.
Upadevas (iū"pə-dī'vəs).
Upanishad (u-pan'ɪ-shad); Name for certain Sanskrit works.
Ur (ūr); Fire, light, or spirit.
Uri (yū'rɑi); Hebrew, Enlightened. Son of Hur.
Uriel (yū'rɪ-el); God is light.
Urim (yū'rɪm); Lights.
Usage (yūz'ij); Custom, use, habit.
Utopia (yu-tō-pɪ-ə); Ideal perfection.
Usurp (yu-zūrp'); Seize and hold possession.

Vagao (və-gē'o); Found in French Rite of Adoption.
Valorous (val'ər-us); Brave, courageous.
Vase (vēs *or* vūz); An ornamental vessel.
Vashti (vash'tɑi); Wife of Ahasuerus.
Veadar (vī'[*or* vē']ɑ-dār); That is, the second Adar.
Veda (vē'də *or* vī'də); Sacred canon of the Hindus.
Vehm-gericht (fēm'gə-riht); See *Secret Tribunal of Westphalia.*
Verger (vūr'jər); An attendant upon a dignitary.
Veritas (ver'ɪ-tas); Truth.
Vesica Pisces (vɪ-sɑi'kə pis'īz); The air-bladder of a fish.
Vespasian (ves-pē'zɪ-ən).
Vexillum Belli (veks-il'um bellī); A war flag.
Vicegerent (vais-jī'rent); An officer authorized to act for another.
Vielle-Bru (vī-el' brū); Rite established in 1748.
Vincere aut Mori (vin'se-rī ōt mō'rɪ); To conquer or to die.
Vineyard (vin'yərd); A plantation of vines.
Vitra (vi'trə); A Mohammedan sect, established 1740.
Viva voce (vɑi'və vō'sī); By word of mouth.
Vivat (vi'vat); Vivat! vivat! vivat! Acclamation.
Voishnuvus (vo-ish'nū-vus).
Volute (vo-liūt'); A spiral ornament in architecture.
Vouch (vauch); To attest or bear witness.

Wahabites (wā'hə-baits); Opponents of Freemasonry.
Warrant (wər'ənt); Commission, authority.
Westward (west'wərd); Not west'urd. Toward the West.
Wilhelmsbad (vil'helms-bād); A city of Germany.
Wolfenbuttel (vōl'fen-büt"el); City of Lower Saxony.
Worship (wūr'ship); Title of honor. To adore.
Worthy (wūr'thɪ); Estimable, possessing merit.

Xerophagists (zī"ro-fē'gists); Eaters of dry foods.
Xinxe (ziŋks'ī); The seat of the soul.
Xysuthrus (zis'ū-thrus).

Yah, Yeva, Yod (yā, yē'və, yəd); Names of the Deity.
Yaksha (yak'shə); Hindu deity.
Yaveron Hamaim (yā'və-rən hā'maim); The passage of the river.
Yezdegerdian (yez"dɪ-jūr'[*or* -gūr']dɪ-ən); Pertaining to the era of Yezdegerd.
Yezidee (yez'ɪ-dī); A sect bordering on the Euphrates.
Ygdrasil (ig'drə-sil); Sacred tree, Scandinavian mythology.
Y-ha-ho (ɑi-hā'ho); Signifying the Eternal God.
Yod (yōd); A Hebrew letter.
Yoni (yō'nī); A female symbol of the Orientalists.

Zabud (zē'bud); Person of rank at Solomon's court.
Zabulon (zab'yu-lən); Tenth son of Jacob.
Zadok (zē'dek); Righteous. Son of Ahitub, a priest.
Zadkiel (zad'kɪ-el); Angel of the planet Jupiter.
Zaherlaherbon (zɑ-hār'lɑ-hār-bən").
Zaphnath-paaneah (zaf"ɪ-naf-pə-nī'ā); Savior of the world.
Zarathustra (zā"rə-fhūs'trə); Name of Zoroaster in Zend language.
Zarriel (zār'ɪ-el); The angel that governs the sun.
Zarthan (zār'fhən); See *Zeredatha.*
Zebedee (zeb'ɪ-dī); Jah is gift. Husband of Salome.
Zedekiah (zed"ɪ-kɑi'ā); Jah is might. A false prophet.
Zend-Avesta (zend ə-ves'tə); Persian Bible in Zend language.
Zennaar (zen'ār); Sacred cord of Hindu initiation.
Zeraias (zī-rɑi'əs).
Zerbal (zār'bəl); King Solomon's Captain of Guards.
Zeredatha (zer"ɪ-dē'fhə); See *Clay Ground.*
Zerubbabel (ze-rub'ə-bel); A prince of the House of Judah.
Zeus (ziūs); The chief deity of the Greeks.
Zicu (zi'kiū).
Zif (zif); Blossom. The second Jewish month.
Zipporah (zɪ-pō'rɑ'); Little bird. Wife of Moses.
Zithern (zifh'ərn); A musical instrument of 28 strings.
Zizon (zī'zōn); Balustrade.
Zodiac (zō'dɪ-ak); An imaginary belt in the heavens.
Zohar (zō'har); Distinction, nobility.
Zohariti (zō"hə-rī'tɑ); Nobility.
Zoroaster (zō"ro-as'tər); Founder of the Parsee religion.
Zschokke (ćhō'kə); German Masonic author.
Zuni (zū'nyī); Indian tribe of New Mexico.
Zurthost (zūr'fhōst); Parsee name of Zoroaster.
Zuzim (ziū'zim); Strong. A primitive race.

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